1. 4 to make on Kontraction to the Market Standing Standing of the Standing Standing of the St

The Rewe Tella:

ment yet once agayne corrected by willyam Lindale: where but is added a
necessarye Lable: wherin easely and
lightelye may ebe foude any storye contaynd in the foure
Euangelistes/and in
the Actes of the
Apostles.

The Gospell of S. Marke.
S. Watthew.

The Actes of the Apostles.

Jesuslayd Parke.rbs.

Go ye into all the worlde / and preache the glad tydynges to all creatures/
be that beleveth and is baptissed/sed/spalbesaued.

CPzynted in the yere of oure Lozde. God. W.A. and. XXXIII.

Millyam Tyndale Onto the Christen Reader.



Ere thou hast (moost deare reader) the newe Testament of conenaut made with vs of God in Christes bloude. which I have looked over agapne (now at the last) with all disgence/\$ compared it but the Greke/\$ have weded out of it many fautes/which lacke of helpe at the beginnings & overlight/dyd sowe therm. If ought seme changed/of not all together agreinge with the Greke/let the synder of the faute consider the Hebrue phrase of maner of speche leste in the Greke wordes. Whose preterperfectence & presentence is ofte both one/\$\pi\$ the future tence is the optative mode also/and

the futuretence is ofte the imperative mode in the active boyce/and in the passive ever the person for person/nombre for nombre/and an interrogacion for a condicios

mali/and foche lphe is with the Debrues a comen vlage.

If any ma finde fautes ether with the trallacion of ought belide (which is eafler for many to do/then so well to have trallated it the selves of their owne pregnat witnes/ at the beginnings wo out fore ensample) to the same it shall elawfull to trallate it them selves and to put what they suft thereo. If I shall perceaue ether by my selfe of by the informació of other/y ought be escaped me/or myght be more playmy traslated/I will shortly after cause it to be mended. How be it in many places/me thynketh it better to put a declaración in the merget/then to runne to farre from the text. Ind in many places/where the text semeth at the syst choppe harde to be understonde/yet the circustan

Apozouer/because the hyngdom of heaue/which is the scripture and worde of God maye be so loked up/that he which readeth or heareth it/canot understode it:as Christ testissed how that the scribes a pharises had so thut it up. Mat. rrif. a had take awaye the keye of knowledge. Luke. ri. that their Jewes which thought the selues win/were yet so locked out/a are to this daye that they can understode no sentece of the scripture wato their saluacion/ though they can repers the textes every where and dispute there of as sottelye as the popy she doctoures of dunces derive learnings/ which with their southful to my father a lorde in distributings unto my brethre a felowes of one sayth/their due and necessarie sode in distributings unto my brethre a selowes of one sayth/their due and necessarie sode dees dustings it and ceasonings it/that the weake stomakes maye recease it also/a be the detter so; it) I thought it my dutye (most deave reader) to warne the before/ and to shew the the right waye in/a to geue the the true keye to ope it withall/a to arme the agaynst sale prophetes and malicious procrites/whose verpe-tuals studye is to leve the scripture with gloses/ and there to locke it up/where it shuld save the soule/a to make us shote at a wrong marke/to put ours trust in those thinges

that proffit their beiges onlye and flee oure foules. The right wave/pe a the onlye wave to buderstonde the scripture buto faluaciolis The right that we erneftly a aboue all thinge/ ferche for the profestio of our baptyme or couenads waye into tes made betwene God ad vs. As foz an ensample Chaift layth Wat. v. Dappy are the & scripture mercifull/for they hall obtagne mercye. Lo/here God hath made a couenaut with bs to be mercyfull buto bs/pf we wylbe mercyfull one to another/ to that the man which fleweth mercie buto his nephone/ may be bolde to truft in God for mercie at all nedes And cotrarie wyle/ iudgemet with out mercie Malbe to him that theweth not mercye. Jaco. g.cha. So now/pf he that theweth no mercie/ truft in God for mercie/ his farth is carnall a wordlye/a but vayne prefumption. For God hath promifed mercie only to the mercifull. Ind therfoze the mercylelle haue no Bodes worde & they hall haue merepe:but cotrary wyle/that they hall have judgemet with out mercie. Ind Mat. bi. If pe Mall forgeue men their fautes/goure heauely father Mall forgeue you/but and pf pe Mall not forgeue men their fautes/no more Mal poure father forgeue pou pour fautes. Dere allo by the vertue & ftrenght of this couenaut wherwith God of his mercie hath bounde him felfe to vs bimosthie/maye he that forgeveth his neyboure/be bolde whe be returneth ad amendeth to beleue a truft in God for remission of whatsoever he bad bone ampfle. Ind contrary wyle/he that will not forgene/canot but dispeare of forces tienes in the ende/and feare judgement without mercie.

The generall covenaunt wherin all other are coprehended and included/is this. If we meke oure selves to God / to kepe all his lawes / after the ensample of Christ / then God hath bounde him selfe buto be to kepe and make good all the mercies promised in Christ thorowout all the scripture.

· 卡·听. All the whole



All the whole lawe which was geue to otter oure corrupt nature / is comprehended Lawe. in the ten comaundementes. Ind the ten comaundementes are comprehended in thele two/loue God and thy neyboure. Ind he that loueth his neyboure in God and Chaift fulfylleth thefe two/and confequentlye the ten/ and fynally all the other. Rowe pf we loue oure nephoures in God and Chaift/ that is to wete/ pf we be lougnge/ bynde and mercyfull to them/ because God hath created them unto his tykenes / and Chill hath redemed them a bought them with his bloude/ then maye we be bolde to truft in God chozow Chaift and his deleruynge/for all mercye. For God hath promyled and bound him felfe to vs/to theme vs all mercye/s to be a father almyghty to vs/fo that we shall not nede to feare the power of all oure aduerlaries.

Row yf any ma that submitteth not him selfe to kepe the comandmetes/do thinke that he hath any fayth in God/the fame manes fayth is in bayne/wordlye/damnable/ deuelisshe/and playne presumpcio/as it is aboue sayd/and is no fayth that can iustifye or be accepted before God. And that is that James meaneth in his pille. For how can a man beleue (fayth Paul) with out a preacher. Rom.r. Rowe reade all the feripture/ and le where God fent anye to preache mercye to any laue unto them only that repent and turne to God with all their hertes/to kepe his comaundementes. Unto the dilobedient that will not turne/is threatened wrath/vengcaunce and dampnacion/accordynge to all the terrible curles and fearfull ensamples of the Bible.

mhat faith

Fayth now in God the father thosow our Lorde Jefus Christ/according to the coa it is that, venautes a apoputemet made betwene God & vs/is oute salvacion. wherfore I have euer noted the couenautes in the mergetes/# allo the promples. Moreouer wher thou fyndelt apzomple a no conenaut exprelled therw/ther must thou understod a couenaut that we whe we be receaued to grace/know it to be oure dutye to kepe the lawe. Is for an ensample/when the scripture layth/Mat.vif. Fre # it Chaibe geue you/seke # ye Chall fynde/hnoche a it Chalbe opened unto you. It is to be understode/pf that whethy neva bour areth/seketh/oz knocketh to the/thou then thew him the same mercy which thou delyzest of God/then hath God bound him selfe to helpe the agagne/and else not.

Two thin Also pe se that two thinges are requyzed to begyn a Christema. The fyzit is a stede ges are res fast fayth and trust in almightie God/ to obtayne all the mercie that he hath prompled quyzed to vs thozow y deseruinge merites of Christes bloude only/with out all respect to oure begynne a own workes. And the other is/that we forfake eupli e turne to God/to kepe his lawes. chaiftema. and to fyght agapuft oure felues and oure coarupte nature perpetuallye/that we maye Do the woll of God every daye better and better.

This have I layd (most deare reader) to warne the/least thou shuldest be deceaued/ and thuldest not onlye reade the scripture in bayne and to no proffit but also buto the what paa greater damnacion. for the nature of Gods worde is/that who foeuer reade it or heare ture of gos it reasoned ad disputed befoze him/it will begynne immediatly to make him euery daye bes worde better & better/ tyll be be growe into a perfect ma in the knowledge of L'hrift a loue of the lawe of God/oz elle make him worle a worle/tyll he be hardened that he openly rea fpft the fpirite of God/a then blafpheme after the ensample of Pharao/Loza/abiron/ Balam/Judas/Symon Magus and foche other.

This to be eue forthe wordes of Christ/Joh.iff. do well coffrme. This is codemnas cion (fayth he) the light is come into the worlde/but the men loued darchnes more then lyght/for their dedes were eugl. 25ehold/when plyght of Gods worde cometh to a mawhether he reade it or here it preached a tellified/a he pet haue no loue therto/to fallion his lyfe therafter/but colenteth ftil bnto his olde dedes of ignozaunce/ then beginneth his fult danacion immediatly/a he is henceforth without excule:in p he refuled mercie offered him for God offereth him mercie npo the codicion & he will mende his liuinge but he will not come buder the couenaut. And fro that houre forward he wared worle and worlle/ Bod takunge his lprite of mercie a grace fro him for his buthafulnes lake.

And Baul writerh Rom.1. that the hethe because whe they knew God/they had no luft to honour him with godly lyuinge/therfore God powred his wrath bpo them and toke his fprite from them/a gaue them by buto their hertes luftes to ferue fynne/from miquite to iniquite/tyil they were thozow herdened and past repentaunce.

And Pharao/because whe the worde of God was in his cotre/s gods people scattes red thosowout all his londe/ a pet nether loued them or it/ therfore God gave him bp/ and in takinge his fprite of grace fro him/fo hardened his herte with couetoulnes/that. afterward no miracle coulde couert him. Here to pertayneth the parable of the taletes

Mat.pro.

Mat. 280. The Lorde comandeth the talent to be take awaye fro the eugli & flouthful feruant/a to bynde hand a fote/and to cast him into btter derchnes/and to geue the ta lent unto him that hath ten/favenge: to all that have moare halbe geuen. 28 ut fro him that hath not/that he hath Malbe take from him. That is to lage/he that hath a good herte towarde the worde of God/a a fetpurpole to fallio his dedes there after/a to gar nylihe it with Godly liupnge/a to teltifpe it to other/the fame thall increale moze and more dayly in the grace of Lhrift. But he that loued it not/to lyue therafter & to edifye other the same thall tole the grace of true knowledge/a be blinded agayne a every daye ware worffe and worffe/e blinder and blinder/tyll be be an otter enemye of the worde of God/and his herte to heedened/that it Malbe impossible to convert him.

And Luke.rg. The Cruaunt & knoweth his malters will/a prepareth not him felfe/ Malbe beate with many fripes:that is/Mal have greater damnacio. 3nd Mat. by. All that heare the worde of God a do not therafter/bylde on lande: that is/as the foudacio laped of fande canot relift violèce of water/but is underminded a ouerthowe/eue fo the farth of them that have no luft ner love to the lawe of God / buylde voo the fande of their owne pmagpnacios/a not on the rocke of Godes worde accordyinge to his cos uenautes/turneth to delperació in tyme of tribulacion & whe God cometh to iudge.

and the byneparde Mat. rri. planted and byted oute to the hulbandmen that wolde not render to the Lozde of the frute in due tyme/s therfore was taken from them and hpied dute to other/doth coffrme the same. For Christ fayth to the Jewes/the kyngdo of heaven thalbe taken from you/a geue to a nacion that will bypnge forth the frutes therof/as it is come to palle. For the Jewes haue loft the fpiritual knowledge of Bod and of his comaundemètes a allo of all the Ceripture/fo that they can underlicabe no. thing godlye. and the doze is locked by that al their knockinge is in bayne/though mas ny of the take greate payne for Godes fake. Ind Luke. riff the fygge tree that beareth no frute is commaunded to be plucked bp.

and finally/hereto perrayneth with manyte other/h terrible parable of the bucleane friete (Luke:ri.) which after be is cast oute / when he cometh and fyndeth his houste (wepte and garniffed/taketh to him leue worlle then him felfe/a cometh and entreth in and dwelleth there/a lo is the ende of the ma worlle then the beginnynge. The Hewes they had clenfed them felues with Goddes worde/fro all outward pholatrie and worthippynge of pooles. But their hertes remayned figli faythleffe to Codward & towarde his mercre a truthe a therfore without loue allo and fult to his lawe a to their nephoures for his fake/a thozow falle truft in their owne workes (to which herefie/the chylde of perdicion/the wyched bylittope of Rome with his lawyers hath brought bg Chaiften) were moze abominable poolaters then befoze/a become ten tymes worlle in the ende then at the beginning. For the fyilt ydolatre was fone fpied & caffe to be rebu hed of the Prophetes by the Cripture. But the latter is more fotle to begyle with all & an hundred tymes of more difficulte to be weded oute of mennes hertes.

This allo is a coclulio/nothinge more certagne/or more proued by the tellimonre & ensamples of the scripture/that pfange & fauoureth the worde of God/be so weke that he cannot chaft his flefthe/him will the Lozde chaftice & fcourge euery daye tharper and Marper/with tribulacion a milfoztune/that norhynge thall profpere with him/but all thatt go agapuft him/whatfoeuer he taketh in hande/a thall vifet him with pouertre/ with fychnelles and defeales/and thall plage him with plage bpo plage eche moze loths tome/terrible and fearfull then other/tyli he beat btter defpaumce with his fletine.

Let be therfore that have now at this tyme oure eyes opened agayn thozow the te. der mercye of God/kepe a meane. Let be fo put oure truft in the mercy of God thozow Christ/that we knowe it oure dutie to kepe the lawe of God/a to lour oure nephoures for their fathers lake which created them a bought them lo derely with his bloude. Let bs walke in the feare of God/a have oure eyes open buto both partes of Godes coues nautes/certifyed that none halbe partaker of pmercye/laue he that will fyght agapuft the flelihe/to kepe the lame. Ind let be arme oure felues with this remebrance/that as Christes workes iustifpe fro fpnne & fet vs in the fauoure of God/so oure owne detes thosow workinge of the spirite of God/helpe be to continew in the fauoure a the gra re/into which Chaift hath brought vs / a that we can no lenger contynew in fauoure contynew and grace then oure hertes are to hepe the lawe.

Furthermoze cocernynge the lawe of God/this is a general coclulio/that the whole lawe/whether they be ceremonies / facrifices/ye of facramentes ether of pieceptes of equitie

Chaillis & des let bs in the fas uoure of God and oure owne helpe bs to therin.

proffit & necellite only/a not for anye nede that God hath of oure hepinge them/or that

his tope is encrealed therby/oz that the dede it lelfe / doth please him. That is/all that God requireth of vs whe we be at one with him/a do put our truft in him/a loue him/ is that we love every man his neyboure to pytie him: a to have copaction on him in all Loue is p his nedes and to be mercyfull vnto him. This to be euen to Chaift testifieth Mat. vif. fulfillynge layeng: this is the lawe a the prophetes. That is/to do as thou woldest be done to (acs of plame. cordynge I meane to the doctrine of the scripture) a not to do that thou woldest not ha ue done to the/is all that the lawe requireth a the Prophetes. Ind Paule to the Bo. rig. affirmeth also that loue is the fulfpllinge of the lawe / a that he which loueth/doth of his owne accorde al that the lawe requireth. Ind.i. Eim.i. Paul fagth that the loue Fayth is of a pure heut & good colcièce & fayth unfayned is the ende & fulfillinge of the lawe. For caule of lo fayth vnfayned in Chailtis bloude causeth to loue for Chailtes lake. which loue is the pure loue onlye/a the onlye cause of a good coscience. Foz then is the cosciece pure/whe the eye loked to Christ in al hyz dedes/to do them for his sake/a not for hyz owne singu ter aduantage og ange other wycked purpole. Ind John both in his golpell a also pills les/speketh neuer of anye other lawe then to loue one another purely / affirminge that we have God him felfe dwellinge in be fall that God delired/yf we loue one the other.

Beinge then that fayth to God/s loue/s mercifulnes to oure neyboures is all that the lawe requireth/therfoze of necellite the law muft be underftode & interprete by the. Do that all inferiour lawes are to be kept & oblerued as longe as they be leruantes to fayth a loue: a then to be broke immediative/yf thorow anye occasion/they hurte ether the fagth which we thuld haue to Godward in the confidece of Christes bloude or the loue which we owe to oure neyboures for Christes sake. Ind therfore whe the blynde Dharifes murmured a grudged at him a his disciples that they brake the faboth dage a tradicions of the elders/a that he him felfe dyd eate with Bublicas a fynners/he ans fwereth Mat.ix.allegynge Claias p Prophet: Go rather & learne what this meaneth/ I requyer mercye/a not lacrifice. Ind Bat. rif. Dh that pe wift what this meaneth/I Dnive tos requier merche/a not facrifice. for onive loue a mercifulnes underftodeth the lawe/s ue bider. elle nothinge. Ind he g hath not that writte in his harte/hal neuer biderftode plame/ Stodeth the no: though all the angels of heue wet about to teache him. And he that hath & graue in his harte/hal not only understode the lawe/but also thall do of his owne inclinació all that is required of the lawe/though neuer lawe had been geue:as all mothers do of the selues without lame unto their chyldze/all that can be requyzed by anye lame/loue of tiercomynge all payne/greffe/tedyousnesse og lothsomnes: a eue so no doute pf we had cotynewed in oure fyaft state of innocecie/we thuld euer haue fulfilled the law without copullion of the lawe. And because the lawe (which is a doctrine thosow teachinge eue ty mã his dutye/doth viter oure corrupt nature) is sufficientlye described by Moles/ therfore is lytle meció made therof in the new testamet/saue of soue only wherin al the lawe is included as feldome mencio is made of the new testamet in the olde lawe/saue here a there are promples made unto the/that Christ shuld come a bieffe them a deliver them/a that the golpel a new tellamet fullo be preached a publisched buto all nacions. The Golpell is gladtydinges of mercye/a grace a that oure coarupt nature thalbe hea. led agayn for Christes lake a for the merites of his delerunges onlye: yet on that codis cion that we will turne to God / to lerne to kepe his lawes spiritually that is to save?

of loue for his lake/and will also foffre the curynge of oure infirmities. The new testament is as moche to saye as a new couenaut. The olde testamet is an olde tépozail couenant made betwene God's the carnall chyloze of Abzaha, Maac & Ja cob other wyle called Alrael/bpo the dedes a the oblerupnge of a tepopall lame. where the rewarde of the kepinge is tepozallyfe & prosperite in the lade of Chanaan/e the brea kinge is rewarded with tepozall deeth & punpfihmet. But the new testamet is an euerlastinge couenant made unto the chyloge of God thogow faythin Christ/vpo the defer upnges of Chail. where eternall tyfe is promyled to all that belene / a death to all that are unbeleuinge. My ocdes of I kepe the lawe are rewarded with the temporall promy les of this lyte. But yf I beleue in Chailt/Chaiftes dedes haue purchafed for me the es ternall promyle of the euerlastinge lyfe. If I compt nothinge worthpe of deeth: I des ferue to my rewarde that no man kyll me: If I hurte no man / Jam worthye that no ma hurte me. If I helpe my neyboure/ I am worthpe that he helpe me agaphe. ec. Do that with outward dedes with which I ferue other men/I deferue that other men do

lyke to me

iphe to me in this worlde/and they extende no further. But Chaines bedes extende to lyfe euerlastinge buto alt that beleue. ec. Chis be sofficient in this place cocernyinge the lawe a the Golpeil/new testament & olde/so that as there is but one God/one L'haist/ one fayth & one baptyme/eue to thou bnderstond that ther is but one Gespell/though manye wayte it a manye preache it. Fozall preache the same Chaist a baynge the same glad tydynges. And therto Paules pillles with the Golpell of John a his fyst pillles and the fysit epille of . Peter/are most pure Gospell and most playnige and epchige deliribe the glozie of the grace of Chailt. If pe require moze of the lawe leke in the prologe to the Romayns and in other places where it is lofficientlye intreated of.

Wikventaunce. Ducerninge this worde repentauce or (as they bled) penauce/the Bebrue hath in the olde Cestamet generally/ Dob/turne oz becouerted. for which the trans flacion that we take for D. Jeromes hath most parte couerti/to turne or be couerted:# some tyme yet/agere penitentia . Ind the Greke in the new teltament hath perpetually/Metanoco/to turne in the heart a mynde/a to come to pright know ledge/s to a manes right wet agayne. for which/Metanoes/S. Jeromes traffacion hath some tyme/ago penitentia/ I do repent: some tyme/peniteo/ Trepent: some tyme /peniteoz/I am repentant: Come tyme/habeo penitentia/I haue repetance: Come tyme /penitet me/it repeteth me. Ind Eralmus vleth moch this worde/relipilco/ I come to my felfe oz to my ryght mynde agayne. And the verye fens and fignificació both of the Debrue a allo of the Greke worde is to be couerted a to turne to God with all p hert/ to knowe his will/a to lyue accordynge to his lawes/a to be cured of oure corrupt nas ture with the oyle of his fprite a wyne of obediece to his doctrine. which couerlion og turnynge pf it be bufayned/thefe foure do accopange it/a are included therin. Cofestio not in the preftes eare/for that is but manes inuecion/ but to God in the hert a before all the cogregacion of God/how that we be fynners a fynfull/ad that our hole nature is corrupt & inclined to fynne & all vnrighteouines/& therfore eugli/wycked & danable/ a his lawe holy a tuft/by which oure fynfull nature is rebuked: allo to our neybours pe we have offended ange perlon perticularly. Then cotricion forowfulnes that we be toche danable fynners/and not onlye haue fynned/but are hole inclyned to fynne ftill. Ehyzolye fayth (of which oure olde doctoures haue made no mecion at all in & descris prion of their penauce) & God for Christes lake both forgeue vs a receaue vs to mercie and is at one w vs & will heale oure corrupt nature. And fourthlye fatilfacció or amen des makynge/not to God with holye workes / but to my neyboure who I have hurt/ and to the cogregacio of God who I have offended (pf any ope cryme be foude in me) and lubmittinge of a mas lelfe bnto p cogregació or church of Christ/e to the officers of the same/to have his lyfe corrected a governed hence forth of them accordinge to the true doctrine of & church of Chaift And note this/g as latisfaccion of amédelmakinge is couted eighteouines befoze the worlde a purgying of the lynne: lo that the worlde when I haue made a full amendes/hath no further to coplayne. Eue so fayth in Chais Res bloud is conted righteoulnes a a purgynge of all Cynne before God.

Mozeover/he & fpnneth agaynst his bzether/symeth also agaynst his father almigh tye God. Ind as the fynne comitted agaynft his brother/ is pourged before the world with making amedes oz aringe fozgeuenes/eue lo is the fynne comitted agaynst God pourged thosow faith in Christes bloud only. For Christ layth Joh. biff. except ye bes leue that I am he/pe that dye in poure fpnnes: That is to fage/pf pe thinke & there is any other facrifice or fatilfaccio to Godward then me/ye remanne euer in Cynne before God/howloeuer righteous ye appere befoze the world. wherfoze now/whether ye call this Metanoco/repentance/couersion or turnyng agayne to God/ether amedinge.cc. og whether pe sage repet/be couerted/turne to God/amede poure lyugnge og what pe luft/Jam cotent/lo pe vnderftonde what is meant therby/as I haue now declared.

CElders. A polde testamet the tepozal heedes a rulers of p Jues which had p gouernance ouer p lape or comen people are called elders/as pe may le m p foure Guagelis ftes. Dut of which custome Paul in his epistle a also Peter/call theppelates ab Spirituall gouerners which are Billhopes a Dieltes/elbers. Row whether pe call the elders or Prestes/it is to me all one/so that pe buderstode that they be officers and servautes of pworde of God/buto the which all me both hpes lowe that will not revell agaynst Christ/must obey as longe as they preache & rule truely/a no lenger.

The office

Rew telta ment.

CEBe office of allestates.

f. Cim.iff. A Billhope must be fautelesse/the hulband of one wyfe/lober/discrete/honestly apparelled/herberous/apt to teache/not droncken/no fyghter/not genen to sithye lucre/but gentle/abhorrynge fyghtinge/abhorringe couetouines/s one that ruleth his owne house honestly/haupnge chyldren under obedience/with all honestie.

Rulers.

Sapie. iff. pe that are rulers of the erth/le that you love ryghteoulnes/and that you commpt. Leuiti. ix. none unryghteoulnes in judgement. Chou that not fauoure the pooze/ ner honoure the myghty/but that judge thy neyboure ryghteoullye.

The Commens.

Leuit.rix. ye thall not deceaue youre brethren/nether with weyght ner meature/but thall have ue true balances and true weyghtes/for I am the Lorde youre God.

Bufbandes.

Ephely.v. Pulbandes/loue youre wyues/euen as Christ loued the congregation / a gave him leste for it to fanctifye it/and clensed it in the fountagne of water thorowe the words/ to make it buto him selfe a glorious congregation with oute spot or wrynchle/ or anye soche thruge.

So ought men to loue their woues as their owne bodges. He that loueth his wofe loueth him felfe. For no man ever pet hated his owne flethe but notythed it.ac.

Wouce.

Ephely.v. Wynes / lubmyt youre selves to youre owne husbandes/as buto the Loide. For the husbande is the wynes heed/even as Chailt is the heed of the cogregation. There fore as the cogregation is in subjection to Chailt/lykewyse let the wynes be in subject tion to their husbandes in all thynges.

Fathers and mothers.

Chef. vi. pe fathers/moue not poure chyloge in waath/but bygnge them by with the nogice and information of the Lorde.

Egyfdzen.

Ephel. vi. Lhyldren/obeye youre fathers and mothers in the Lorde / for so is it right. How noure thy father and mother / that is the first commundement that hath any promest that thou mayit be in good estate and lyue longe on the earth.

Pe masters / do vato youre servauntes that which is full and egall puttynge awaye all bytternes and threateninges/knowinge that even ye have also a master in heaven.

Setuauntes.

Collot. iii. Seruauntes / be obedient buto youre bodyly malters in all thynges/not with eye feruyce as men plealars/but in lynglenes of heart fearynge God. And what soeuer ye do/do it hattely as though ye dyd it buto the Lozde/ and not buto men / for as moche as ye knowe that of the Lozde ye thall recease the rewarde of inheritaunce / for ye settle ue the Lozde Christ.

Wydowes.

Collos.if. She that is a very wydowe and frendlede / putteth hyp truft in God/a cotynueth in supplication and prayer nyght and daye.

The forme of all.

Loue thy neyboure as thy felfe/a what some ye wolde that other shuld do to your do you even the same to them/and what ye wolde not that other men shuld do to your fe that ye do not to them.

A praper to be sayd dayly.

Cod be in my heed/And in myn bnderkandynge. Cod be in myn eyen/And in my lokynge. Cod be in my mouth/And in my spekynge. Cod be in my harte/And in my thynkynge. Cod be at myn ende/And my bepartynge.

The Golpet

The Gospell of S, Mat thew the Apostic and Euangelist.

CAprologe of S. Matthew.

They were. Fyist Matthew (as ye reade Matthew.ir. Mar.ii. Luke.v.) was one of Chilles Apostles/and was with Chiss all the tyme of his preasthynge/and sawe and heard his owne selfe all/most all that he wrote.

The generacion of Belu Christ. The brith of Christ.

The fyzit Chapter.



boke of the Be. rri.s generacion of Jesus Christe the

Chaite the fone of Daud the sone of Daud the sone of Daud the sone of Daud the sone of Abaham. Abas rervis. ham begat Isaac: Isaac Ruth. begat Iacob: Iacob be iii.d. Ruth. gat Iudas and his bresthre: Iudas begat Phares begat Phares and saram of Thamar: Phares begat Pestom: Pestom begat Aminadab: Aminadab begat Paasson: Paasson begat Paasson: Paasson begat Paasson: Paasson begat Paasson: Paasson: Salmon

begat Boos of Rahab: Boos begat Dbed of Ruth: Dbed bes gat Jesse: Jesse begat David the kynge.

Dauid the kynge begat Salomó/of her that was the wyfe hrexil. to Ciry: Salomon begat Roboam: Roboam begat Abia: Abia begat Ala: Ala begat Josaphat: Josaphat begat Josam: Josam: Josam: Josam begat Ala: Ala begat Josaphat: Josapham begat Asam has begat Amon: Amon begat Josas: Josas begat Jechonias and his byethie aboute the tyme they were carped awaye to Babylon.

and after:

11. Parai And after they were brought to Babylon/Jechonias begat itp. erryl. Salathiel: Salathiel begat zozobabel: zozobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor Azor Borot Salathiel

Abud begat Eliachim: Eliachim begat Azoz: Azoz begat Sas doc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Elea far. Eleafar begat Matthan: Matthan begat Jocob: Jacob begat Joseph the hulbande of Mary/of which was bozen that Jelus/that is called Christ. F

All the generacions from Abraham to Dauid are fow retene generacions. And from Dauid but the captuite of Babylon are fow retene generaciós. And from the captuite of Babylon to Christ/are also fow retene generacions.

H The byzth of Jelus Christ was on this wyle. Whehis most ther Aary was betrouthed to Joseph / before they came to dwell together the was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man/Aloth to maske an ensample of hyz/was mynded to put her awaye secretly.

appered but o him in a dreame/sayinge: Joseph the sone of Das wid/seare not to take but o the Mary thy wyse. For that which is conceaued in her is of the holy good. She chall brynge forth a sone/and thou chalt call his name Jesus. For he chall saue his people from their synnes.

All this was done to fulfyl y which was spoeen of the Lorde Esa.ps. t by the Prophet/sayinge: Beholde a may de thall be with chylde and thall brynge forth a sone/and they thall call his name Emanuel/which is by interpretacion/God with bs.

And Joseph assone as he awoke out of sepe/dyd as the aunsgell of the Lorde bade him / and toke his wyfe but o him / and knewe her not tyll she had brought forth hyr fyrst sone/and called his name Jesus.

How the wyle men came fro the eest to worlos Christ whose starre they had sene. How were deen quyred of the wyle men the tyme of the starre. How Boseph sied with the chyld z his mother into Egypt. How were de comaunded all the chyldre to be sayne that were under is yere olde. How Boseph after the deeth of were was called out of Egipt into Israel.

The.ii. Chapter. A Then Jelus was borne at Bethleem in Jelusy/in the A tyme of Herode the kynge. Beholde there came wyle men from the Eest to Jersalem/sayinge: where is he that is borne

bosne kynge of § Jewes-11De haue senehis sarre in the Eest/

and all Jerusalem with him/a he gathered at the cheft Prestes and all Jerusalem with him/a he gathered at the cheft Prestes a Scribes of the people/a ared of them where Christ Guide he borne. And they sayd but o hum: at Bethleë in Jewry. For thus it is writte by the prophet. And thou Bethleem in the londe of web. Tewry/art not the leest cocerninge & princes of Juda. For out of the shall come & captagne/& shall governe my people Jirael.

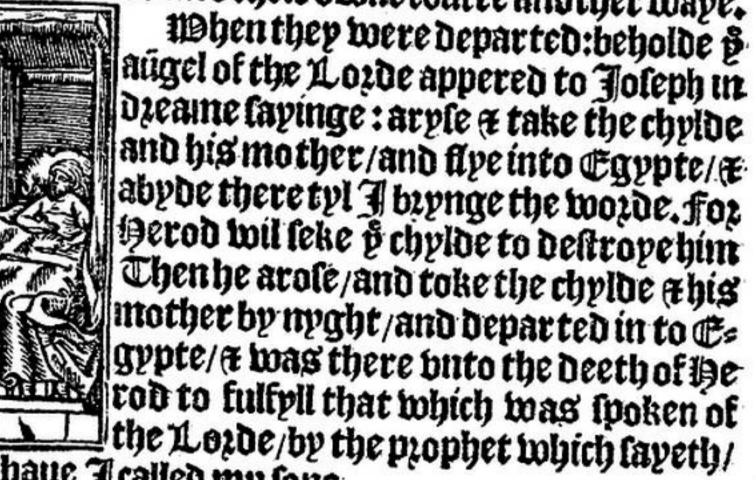
Then Derode prencly called y wyseme/ Joā.vn.f.

A diligently enquired of them/the tyme of the starre that appered/A sent the to Beth leem sayinge: Go and searche diligetly sor the chylde. And whe ye have sounde him/ brynge me worde / that I may come and

worthyppe him also.

11 he they had heard the kynge/they de parted: To the starre which they sawe in the Cite/wet before them/tyll it came and stode oner the place where the chyld was.

Whethey lawe y starre/they were maruelously glad: wet in to the house/A food y chylde with Mary his mother/A kneled downe and worthipped him/A opened their treasures/A offered but him gystes/gold franckinsence A myre. And after they were warned of God in a dreame/y they shuld not go again to Herode/they retourned into their owner courtre another waye.



out of Egypte have I called my sone,

ese.rij.a

i ij. Then

Then Herode perceauing that he was mocked of the wyles men was excedynge wroth/and sent forth a sue all the chyldre that were in Bethleem/and in all the cooftes there of/as many as were two yere olde & buder/accordynge to the tyme which be had diligently searched out of the wyse men.

Then was fulfylled that which was spoken by the Prophet Be.rrrj.c Jeremy sayinge: On the hylles was a boyce herde/moznynge weppnge/and great lamétacion: Rachel weppnge for her chyldien/and wolde not be comforted/because they were not. L

A nohen Herode was deed: beholde an aungel of the Lozde appered in a dreame to Joseph in Egypt sayinge: aryse a take the chylde and his mother/and go into the londe of Israel. For they are deed the which lought the chyldes lyfe. Then he arole bp/and toke the chylde and his mother/ad came into the londe of Acrael. But when he hearde that Archelaus dyd raygne in: Teway/in & roume of his father Herode / he was afrayd to go thither. Pot withstondynge after he was warned of God in a dreame he turned a syde into the parties of Balile/A went and dwelt in a cite called Pazareth/to fulfyll that which was spoke

Ind.riff. by the Prophetes: he Malbe called a Nazarite. F Elaie. rj.

Tabon Baptist preached the kyngdome of Bod and remission of synnes John had his garment of camels here.

Belus was baptifed of Bobn in Bordan.

The.w. Chapter.

— A those dayes John the Baptist came a preached in the A Luc.iii. a _ wyldernes of Jewzy/sayinge: Kepent/the kyngdom of Ela. rri.c heaue is at honde. This is he of whom it is spoken by the 1020= 3acha.1. a phet Clay/ which layeth: The boyce of a cryar in wyldernes/ prepare the Lordes wave/& make his pathes Arayaht.

This John had his garment of camels here and a gerdell of Efa.rl.a. askynne aboute his loynes. His meate was locustes and wilde John. 1. c hony. Then wet oute to him Jerusalem and all Jewzy/and all the region rounde about Jordan/ and were baptyled of him in Jordan/confessinge their synnes.

4 nohen he lawe many of the Phariles and of the Saduces 16 come to his baptyme/he layde buto them: D generacion of by= perg/who hath taught you to fle from the bengeauce to come. 26zinge forth therfore the frutes belöginge to repentaice. And le that ye oens thinke not to lay in your selves/we have Abra= ham to

ham to our father. For I saye buto you / & God is able of these stones to rayle by chyldren buto Abraha. Euen now is the are put buto & rote of the trees: so that every tree which by yngeth not forth good frute/is hewen downe and cast into the fyre.

I baptyle you in water in token of repentaunce: but he that mar.i.b. cometh after me/is myghtier then I/whose shoes I am not Luc. in.e worthy to beare. He shal baptyse you with the holy gooste and Luc. ii.s with fyre: which hath also his fan in his hand/and wyll pourge his floure / and gadze the wheet into his garner/a wyll burne

the chaffe with buquencheable fyre.

4 Then cam Jelus from Galile to Jozdan buto John/to be aber.s.b. baptised of him. But John fozbade him / sayinge: Joughte to be baptised of the: and comest thou to me. Jesus answered and sapde to him: Let it be so now. For thus it becometh by to fulfyllal righte welnes. Then he luffred him. And Jelus allone as he was baptiled/came Arayght out of the water. And lo heaue was open oner him: and John sawe the spirit of God descende lyke adoue/Alyght byon him. And lo there came a boyce from heaue saying: This is & my beloued sone in who is my delyt. F

Thow Christ was tempted of the denyll. The callynge of Beter 2 Ans drew/and the sones of zebede.

The.uis. Chapter. 4 Hen was Jesus led away of the Mar.s.b. spirit into wildernes/to be tem= Luc.tig. pted of the deupl. And whe he had fasted fourty dayes a fourty nyghtes/he was afterward an hugred. Then cam to him the tempter/& fayde:pf thou be the sone of God/commande that these stones be made breed. He answered and sayde: it veu.viii.a 15 writte/man thal not lyue by breed on= ly/but by enery worde that proceadeth out of the mouth of God.

Then the deupl toke him by into the holy cite/& let him on a pinacle of the teple/a sayd buto him: yf thou be & sone of God/ cast thy selfe doune. Foz it is wzytten: he shall gene his aungels wal re. tharge over the and with their handes they hal holde the bp that thou dashe not thy fote agaynst a stone. And Jesus sayde

to hunt/

Dea.vi. to him/it is wrytte also: Thou walt not tepte thy Lorde God.

The deuyl toke him by agayne & ledde him into an exceding hyemoûtayne/ a shewed him all g kyngdoms of the worlde/ a all the glozy of them/& layde to hun: all these will I geue the/yf thou wilt fall doune a worthypme. Then fayd Jesus buto him:

Ped.vi. Auoyde Satan. Foz it is writte: thou halt worthyp the Lorde thy God/& him only thalt thou ferue. Then the deupl left him/ and beholde the angels came a minustred buto him. F

4 119hen Jelushad hearde that Ihon was taken he depar 23 Mat.j.b. Bod.mi.s ted into Galyle and left Pazreth/& went and dwelt in Caper= parci.i. naum/which is a cite byon the see/in the coostes of 3abulon and Auce.iiij. Peptalun/to fulfyll that which was spoke by Esay the prophet

Æfa.ir.a. sayinge: The londe of zabulon & Meptalim/the waye of the see beyonde Jozdan Galyle of the Gentyls/the people which fat m darcknes/sawe greatlyght/and to them which sate in the region and hadowe of deeth/lyght is begone to thyne.

From that tyme Jelus begane to preache/& to laye: repent/

for the kyngdome of heaven is at honde. F

+ As Jelus walked by the see of Galyle he sawe two brethre: C Simon which was called Peter/and Andrew his brother/ca= Aynge a neet into the see/for they werefyshers/& he sayd buto them/foloweme/AI will make you fyllhers of men. And they Aranght wave lefte their nettes/and folowed him.

And he went forth from thence/& sawe other two brethren/ James the sone of zebede/and John his brother/in the thyppe with zebede their father/mendying their nettes/& called them And they without taryinge lefte the thyp and their father and

folowed him.

A And Jelus wet aboute all Galyle/teachinge in their lyna D 2Darci.s. Luce.p.a goges/a preachinge the gospell of & kyngdom/a healed all ma= ner of lycknes/& all maner dyleales amonge & people. And his fame spreed abroade throughout all Spria. And they brought buto him all lycke people that were take with dyners dyleales ad grypinges/a them that were possessed with deupls/a those which were lunatyke/& those that had the paliye: & healed the. And ther folowed him a great nombre of people/fro Galple/ L and from the ten cyties/Afrom Jerusalem/ and from Jewy/ and from the regions that laye beyonde Jozdan.

The.vill.

The.viti.blessynges. The salt of the earth who they be. Thoushalt not kyll. Thoushalt not breke matrimony. Of divorcement. Thoushalt notswere. Soffre gladly injuryes and wronges. Loue your enemyes.

The.b. Chapter. 4



Then he sawe & people/he wet bp in to a moutagne/and when he was let / his disciples came to him æ he opened his mouth/a taught the lay= inge:Blessed are the pooze in sprite: for Lac. vs. o their is the kyngdome of heaue. Blessed are they that morne: for they hal be con forted. Blessed are y meke: for they shall inheret y earth. Blessed are they which honger and thurst for rightewesnes: for forted. Blessed are & meke: for they Mall i.pe.uu.r they hal be fylled. Blessed are the mercy

full:for they shall obtain emercy. Blessed are the pure in herte: for they hall se God. Blessed are the peacemakers: for they hal be called the chyldren of God. Blessed are they which suffre per fecució for rightewesnes sake: for theirs is the kyngdom of he= uen. Blessed are ye when men reuyle you/ and persecute you/ and thalfallipe save all maner of eupli sayinges against you for my lake. Reiopce & beglad / foz greate is your rewarde in he= uen. I for so persecuted they the Prophetes which were before youre dayes.

A peare the falt of the erthe: but yf the falt have lost hir falt= nes/what can be salted ther with. It is thence forth good for wat.ir.a nothynge/but to be cast oute / and to be treaden buder fote of mar. iii.c men. ye are the lyght of the worlde. Acyte that is set on an hyl/ cannot be hyd/nether do men lyght a candell/& put it bnder a busibell/but on a candelstycke / & it lyghteth all that are in the house. Let youre lyght so shyne before men/that they mape se poure good workes/A gloufye youre father which is in heaue.

H Thynke not that Jam come to destroye the lawe or the Prophetes:no/I am not come to destroye them / but to fulfyll them. For truely Maye buto you/tyll heaue & earth perpline/ Lu. rvf. o one pot ozone tytle of the law thal not scape/tyll all be fulfylled.

MDho so ever breaketh one of these lest commundmentes/and teacheth me so / he chalbe called & leest in the kyngdo of heave. Beco. 11.6

25ut who

But who so ever observeth and teacheth/the same Galbe called greate in the kyngdome of heaven.

4 for I laye buto you except your erightewelnes excede D the rightewelnes of the Scribes and Phariles, ye cannot entre into the kyngdome of heaven.

ye have her de how it was layd buto them of the olde tyme. Ero.rr.d Thou halt not kyll: for whosoeuer kylleth/halbe in daunger of judgement. But I save buto you/whosoever is augre with his brother Chalbe in daunger of judgemet. Whosever sayeth bnto his brother Kacha/Malbe in daüger of a counsel. But who soeuer sayth thou fole/halbe in daunger of hell fyze.

Therfore when thou offrest thy gifte at the altare / Ether re= membrest that thy brother hath ought agaynst the/leve there thyne offerynge befoze the altre/ago thy wave fyzst and be reconciled to thy brother/& then come and offre thy gyfte.



+ Agre with thyneaduersary quick= E lye/whyls thou arte in the wave withe him/lest that adversary delyver & to the mudge/Atheiudgedelpuer the to the mi= mister: Then thou be cast into preson. We rely I saye buto the: thou shalt not come oute thence tyli thou have payed the bt= termost farthynge.

pe have herdehow it was sayd to the of olde tyme. Thou halt not compt adsectively. But I saye but o you that who

mar.ir. s soeuerloked on a wyfe/lustynge after her/hath committed ad= uoutry with hyr alredy in his hert.

> 11Dherfoze yf thy right eye offende the/plucke him out/a cast him fro the: better it is for the fone of thy medres periffhe then thy hole body thuld be cast into hell. Also yf thy right honde offende b/cut him of a cast him fro the: better it is that one of thy mebres periffhe/then fall thy body thuld be cast into hell. F

It is layd/wholoeuer put awaye his wyfe/let him geue her marci.r. a testimonyall also of the denoicement. But I saye but o you: i.co.pii.b whosoeuer put awayehis wyfe (except it befor fornicacion) cau sethher to breake matrymony. And who so ever maryeth her that is devozsed/breaked wedlocke.

Agayne

Ø

Agayne ye have herdehow it was sayd to the of olde tyme/ Le.ric.e. thou thalt not forswere thy selfe/but thait performe thyne othe Beu.v.b. to God. But I saye buto you/swere not at al:nether by heaue/ Baco.v. c for it is Goddes leate: nor yet by the erth/for it is his fotestole: nether by Jerusalem: for it is the cyte of that greate kynge:ne= ther thalt thou sweare by thy heed/because thou canst not make one whyte heer/oz blacke. But your comunication thall be/ye/ ye:nay/nay. For what soeuer is more then that/cometh of euil.

ye have hearde how it is sayde: an eye for an eye/a toth for a toth. But I laye but o you/that ye rely a not wronge. But who soeuer geue the a blowe on thy ryght cheke tourne to him the other. And yf any man will sue the at the law/and take awaye thy coote/let him have thy cloocke also. And who so ever wil co= pell the to goo a myle/goo with him twayne. Gene to him that areth/and from him that wolde bozowe tourne not awaye.

> A ye have herde how it is sayde: thou ne. ric. o Walt love thyne neighbour/&hate thyne enymy. But I saye but o you/soue youre Denymyes. Blesse them that course you. Do good to them that hate you. Praye. for them which do you wronge and per=

fecute you: that ye may e be the chyloze of your father that is in heaven: for he ma= keth his sonne to aryse on the enyl/zon the good/a sendeth his reyn on the wife and binuste. For yf ye lone them/whiche

loue you: what rewarde Mall ye have. Do not the publicas eve so. And yf ye be frendly to youre brethren only what anguler Luce.vs. f thynge do ye. Do not the publicans lykewyle. ye hall therfore be perfect even as youre father which is in heave/is perfect.

Do not regarde earthy thynges: but seke that which is heuenly/and that wyll by de. Last all care upon God/for he careth for all.

The.bi. Chapter. Akehede to your almes. That ye geneit not in § syght Lofmen/to the intent that ye wolde besene of them. Dz els ye get no rewarde of youre father which is in heaue. When so ever therfore thou gevelt thyne almes / thou walt not make a trompet

atrompet to be blowen before the as the procrytes do in the sy nagogis & in the stretis/for to be prayled of men. Merely I say buto you they have their rewarde. But when thou doest then almes/let not thy lyfte hand know what thy right hand doth! that thynealmes maye be secrete: and thy father which seith in secret/shall rewarde the openly. L

And when thou praylest/thou walt not be as the proceptes B are. For they love to stond and praye in the synagoges / and in the corners of the aretes / because they wolde be sene of men. Uerely I saye buto you they have their rewards. But when thou prayest/entre in to thy chamber/and thut thy doze to the/ and pray to thy father which is in secrete: and thy father which

seith in secret/shall rewarde the openly.



as the Hethen do: for they thincke that and whe ye praye/bable not moche/ they halbe herde for their moch bablyn ges sake. Be ye not lyke them therfore. Foz your father knoweth wherof ye ha ue neade/befoze ye are of him after this M maner therfore praye pe.

Doure father which arte in heaven! halowed be thy name. Let thy kyngdo come. Thy will be fulfylled as well in erth/as it is mheaue. Geue bs this day

oure dayly breede. And forgeue by oure treaspases/eue as we forgeue oure trespasers. And leade by not into temptació: but Mar.ri.c delyuer by from eugl. Hoz thyne is the kyngdome a the power ec. expiss. and the glozye for ever. Amen. For and yf ye chalforgeve other men their treaspases / youre heavenly father thall also forgeve you. But and pe wyll not forgevemen their trespases/nomore Mall youre father fozgeue youre treaspases.

4 Adoreover when refalte/benot lad as the procrytes are C For they distigure their faces/that they myght be sene of men how they faste. Aerely I say but o you they have their reward. But thou/when thou fastest/announte thyne heed/and washe thy face/that it appere not buto menhow that thou fastest: but La.rij.v. buto thy father which is in secrete: and thy father which seeth insecrete/wallrewarde the openly.

Se that

Se that ye gaddze you not treasure byon the earth/where Lu.xu.o. rust and mothes corrupte / and where theues breake through and steale. But gaddze pe treasure together in heaven/where nether rust nor mothes corrupte/a where theues nether breake bp/noz yet steale. Foz where so ever youre treasure is/there wyll poure hertes be also.

The lyaft of the body is thyne eye. Wherfore yf thyne eye Lac.r. e. be syngle all thy body shalbe full of lyght. But and yf thyne eye be wycked/then all thy body thalbe full of darcknes. Wherfore pf the lyght that is in the / be darckenes: howe greate is that

darckenes.



A Pomancan serve two masters. For ether he shall hate the one and love the os ther:02 els he Chall lene to the one and des spyle the other: ye cannot serue God and mammon. Therfore I save buto you/be not carefull for youre lyfe/ what ye thall eate/or what ye hall dryncke/nor yet for goure body/what ye hall put on. Is not the lyfe moze worth then meat/& the bo= note.rn: dy moze of value then raymet. Beholde the foules of the aver: for they some not!

nether reepe/noz yet cary into the barnes: a yet youre heuenly father fedeth them. Are ye not moche better then they.

Phich of you though he toke thought therfoze / coulde put one cubyt buto his stature. And why care ye then for raymet. Consydze the lylies of the felde/how they growe. They labour not nether spynne. And yet for all that I save buto you/f even Solomő in all his royalte was not arayed lyke buto one of the= se. Wherfore yf God so clothe the grace/which is to daye in the felde/and to mozowe halbe caste into the fournace/ hall he not moche moze do the fame buto you/o ye of lytle fayth:

Therfore take no thought / sayinge: what wall we eate / 02 what thall we dryncke for wher with thall we be clothed - After all these thinges seke the Gentyls. For youre heavenly father knoweththat ye have neade of all these thinges. But rather se= ke pespell the kyngdome of heaven a the righte wesnes therof: and all these thinges chalbe ministred buto you.

Carenot

Care not then for the mozow / but let the mozow care for it felfe: for the day present hath ever ynough of his owne trouble.

Tudge not that ye be not judged. Are and it shal be geuen you. For geue as ye wolde be forgeven. The strayte gate z broade waye. Beware of false prophetes. To byld on a rock is sure. To bylde on fande auayleth nothynge.

The. by. Chapter.



Adgenot/g ve benot indged. For n as ye indge so thall ye be indged. and with what mesure ye mete/with § same thall it be metured to you agayne. mby seift thou amoote in thy brothers eye / a perceauest not the beame that is In thyne owne eye. Dr why sayest thou to thy brother: suffreme to plucke out the moote out of thyne eye/& beholde a bea= me is in thyne owne eye. ppocryte/fy1st cast out the beame out of thyn owne eye:

and then Chalt thouse clearly to plucke out the moote out of thy brothers ere.

Beue not that which is holy/to dogges/nether cast pe your B pearles before swyne: lest they treade them under their fete/A the other tourne agayne and all to rent you.

Lot. rj. b

Are and it Wallbe geuen pou. Seke & pe Wall fynd. Knocke Ait thall be opened but o you. For who so ever areth receaveth/ and he that leketh fyndeth/and to him that knocketh it wall be opened. Is there any man amonge you which yf his some ared him breed/wolde offer him aftone. Dryfhe ared fyshe/wolde he profer him a serpent. If ye then which are eurll can geue to youre chyldregood gyftes/how moche more thall yourefather which is in heaven geve good thynges to them that are him-

Therfore what so ever pe wolde that men shulde do to poul even so do ye to them. This is the lawe and the 1920phetes.

五00.01. Luc.rij.

Enter in at the Arapte gate: for wyde is the gate/and broad is the wave that leadeth to destruction: A many ther be which go in ther at. But strayte is the gate and narowe is the waye which leadeth butolyfe: and feamethere be that fyndeit.

4 Beware of false Prophetes/ which come to you in thepes C 及UC.pj.f. dothynge/but inwardly they are rauenynge wolfies. ye mall knowe

knowe them by their frutes. Do me aa= thre grapes of thornes, or fygges of bry= res: Euclo euery good tre brungeth foz= Auce.vi.f the good frute/But a corrupte tree brin= geth forth euplifrute. A good tree canot bringe forth bad frute:nor yet a bad tree că brynge forth good frute. Euery tree p bringeth not forth good frute/halbe he= wedoune/a cast into the fyre. Wherfore by their frute they shall knowe them. Not all they that saye unto me/M

Dot all they that laye buto me/Da= 10.rig.e. f

ster/master/hall enter into the kyngdome of heaue: but he that D doth my father wyll which is in heaven. I Many wyll saye to me in that daye: Dalter/maller/haue we not in thy name pro phelied. And in thy name have call out deupls. And in thy na= me have done many myracles. And then wil I knowledge bus to them that I never knewe them. Departe from me ye workers of miquite.

mphosoeuer heareth of me these sayinges / & doth the same / is saim. vi I will lyken him buto a wyse mā which bylt his house on a roc= Jaco.s.o. ke: aboundance of rayne descended / a the fluddes came / a the windes blewe a bet vpon that same house a it fell not/ because it was grounded on the rocke. And whosoever heareth of me these sayinges a do them not/shalbe lykened buto a folysh ma/ which bylt his house byon the conde: and aboundance of rayne descendeth/and the fluddes came / & the wyndes blewe & beet bpon that house and it fyll and great was the fall of it.

And it came to passe/that when Jesus had ended these sapin adarc.s. e ges/the people were altomyed at his doctryne. Foz he taught luce. iii.c them as one haupnge power/and not as the Scribes.

Eleper is clensed. The Centurion that came to Christ. Weters motherelaw was bealed. Fores have holes ? bzydes have neftes Let the deed burye their deed. Jesus slept in the ship. Bow the swyne were carred hedlyng into the see of the deuylles. Bow the herdmen sled to the cyte. Of the sycke of the palseye.

The. big. Chapter. 4 Then he was come doune from the moutagne/ moche Mar. 1.b. people folowed him. And losthere came a leper # woz= Hipped him layinge, Malter yf thou wylt thou canst make me clene. And

Luc.vij.a



dene. And Jesus put forth his hond and all touched him saying: I will be thou clene æimmediatly his leprospe was clensed. and Jesus sayde buto him: Se thou tel no mã/but go and thewe thy selfe to the Preste/A offer the gyfte that Adoles co= maunded in wytnes to them.

4 mhen Jelus was entred in to Ca B pernaum/ther cam buto him a certaque Centurion / and belought hum fayinge: Master/myscruautlyethsycke at home

of the palifie / and is greuoully payned. And Jelus layd buto him: I wyll come and heale him. The Centurion answered and sayde. Syz Jam not worthy that thou shuldest come buder my rofe but speake the worde onlye and my sernaunt shalbehealed. For I also my selfe am a man bnder power/and hane foudyers under me/and I fage to one go/and he goeth: and to another come/and be cometh: and to my servaunt/do this/ and he doeth it. When Jelus hearde that the marueyled and sayde to them that followed him: Werely I sape but o you/I have not founde so great fayth:no / not in Israel. I faye ther= fore buto you / that many hall come from the eest and weest/ and Mall reste with Abzaham/Isaac, and Jacob in the kyngdome of heaven: and the chyldren of the kyngdome walbe cast out in to btter darchnes: there halbe wepynge and gnassynge of teth. Then Jesus sayde buto the Centurion / go thy waye/ and as thou belevest so be it buto the. And his servaunt was healed the selfe houre. F

And then Jesus went to Petershousse and sawehis wyo C Lu. iiij.f. ues mother lyinge sycke of a feuer/and touched her hande/and the fener left hyz/and the arose/and ministred buto them.

ndhen the eue was come/they brought buto him many that were possessed with deupls. And he cast oute the sprites with a worde/and healed all that were lycke/to fulfyl that which was Ela.lin.a spoken by Elayas the Pzophete sayinge: He toke on him oure infirmities/and bare oure syckenesses.

> mohen Jelus lawe mothe people aboute him/he commaun= ded to go over the water. And there came a Scribe and layde bnto

bnto him:master/I will folowe the whither so ever thou goest. And Jelus layd but him: the fores have holes/a the bryddes of the ager have nestes/but the sone of & man hath not wheron to rest his heed. Another & was of his disciples sayd buto him: master/suffreme fysit to go & burye my father. But Jesus sayd buto hun:foloweme/and let the deed burye their deed.

D

4 And he entred into a hippe/and hig mar.iii.o disciples folowed him. And beholde ther arose a greate tepest in the see, m so moch that the Chyp was conered with wanes, and he was a Cepe. And his disciples came to him/& awoke him sayinge: master saue bs/we perysthe. And he sayd to the: why are ye fearfull / o ye of lytell fayth. Then he arose and rebuked the wyndes and the see / and there followed a greate calme. And the me marueyled and layd:

what man is this/that both wyndes and the see obey him. F Ant when he was come to the other lyde/ into the coutre of Mar.v. a the Gergelites/ther met him two policifed of deupiles/which came out of the graves/and were out of measure fearce/so that no man myght go by that waye. And beholde they cryed out/ sayinge: D Jesu the sone of God what have we to do with the Art thou come hyther to tozment by before the tyme be come. And ther was a good wave offro them a greatheerd offwyne fedynge. Then the deupls besought him sayinge: yf thou caste bs out/suffre bs to go oure waye into the heerd of swyne. And he layd buto them: go youre wayes. Then went they out and departed into the heerd of Iwyne. And beholde the hole heerd of swyne was carred with violence hedlynge into the see/and peryshed in the water. Then the heerdmen seed and went their wayes into the cyte/and tolde enery thynge/a what had fortuned buto the possessed of the deupls. And behold all the cya te came out and met Jesus. And when they sawehim/they be= lought him to departe out of their costes.

Willow Watthew was called. How Christ fate 7 meate with Dublicans ad synners. The rulers voughter. The woma that had the bloudy yffue Two blynde are cured. Of him that was domme and deffe. The haruest is greate but the labourers are feame.

The.ir. Cha.

The.ir. Chapter. F

2Dar.ij.a Luc.p.D.



Then he entred into a thip a pacate te. And lo/they brought to him a masyc= ke of palipe/lymae in his bed. And whe Jefus sawe y fayth of them/he sayde to A the licke of & pallye: some be of good chere thy synnes be forgeue the. And beholde Acertagne of the Scribes layde in the felnes/this mā blasphemeth. And whe Je fus faw their thoughtes he fayde: wher foze thynke ye euglin your hertes. whe

ther is elyer to laye thy lynnes be forgene the or to laye aryle and walke. That ye maye knowe that the sone of ma hath po= wer to forgene synnes merth/then sayd he buto the sicke of the pallye:aryle/take by thy bed / Ago home to thyne house. And he arose and departed to his ownehousse. And when the people sawe it / they marueyled a glozifyed God which had geven suche power to men. F

Mar.ii.b

And as Jeius passed forth from thence/he sawe aman syt 28 a receaujnge of custome/named Adatthew/and Cayde to him: folow me. And he arose and folowed him. And it came to passe as he lat at meate in the house: beholde many publicans a syns ners came and late downeallo with Jelus and his disciples.

mohen the pharifes sawe & / they sayd to his dusiples: why eateth your master with publicans and synners. When Jesus hearde that/he sayde buto them: the whole neade not the phist wice.vi.e cion but they that are licke. Go & learne what that meaneth: I have pleasure in mercy/& not in offeringe. For Jam not come to call the ryghtewes but the synners to repentaunce. F

> 4 Then came the disciples of John to him saying: 11 bly do we and the pharifes faste ofte: but thy disciples faste not. And Jesus sayde buto them: can the weddinge chyldren morne as longe as the brydegrome is with them. The tyme wyll come when the bry degrome Gall be taken from them and then Gall they faste. Po man peceth an olde garment with a pece of new clooth. For then taketh he away the pece agayne from the gar= ment/aud the rent is made greater. Pether do men put new wyne

wyne into olde bessels/for then the bessels breake/and & wone runneth oute/and the vessels peryshe. But they powze newe wynem to newe beliefs and so are both saued togyther. F

Holdether came a certame ruler (2 mor. v.b. holde ther came a certayne ruler/# woz= Mypped him sayinge:my doughter is e= uen now deceased/but come and lay thy honde on her and the thal lyne. And Tefus arose & folowed him with his disci= ples. And behold a womā which was di seased with an yssue of bloude, rij. yeres/ came behynd him and touched the heme of his vesture. For the sayd in her selfe: yf Imay touche but eue his vesture only/

I hall be lafe. Then Jelus tourned him about/and beheld her farma: Doughter be of good coforte/thy farth hath made the safe. And the was made whole even that same houre.

And when Jesus came into the rulers housse/and sawe the mynstrels and the people ragynge/he sayd buto them: get you hece/for the mayde is not deed/but sepeth. And they laughed him to scozne. Assone as the people were put forth the went in and toke her by the hond/and the mayde arose. And this was noyled through out all that londe.

And as Jesus departed thence/two blynd mefolowed him cryinge and sayinge: D thousone of David have mercy on vs: And when he was come to house the blynd came to him. And Jesus sayde buto them: Beleve pe that Jam able to do this: And they sayd buto him: pe Lozd. The touched he their eyes/ saying:accordying to your fayth be it but o you. And their eyes were opened. And Jesus charged the sayinge. Se that nomá knowe of it. But they allone as they were departed / spreed a= broodehis name through out all the londe.

As they went out/beholde/they brought to him adome mar. vii.e possessed of a deupil. And as some as the deupil was cast outer the domme spake. And the people meruepled / sapinge: it was neuer so sene in Frael. But the pharises sayde: he casteth oute deuvls/by the power of the chefe deupll.

And Jelus went about alcytics a tounes/teaching in their lynagoges

tynagoges and preachinge the glad tydinges of the kyngdom/ and healynge all maner sycknes and desease amoge the people. But when he sawe the people/he had compassion on them/be= cause they were pyned awaye/and scattered abroade/euen as Mepe hauynge no Mepherd.

Then sayde he to his disciples: the haruest is greate/but the labourers are feame. Wherfore praye the lorde of the haruelt/ to sende forth labourers into his haruest.

The sendynge forth of his Apostles to preache.

Tryle as ferpentes and innocent as boues.

The.r. Chapter.

mar.tij.b Luc.vj.b

Adhecalled his. rij. disciples bn a to him/ æ gaue thez power ouer buciene spretes/to caste them oute/a to heale all maner of tyckenestes / & all mas ner deseales.

The names of p.rij. Apostles are the le: The fylit/Symon called also Peter: and Andrewhis brother: James & sone of zebede and John his brother: Philip and Bartlemew: Thomas & Matthew the Publican: James the sone of Alphe/

and Lebbeus other wyle called Taddeus: Simon of Canel &

Judas Iscarioth/which also betrayed him. These.rii.dyd Jesus sende/æcomaunded them sayinge: Go 13

Luc,ir.a. not into the wayes that leade to gentyls/and into the cities of the Samaritans enter ye not. But go rather to the lost thepe of the house of Israel. Go and preache sayinge: that the kyngdom of heaue is at honde. Heale & sycke/clense the lepers/ray= se the deed caste oute the deupls. Frely pe have receaved frely gene againe. Dosselle not golde/noz spluer/noz brasse in youre gerdels/nozyet (cryp towardes youre tozney/nether two coos tes/nether woes/noz yet a staffe. Foz the workman is worthy Ance.r.c. to haus his meate. Into what soeuer cite oz toune ye hal come! enquire who is worthy in it/and there abyde tyll ye go thence. And when pe come into an house / saiute the same. And yf the house be worthy/your peace that come bponit. But yfit be not boothy/youre peace thall retourne to you agayne.

and who

And who so ever thall not receave you/not wyll heare your preachinge: when he departe out of that house or that cyte/ Make of the duste of your fete. Truly I saye buto you: it shal be easper for the londe of 30 doma and Gomorra in the daye of ind gement/thenfoz that cyte.

Beholde I sende you forth as thepe amonge wolues. Be ye therfore wyle as lerpentes/and innocent as dones. Beware of men/for they that delyner you by to the coulels/& thall scourge you in their synagoges. And ye had be brought to the heed rus lers a kynges for my lake / m witnes to them a to the Getyls.

But when they delyner you by / take no thoughte howe oz what ye hall speake/foz it hall be geuen you/euen in that same houre/what ye hall saye. For it is not ye & speke/but the spirit Boan.v. of your father which speaketh in you.

The brother thall betrape the brother to deeth: & the father the some. And the chyldren thal aryse agaynst their fathers and mothers/and thall put them to deeth: and ye that be hated of al men for my name. But he g endureth to the ende/halbe laued.

nohen they persecute you in one cyte / flye into another. I tell you for a trueth/ye chal not fynysche al that cyties of Asrael tyll the sone of man become. The disciple is not about his master:noz yet the servaunt above his lozde. It is ynough for the disciple to be as his master is / and that the ceruaunt be as his lorders. If they have called the lorde of the house Beelzebub: how moche more thall they call them of his houthold to. feare them not therfore.

There is nothonge to closse/that wall not be opened /and no = 28 ar.im.

thrnge so hyd/that shall not be knowen.

and.ru.s mohat I tel you in dercknes/h speake pe in lyght. And what

pehere in the eare/that preache peon the house toppes.

And feare ye not them which kyl the body and be not able to kyll the foule. But rather fearehim / which is able to destroye both soule and body into hell. Are not two sparowes solde for a farthynge. And none of them doth lyght on the ground / with out your father. And now are al the heres of your heedes nom bred. Tears ye not therfore: ye are of more value then many sparowes.

mbho so ever therfoze shal knowledge me befoze mē/him wil mar. viu.

I know=

Lu. vin.c

Mar.viii I knowledge also befoze my father whiche is in heaven. But and. rij. b wholoeuer wall denye me befoze men/him will Jallo denye be toze my father which is in heaven.

Thinke not/that I am come to sende peace into the earth/ I came not to sende peace/but a swearde. For I am come to set aman at variaunce agaynst his father/Athe doughter agaynst hyrmother/and the doughterelawe agaynther motherlawe: and a mannes foes halve they of his owne houtholde.

He g louyth his father or mother more then me/is not mete for me. And he that loueth his sone or doughter more then me/ is not meteforme. And he that taketh not his crosse a foloweth Hoe.riii. me/is not mete for me. He that fyndeth his lyfe/Hall lose it: ād

he that lolyth his lyfe for my sake/shall fyndeit.

De that receauith you/ receauith me: and he that receauith me/receauith him that sent me. He that receauith a prophet in the name of a prophet/shall receaue a prophetes rewarde. And Joh.ru.c he that receauth a righteous man in the name of a ryghteous man/hall receaue the rewarde of a ryghteous man. And who foeuer wall geue bnto one of these lytle ones to duncke/a cuppe zdar.ir.f of coulde water only/in the name of a Discyple: I tell you of a trueth/he Mall not lose his rewarde.

Dobn fent his disciples to Christ. Come vnto me all ye that laboure. The yoke of Christ is easy.

The.rj. Chapter.

A Poit came to passe whe Jews had made an ende of co-J. Maundinge his. rij. disciples/ that he departed thence/ to teache and to preache in their cyties.

Luc.vij.c



4 Whe John beynge in preson hearde A the workes of Christ, he sent two of his disciples and sayde buto hum. Arte thou he that Wall come: 02 Wall we loke for an other. Jesus answered and sayde buto them. Go and thewe John what ye have hearde and sene. The blynde sethe halt go/the lepers are clensed/the deef heare the deed ryfe agayn/and the glad tydin= ges is preached to the poore. And happy is he that is not offended by me.

and as

And as they departed/Jelus begane to speake buto the peo ple of John. What for to se went ye oute into the wyldernes. went re out to se a rede shaken with the wynde-other what went ye out foz to le: A man clothed in loofte raymet: Behold they that weare soofteclothynge / are in kynges houses. But what wet ye out for to se-A prophete-ye I say to you a more then aprophete. For this is he of whom it is wrytten. Behold/ mala.iil.e I sende my messenger before thy face/which mall prepare thy

wave before the. F

B: A Therely I saye but o you/amonge the chyldren of wemen arose there not a greater then John the Baptist. Potwithstó= dings he that is less in the kyngdom of heaue/is greater then he. From the tyme of John Baptiste hyderto the kyngdome of Luc. rvs. heave suffreth biolence/& they that go to it with biolence pluck it buto them. For al the prophetes & the lawe prophelyed buto the tyme of John. Also yfye wil receaue it/this is Helias which mal. 114.6 Quid come. He that hath eares to heare let him heare. F

But wher buto that I lyken this generació. It is lyke buto Luc.vu.e thyldren which fyt in the market and call buto their felowes/& saye: we have pyped buto you/a ye have not daused: we have mourned buto you / and ye have not fozowed. Foz John came nether eatinge noz dzinkinge/and they saye/he hath the deuyl. The soue of man came eatinge and dunking and they saye be= holde a glutton and dzinker of wyne/a a frend buto publicans Æ synners. Deuerthelater wysdome is iustifyed of hyzchyldzē.

4 Then begähe to wpbrayd & cyties Luc.r. in which most of his miracles were done because they meded not wo be to p Cho rasyn. Wo be to § Bethsaida: for yf the miracles which were the wed in you/had bene done in Tyze and Sidon/they had repented longe a gone in fack clooth and asthes. Neuerthelesse I save unto you: it that be easier for Tyre a Sidon at the day of indgemet/thenfor you. And thou Capernau/which art lyft by buto heue/

thalt be brought doune to hell. For yf the miracles which have bene done in the / had bene thewed in zodo: they had remayned

to this

to this daye. Deuerthelesse I saye buto you: it chalbe easier for the londe of 30 dom in the daye of indgement/then for the. F

A At that tyme Jelus answered and sayde: I prayse theo p father Lozde of heaven and earth/ because thou hast hyd these thinges from the wyle and prudet/and half opened them buto babes: euen so father/for so it pleased the. All thinges are geuen buto me of my father. And no maknoweth the sone but the fas ther:nether knoweth any man the father/saue the sone/and he to whom the sone wyll open him.

Come buto me all pe that laboure and are laden and I will ease you. Take my yoke on you and lerne of me for Jam meke and lowly in herte: and ye chall fynde reeft buto youre soules. formy yoke is easy/and my burden is lyght. F

Wow the disciples by deat corne vpo the saboth dayes. The why tered bode was healed. The blynde and dome was healed. The pharises requi red a ligne. The uncleane sprete that walketh thorow drye places. Howe the mother and brethren of Christ stode at the bore.

The.ry. Chapter. 4 Tthat tyme Jelus went on the A Laboth dayes thosow the come! and his disciples were an hongred / and begane to plucke the eares of come / a to eate. 119hen the pharifes sawe that/they layde buto him: Behold thy disciples do that which is not lawfull to do bpon the laboth daye. He sayde buto them: Haue ye not reed what Dauid dyd/when he was an houngered / and they also which were with him. How he entred into the

house of God/& ate the halowed loves which were not lawfull for him to eate/nether for them which were with him/but only f.re.rrs.b for the prestes. Drhaue pe not reed in the lawe / how that the prestes in the temple breake the saboth daye, and yet are blams leffe. But I save but o you that here is one greater then & tem= vle. udherfore pf pe had knowe what this sayinge meneth: I re quiremercy/& not facrifice: ye wold never have condemned innocetes. For the fonc of manis Lorde even of the faboth days.

And he departed thence/a went into their lynagoge: and be holde ther was a mā/which had his honde dryed bp. And they ased him fayingeris it lawfull to heale byon the faboth dayes. because

because they myght accuse him. And he sayd buto them: which of you wolde it be/yf he had a thepe fallen into apytte on the fa= both daye that wolde not take him and lyft him out. And how moch is a man better then a thepe-moherfozeit is lawful to do a good dede on the Saboth dayes. Then layde he to the man: Aretch forth thy honde. And he Aretched it forth. And it was made whole agayne lyke buto the other.



4 Then the Phariles wetoute and helde a counsell agaynst him/howe they might destropehim. When Jesus knew that he departed thence and much people folowed him/and he healed them all/ and charged them/that they hulde not make hun knowen: to fulfyll that which was spoken by Clay the prophet/which sayeth. Beholde my chylde/who I have Ela.ril.a chosen/my beloued/in who my soule deli teth. I wyll put my spirit on him/and he

wall inewe indgemet to the gentyls. He hal not arque/he hal not crye/nether wall any man heare his boyce in the Aretes/a brosed redechal he not breake/A stare that beginneth to burne/ he thall not quenche/tyl he sende forth uidgemet buto bictory/ and in his name thall the gentyls trutte. F

Then was brought to him/one possessed with a deupl which mar.is.e. was both blynd & dome: The healed him/in somoch & he which was blynd & dome/both spake & sawe. And al & perple were a= maled Alayd: Is not this plone of Dauid-But whe p phariles hearde b/they layd: This felow dryueth the deupls no nother wyse oute but by the helpe of Belsebub the chefe of the deupls.

But Jelus knewe their thoughtes Alayde to them. Euery kyngdome deuided with in it selfe, shal be brought to naught. Rether that any cyte or houtholde deuided agaynst it selfe/cotynue. So yf latan cast oute satan/then he is deuyded agaynst him selfe. How wall then his kyngdome endure. Also of I by the helpe of Belzebub cast oute deupls: by whose helpe do your chyldren cast the out. Therfore they shall be your indoes. But pf I cast out the deupls by the spirit of God: then is the kyng= dom of God come on your

Ether uy.

mar.iif.a.

Ether howe can a man enter into a Aronge mannes house/ and violently take awayehis goodes: except he fyest bynde the stronge man/and then spoyle his house.

Luc.rij.b 4 He that is not ib me/is agayust me. And he that gathereth C not with me/scattered abroade. Wherfore I save bute you/all maner of synne & blasphemy halbe fozgeue bnto me:but p blasphemy of § sprite shall not be forgeue buto mē. And who so euer speaketh a worde agaynst the sone of ma/it shalbe forgeue him. But whosoever speaketh agaynst p holy goost/it shal not be for gene him/no nether in this worlde/nether in & worlde to come

Ether make the tree good/& his frute good also:02 els make the tree eugli/& his frute euglalfo. For the tree is knowe by his frute. D generació of wipers/how ca ye saye well/whe ye your selves are envil-for of the aboundance of the herte/the mouth speaketh. A good man out of the good treasure of his hert wins geth forth good thinges. And an eugli ma out of his eugl treafure/bungeth forth eugli thinges. But Flage buto you/that of euery ydell worde that men wall haue woken: they wal geue a counter at the daye of indgemet. Foz by thy wordes thou walt be wistifyed/Aby thy wordes thou halt be condemned. L

4 Then answered certayne of the scribes a of the Pharises 2 caying: Master/we wolde fayne se a sygne of the. He answered and sayde to them. The eupl & aduoutrous generació seketha signe/but ther chall no signe be genë to thë/saue the signe of the Vone.ii.a prophet Jonas. For as Jonas was thre dayes a thre nyghtes in the whales belly so thall the some of man be thre dayes a thre Fon. 111.6 npghtes in the hert of the earth. The men of Minine Wall ryle at the daye of indgement with this nacion/ a condemne them/ for they amended at the preachynge of Jonas. And beholde/a greater then Jonas is here. The quene of the fouth Mal ryfe at the daye of mogemet with this generació/& Mall codemne the: for the came fro the bimost parties of & world to heare the wys in re.r.a. dom of Salomo. And behold a greater then Salomois here.

When the buclene sprete is gone oute of a man / he walketh throughout drye places sekynge reest a fyndeth none. Then he fayth: I wyll retourne agayne into my house/from whence I came out/And when he is come/he fyndeth the house empty & swepte a garnyshed. Then he goeth his waye, a taketh buto hun seuen

him seven other speetes worse then him selfe and so entre they in and dwell there. And the ende of that mais worke then the begynnynge. Euen so shall it be with this euyll nacion.

mbhill he pet talked to the people: behold his mother and his mar.m. o brethre stode without/despringe to speake with him. Then one Lu.vis. c capde buto him: beholde thy mother and thy brethren stonde

without/despringe to speake with the.

Hean (wered & layde to him that tolde him: 110 ho is my mo= ther-oz who are my brethre- And he Aretched forth his honde ouer his disciples a sayde: beholde my mother and my biethie. For who so ever doth my fathers wyll which is in heaven, the fame is my brother/spster/and mother. F

The parable of the sower and expounded by Christ. The parable of the tares. The kyngdome of peaue is lyke to multaro fcco. Another pa rable of leuen. The parable of the tares is expounded. The kyngdome ot beauen is lyke to treasure. The kyngdeme of beauen is lyke to a mer chaunt. The kyngdome of heaven is lyke vnto a net. Mew and olde. A prophet is without honoure in his owne countrey.

The.rw. Chapter.

Pesame daye went Jesus out of the housse / and sat by mar.tis. a the see syde/& moch people resorted bnto him/so gretly that he went/and fat in a hyppe/and all the people stode on the Moore. And he spake many thinges to them in similitudes/sap= ince. Beholde, the sower went forth to sowe. And as he sowed come fell by the wayes syde/a the fowles came and devoured it bp. Somefell bpon stony groude where it had not moche erth and anone it spronge bp/because it had no dept of erth: a when the sonne was bp/it caught heet/a for lake of rotinge wyddred awaye. Some fell amonge thomes / & the thomes spronge bp and chooked it. Parte fell in good grounde, and brought forth good frute: some an hundred fold/some sixtie fold/some thrzty fold. 119holoeuer hath eares to heare/let him heare.

And the disciples came and sayde to him: Why speakest thou to them in parables. He answered a sayd buto them: it is geue buto you to knowe the fecretes of the kynadome of heaue/but to them it is not genen. For wholoener hath/to him halbe ge= uen: The Mall have aboundance. But who so ever hath not from him Malbe taken away euethat hehath. Therforespeake I to them in funditudes: for though they se/they se not: a hearinge they heare not/nether buderstond. And in them is fulfilled the

Prophecie

Prophecie of Clayas/which prophelie layth: with the eares ye mar.titlb thall heare and thall not understode, and with the eyes ye thall Toa. ruf le/and wall not perceaue. For this peoples hertes are wered act. revisi grosse/and their eares were dull of hearynge/a their eyeshas Auc. r.o. ue they closed lest they shuld se with their eyes/and heare with their eares/and childe binderstonde with their hertes/achuld

tourne/that I myght heale them.

But blessed are your eyes/foz they fe: a your eares/foz they of heare. Userely I say but o you that many prophetes a perfayet menhane delyzed to le tho thinges which pele/a have not lene them: To heare tho thinges which ye heare / Thave not herde mar.vij.b them. Heare ye therfore the similitude of the sower. whoso Lu.viii.b euer heareth the worde of the kyngdome and understödeth it not/ther cometh the eugl man and catcheth awaye that which was sowne in highert. And this is he which was sowne by the wave lyde. But he that was sowne in the stony groundelishe which heareth the worde of God/& anone with tope receaseth it/yet hath he no rotes in him felfe/ætherfoze dureth but a feacon: for assome as tribulation or persecution aryseth because of the worde/by Aby he falleth. He that was sowne amoge thornes! is he that heareth the worde of God: but the care of this world A the dislaytsulnes of ryches choke the worde/A so is he made bufrutfull. De which is sowne in the good grounde is he that heareth the worde a buderstondeth it: which also bereth frute and by ngeth forth / some an hondred folde / some artie folde and some thyity folde.



Another similitude put heforth buto them sayinge. 4 The kyngdo of heaue is lyke buto a mawhich sowed good seed inhisfelde. But whyll men Aepte there came his foo a fowed tares amonge the wheate/and went his waye. When the blade was sproge by a had brought forth frute/the appered & tares also. The ser= uautes came to the houtholder / Alayde butohim. Syz sowedelknot thougood seed in thy closse/from whence then hath

it tares. He layde to them / the enuyous man hath done this. Thenthe Then the servautes sayde buto him: wilt thou then that we go and gader the. But he layd/nay/lest whill ye go about to wede out the tares/ye plucke by also to the the wheate by the rottes: let both growe together tyl haruelt come/a in tyme of haruelt I wyll saye to g repers/gather ye fyll the tares/& bynd them in heues to be beent: but gather the wheate into my barne. F

Another parable he put forth buto mar. 1111 o them layinge: The kyngdom of heauers lyke buto a grayn of multard feed: which a mā taketh a soweth in his felde/ which is y leest of all seedes. But whe it is grou nesit is the greatest amonge perbes / ait is a tree / so that the bryddes of the aver come and bylde in the braunches of it.

> Another similitude sayde he to them. The kyngdome of heaue is lyke buto les uen which a womā taketh and hydeth in

thre peckes of meele tyll all be levended.

All these thinges spake Jesus buto the people by similitudes mar. sigo and without similitudes spake he nothinge to the/to fulfill that which was spoke by the Prophet saying: I will ope my mouth posalmo. in similitudes/ and wyll speake forth thynges which have bene irrvit-

kepte secrete from the begynnynge of the worlde. H 4 Then sent Jelus & people away/A came to house. And his disciples came buto him/saying: declare buto by the similitude of the tares of the felde. Then answered he a layd to them. He that soweth the good seed is the sone of ma. And the felde is the world. And the chyldre of the kyngdom/they are the good feed And the tares are the chyldren of the wycked. And the enemye that soweth them/is the deupll. The haruest is the ende of the woulde. And the repers be the angels. For ene as the tares are sporting. gaddzed a bzent in the fyze: so shal it be in the ende of this world The some of ma Chall sende forth his angels/a they Chall gather oute of his kyngdome all thynges that offende, a them which do iniquite/& Wall cast them into a furnes of fyze. There Walbe waylynge a gnashynge of teth. Then wall the iuste men shyne saf. w. o as the bryght as the sonne in the kyngdome of their father. My hosoener hatheares to heare/let him heare.

Agayne

A Agayne the kyngdome of heaven is lyke buto treasure F hydde in the felde/the which a mā fyndeth & hydeth: & for iope therof goeth & selleth all that he hath/and byeth that felde.

Agayne the kyngdome of heaven is lyke to a marchaut that seketh good pearles/whiche when he had founde one precious

pearle/went and folde all that he had/and bought it.

Agayne the kyngdo of heaue is lyke buto a neet cast into the see/f gadereth of all kyndes of fyshes: which wheit is full/me drawe to londe / A syt a gadre & good into vessels / A cast the bad awaye. So Malit be at the ende of the worlde. The augels that come out/a seucr the bad fro the good/a Chaicast the into a fur= nes of fyze: there wall be waylinge and gnashynge of teth.

Jesus sayd buto them: buderstod ye al these thinges. They Cayde: ye Lorde. Then sayde he buto the: Therfore every scribe which is taught buto & kyngdome of heaue is lyke an house holder/which bringeth forth/out of his treasure/thinges both

new and olde. F

mar.vi.a.

And it came to passe when Jesushad fynished these simily= Luc.iii. tudes/that he departed théce/& came into his owne contre/& taught them in their lynagoges / in so moche that they were astonyed and sayde: whence cometh al this wysdome a power butohim. Is not this the carpenters cone. Is not his mother called Mary. And his brethren be called James & Joses & Si mon & Judas-And are not his fullers al here with bs-110 here hath he al these thinges. And they were offended by hun. The Jelus layde to them/a prophet is not without honour/laue in his owne countre/Famonge his owne kynne. And he dyd not many miracles there for their bubelefes lake.

Albow Werode put John in pryson z hedded him for Werodias sake. Of the frue loues and two fysspes. Jesus walked on the see.

Weter walked on the fee.

The.ring. Chapter.

mar.vi.b TU That tyme Perode & Tetrarcha hearde of the fame A Luc.ir.a. of Jesu and sayde buto his servautes: this is John the 25 aptist. He is rysen agayne from deeth/and therfore are suche myzacles wzought byhun. For Herode had take John/a boud him/and put him in preson for Derodias sake/his brother 19hi= mar. vi.b lips wyfe. for John layde buto him: it is not lawfull for the to Luciuld have her. And whe he wold have put him to deeth/he feared &

people!

people/because they counted him as a 1020phet.

But when Herodes by th days was come the doughter of Herodias daunsed before them/& pleased Herod. Wherfore he prompled with an othe/that he wold gene hyr what so ener the wold are. And the beinge informed of her mother before/layde: geue me here John baptistes heed in a platter. And the kynge lozowed. Denerthelesse for his other sake, and for their sakes which sate also at the table: he comaunded it to be geue hyz: and fent and behedded John in the preson/Ahis heed was brought in a platter and genen to the damfell/and the brought it to her mother. And his disciples came and toke by his body/ and bus

rped it: and went and tolde Jelus.

When Jesusherde that he departed thence by thippe into a Loc.w.z. desert place out of the wape. And when the people had hearde Abar.vio therof/they folowed him a fote out of their cyties. And Jelus Joh.vi.a went forth a fawe mothe people/and his herte dyd melte bpon them/A he healed of them those that were speke. Whe eue was come/his disciples came to him laying: this is a deserte place/& the daye is spet/let & people departe/& they may go into & tou= nes/a bye the bytalles. But Jesus sayde to the. They have no neade to go awaye. Geue ye the to eate. Then layde they buto him: we have here but. b. lones a two fyshes. And he sayd: brin ge the hyther. And he comaunded & people to lyt downe on the grasse: a toke g.b. loues a the two fillhes/ a loked by to heave a blessed/A brake A gaue the loues to his disciples/A the disciples gave the to the people. And they dyd all eate/ a were suffysed. And they gathered by of & gobets that remayned. rij. baskets

full. And they fate/were in nobje about b. Ad.men/belyde weine and chyldzen.

And straight wave Jesus made his di= mar.v.f sciples enter into a Cyppe/A to goo ouer befozehim/whill he sent the people away And assone as he sent & people awaye the went bpinto a moutaque alone to praye And whe night was come he was there him selfealone. And the styppe was now in the middes of the see/A was tost with waves/for it was a contrary wynde. In thefourth

The Gospell

the fourth watche of the nyght Jesus cam buto the walkpuge on the see. And when his dusiples sawe him walkinge on the see/they were troubled/sayinge:itissome sprite/and cryed out for feare. And strayght wave Jesus spake buto them sayinge:

be of good cheare/it is I/benot afraged.

Deter answered hum / and sayde:master/yf thou be he/byd me to come buto the on & water. And he layd/come. And whe Deter was come doune out of the hippe/he walked on the wa ter/to go to Jesus. But whe he sawe a mighty wynde/he was afrayed. And as he beganne to synke/he cryed sayinge:master/ faue me. And ummediatly Jesus stretched forth his honde/and caught him / and sayd to him. D thou of lytell fayth/wherfore diddest thou dout. And assone as they were come into the ship! the wynde ceased. Then they that were in the suppe / came & worthipped him/saying:of a trueth thou arte the sone of God. mar. vi.s And when they were come ouer they went into the londe of Genezareth. And when the men of that place had knowledge of him/they sent out into all that countre rounde aboute / and brought buto him all that were fycke / and befought him/that they myght touche the hemme of his vesture only. And as manp as touched it were made fafe.

> Of the breakinge the commaundementes of Bod to observe the tras dicions of men. Blynde leaders. The woman of Canange. Of the great nombie that Chrift bealed. Of the.vij.loues and a feme fyffbes.

> > The.xv. Thapter.

Hencameto Jelus Scribes and A Pharifes fro Jerusale/sapinge: why do thy disciples transgresse the tras diciós of the elders - for they welche not their hodes whe they eate breed. He aus (wered and layde buto them: why do ye also transgresse the comaund met of God thozowe poure tradicions. For God cos manded saying:honoure thy father and mother the that curleth father or mo= ther Chal fuster deeth. But pe saye/every

man thall saye to his father or mother: that which thou desprest of me to helpe the wyth: is genen God / and so chall he not ho= noure his

noure his father of mother. And thus have ye made, that the commundement of God is without effecte/through youre tra= dicions. procrites / well prophesped of you Clayas sayinge: This people draweth nye buto me with their mouthes/Aho= ela.rrtt. noureth me with their lyppes, how be it their hertes are farre fro me: but in vayne they worthyppe me teachynge doctrynes which are nothynge but mens preceptes.

And he called the people buto him/and sayde to them: heare mar.vij. t and understonde. That which goeth into the mouth/ defyleth not the man:but that whiche commeth out of the mouth defy=

leth the man.

Then came his disciples / and sayde buto hym: Perceauest thou not how that the Pharifes are offended in hearinge this faying. He answered and sayd: all plantes which my heavenly father hath not planted/Halbe plucked up by the rotes. Let the alone they be the blynde leaders of the blynde. If the blynde Luce.vi.e leade the blynde/both thall fall into the dyche.

Then answered Weter & sayde to hum: declare buto by this parable. Then layd Jelus: are ye without binderstonding : per= mar.vu.z ceaue ye not/that what soeuer goeth mat & mouth/descendeth doune into the bely/and is cast out into the draught. But those thinges which procede out of the mouth/come fro the herte/ & they defyle the man. Fozout of the herte come eugli thoughtes murder/breaking of wedlocke/whordom/theefte/falle witnel= beringe/blasphemye. These are the thinges which defyle a mã. But to eate with unwellhen hondes/defyleth not a man. H

4 And Jesus went thence and depar mar.vij.c ted into the coostes of Tyre and Sidon. And beholde a womā which was a Cana nite cam out of the same coostes/a cryed bnto him saying:have mercy on me load the sone of Dauid/my doughter is pyti= oully bered with a deupli. And he gaue her neuer a worde to answer. Then cam to hym his disciples / and belought hym sayinge: send her awaye/foz the foloweth bs cryinge. He answered and sayde: I

am not fent / but but o the loof thepe of the house of Israhell.

Then we

mar.vij.a

Ero.rr. c Deu.v.b. ephe.vi.a leut.rr.b. prou.rr.c

Then the came and worthipped him/sayinge:master helpe me. He answered & sayde: it is not good / to take the chyldres breed and to cast it to whelpes. She answered & sayd/truthe Lord/ neuerthelesse the whelpeseate of the cromes / which fall from their masters table. Then Jesus answered and sayd buto her. D womā greate is thy fayth/be it to the/eue as thou desyzest. And her doughter was made whole even at & same houre. L

Then Jesuswent awaye fro thence/and camenge buto the D see of Galile/and went bpin to a mountayne a sat doune there. And moche people came butohim/haupunge with them halt/ blynde/dome/maymed/Aother many: a cast the doune at Je= sussete. And he healed the /m so moche that & people wondzed / to se the domme speake/the may med whole/the halt to go/and the blynde to se. And they glozifyed the God of Israel.

mar. viij.



Then Jesus called his disciples to him a layde: I have copastion on the peo ple/because they have cotunued with me now.wi.dayes/A have nought to eate: A I wil not let them departefalfynge/lest they perish in hway. And his disciples sayde butohim: where shulde we get so moch breed in & wildernes/as thuld fuf= lyse so great a multitude. And Jesus layd buto the:how many loues have ye-And they sayde: seuen/and a featue lytle

fylipes. And he comanded & people to lyt down on the groude: and toke the feue loues and the fysshes and gaue thankes and brake them and game to his disciples/A the disciples game them to the people. And they dyd aleate and were sufficed. And they toke bppe of the broken meate that was lefte. bij. backetes full. And yet they that ate were.iii. AB. men/besyde wemen and chyldren. And he fent awaye the people and toke thyppe and cameinto the parties of Magdala.

The Pharifes delver a ligne. Beware of the leven of the Pharifes. Wow Chaift afked his disciples whomemen saye that he was. Of the confession of Beter which spake in the mouth of all the other Disciples. How Beter intreated Christ to fauer him selfe whome Christ called Sathan immediatly for his laboure.
Of the judgement to come and how men shalbe rewarded.

The.rbj. Chapter.

Then came



Hen came the pharifes & sadu= mar.vii.b ces / and dyd tempte him/desy= Lu.rij.s. rynge him to thew them some sygne fro heaue. He answered a sayd buto them. At even ye saye/we that have fayze wed= der/and that because the skye is reed: in the moznynge ye saye/to daye chall be foule wedder and that because the skye is cloudy a reed: D ye procrites / ye can discerne the fassyon of the skye: and can ye not discerne the signes of the tymes:

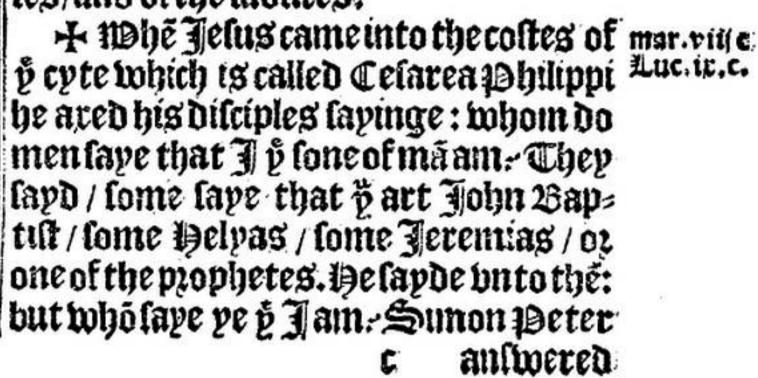
The frowarde nacion a advoutrous leketh a lygne/and there Mal no nother signe be geuen buto the but the signe of the pro- Jones 11.

phet Jonas. So lefte he them and departed.

And when his disciples were come to the other syde of the water/they had forgotten to take breed with them. Then Je= Luc.ix.a. fus layd but o them: Take hede and beware of the leven of the pharifes and of the faduces. And they thought in them selves saying e: because we have brought no breed with us. when Jes fus binderstode that/he sayd binto the. D pe of lytel fayth/why are your myndes cumbled because ye have blought no bleed. Do yenot yet perceaue/nether remember those. b. loues when there were. b. Ad. men / and how many baskettes toke ye bp. Mether the. bij. loues whe there were. inj. Ad. men/and howe many baskettes take ye bp. why perceaue ye not then/that I spake not buto you of breed/when I sayde/beware of the leue of the pharifes and of the faduces. Then binderstode they/how

that he bad not them beware of the leue of breed: but of the doctrine of the phari

fesiand of the faduces.



answered a sayde: Thouart Christ the sone of the lyuing God. And Jelus answered and sayde to him: happy art thou Simó the sone of Jonas/for flesshe & bloud hath not opened buto the that/but my father which is in heaue. And Flage also buto the that thou art Peter/and byon this rocke I will byide my congregacion. And the gates of hell thall not preuaple agayntit. And I will gene buto the the keyes of the kyngdom of heaue: E whatsoeuer thou byndest bpon erth/shall be bounde in heauë: æ whatsoever thou lowsest on erth/shall be lowsed in heave. F

Then he charged his disciples that they shulde tell no man/ D that he was Jesus Christ. From that tyme forth Jesus began to thewe but o his disciples/how that he must go but Jerusa= lem/and lufter many thinges of the elders/a of the hye prestes! and the scribes/and must be kylled/and ryse agayne the thyrde daye. But Peter tokehim a lyde/and began to rebukehim lays inge:master fauer thy selfe/this shall not come buto the. Then tourned he aboute/and sayd buto peter:come after me satan/ thou offendest me/ because thou sauourest not godly thynges! but wordly thynges.



Jesus the sayd to his disciples. If any man will folowe me/let him forlake him Colles and take by his crosse a folowe me. for who so ever wyll save his lyfe / Chall loose it. And whosoever shall loose his lyfe for my fake/thal fynde it. What thall it proffet a maithough he dulde wynne all y hole world: yf he loose his owne soule-Drels what thall a man gene to redeme his soule agayne with all-for the sone of man hall come in the glozy of his father/

Bodn.rif. with his aungels: and then thall he rewarde every man accoze dinge to his dedes. Aerely I sape but o you/some ther be amos mar.ic.a. ge them that here stonde/which shal not taste of deeth/tyl they Lu.ix. v. Chall haue sene the sone of man come in his kyngdome.

TThe transfiguration of Christ. Ibon Baptist is Welyas. The spirit of the fallynge sycknes which coulde not be cast out but by prayer and fallynge. How Weter went to fetche mony out of the mouth of a fyllipe to paye for Ebrift and him.

The.rvij. Chapter.

And after

Ad after. bj. dayes Jesus toke mar. ir.a. Peter and James & John his Luc, ir.d brother/and brought the bp into an hye moutagneoutof the way/z was traffy= gured before them: This face dyd thyne as § sonne/A his clothes were as whyt as the lyght. And beholde ther appered buto the/Moyles and Helpas/talkying with him. The answered Peter/A sayd to Jesus:master here is good being for vs. If thou wilt let vs make here, vj. ta-

bernacles/one for the/Kone for Moses Kone for Helyas. Whyl he yet spake/beholde a bryghte cloudeshadowed them. And be= hold there cam a boyce out of & cloude saying: this is my deare 11. Re.1.0 sone/in whom Joelyte/hearehim. And whe & disciples hearde that / they fell on their faces & were some afraged. And Jesus came a touched them and sayde: aryse and be not afrayed. And when they looked bp/they saw no man/saue Jesus only.

And as they came downe from the mountayne/Jesus chare ged them sayinge: se that ye shewe the bisyon to no man/butyl the some of man be rysen agayne frome deeth. F And his disciples ared of him/saying. nohy then saye the scribes/that Hely- mar.tx.b. as must fysit come. Jesus answered and sayd buto them: 19e= lyas wall fyelt come and restore all thynges. And I save buto you that Helyas is come alredy / and they knewe him not: but hanc done buto him whatsoever they lusted. In lyke wyse that mai. mis also the some of man suffre of them. Then the disciples perceaued that he spake buto them of John Baptist.

And when they were come to the people/ther came to him a certapne man/and kneled donne to him/& sayde: Adaster have mercy on my some for heis franticke: and is sore bered. And oft tymes he falleth into the fyre/ a oft into the water. And I brought him to thy disciples/sthey could not heale him. Jeins auswered & sayde: D generacion faythles & croked: how longe War.ic.c. Wall I be with your howe longe thall I luftre your brynge him hyther to me. And Jelus rebuked the deupl/and he cam out of him. And the chylde was healed even that same houre. L

Then came the disciples to Jesus secretly/and sayde: ndhy

coulde

mar. viil.

coulde not we cast him out. Jesus sayde buto them: Because of vour unbelefe. For I save verely unto you: yf ye had fayth as a arapne of mustard seed/ye wild saye buto this mountapne/re moue hence to yonder place/and he thuld remoue:nether wuld any thynge be bupostyble for you to do. Howe be it this kynde goeth not out/but by prayer and fastynge.

As they passed the tyme in Galyle/Jesus sayde buto them: Luce.ir.c the sone of man hall be betrayed into the hondes of men/and they thall kyll him/ a the thyzd daye he thall ryse agayne. And

they folowed greatly.

4 And when they were come to Capernau/they that were D wont to gathze poil money/came to Peter & layde: Doth your master paye tribute. He sayde ye. And when he was come into the house/Jesusspake fyzst to him saying: what thinkest thou Simon-of whom do the kynges of the erth take tribute of pol money-of their chyldze/oz ofstraugers-Peter sayd bnto him: of straugers. Then sayd Jesus butohim agayne: Then are the chyldzen fre. Neuerthelesse/lest we chulde offende them:go to the see/a cast in thyne angle/a take the fysshe that fysst cometh bp:and when thou haste opened his mouth, thou shalt fynde a pece of twenty pence: that take and paye for me and the. L

Mow the disciples enquired amonge the selues who shuld be the greas test amonge them. wo be to them that geueth occasion of offences. Of the bundred shepe. Bow men bynde z loose. The power of byndeng z losing. Of him that ought ten thousand talentes. A couenaunt to the vimerciful.

Luce, ir.f



The. rbiij. Chapter. De same tyme the disciples came a L buto Jelus laying: who is § gre atelt in the kyngdome of heaven. Jelus called a chylde buto him/& set him in the myddes of them/& layde: Trerely I laye buto you: except ye tourne/ & become ag chyldze/ye cannot enter into the kyngdó of heaven. Who so ever therfore humble him selfe as this chylde / the same is the greatest in the kyngdome of heaue. And bhosoeuer receaueth suche a chyld in my

were

name/receaueth me. But who so ever offend one of these lytel= ons/which beleue in me: it were better for him/that a mylitone

were haged aboute his necke/and that he were drouned in the depth of the fee. 1100 be buto the would because of offence. How beit/it can not be auoyded but that offences that be genen. De= uertheles wo be to the man/by whom the offence cometh.

noherfore yf thy hode or thy fote offende the cut hun of and mar. tr.s caste him from the. It is better for the to enter into lyfe halt or maymed/rather then thou buildest having two hondes or two fete/be cast into everlasting fyze. And yf also thyne eye offende the/pluckehim out Ecasthim fro the. It is better for & to enter into lyfe to one eye/the having two eyes to be cast into hel fyze.

Se that pe despile not one of these lytelons. For I say buto you/that in heaue their augels alwayes beholde the face of my father/which is in heaven. I ye and the sone of man is come to faue that which is loft. Howe thynke ye-yfa man haue an hondied thepe/& one of them begone aftray/doth he not leven ynty La.rix.b and none in the mountagnes, and go and feke that one whiche is gone aftray-yfit happen that he fynd him/berely I fay buto you:he recopleth moze of that thepe / then of the nynty & nyne which went not aftrap. Even so it is not the will of your father in heaven/that one of these lytelons mulde perisme.

4 Moreover yf thy brother treaspace agaynst the. Go atel him his faute between him and the alone. If he heare the thou hast wone thy brother: But yf he heare the not/then take yet in rous. with the one of two/g in the mouth of two of thre witnesses/al Baco.v.d thinges maye be stablished. of he here not them/tel it buto the u.coz. rus congregacion. If he heare not the congregació/take him as an wa. pig.c hethen man/and as a publican. Herely I saye buto you/what soeuer ye bynde on earth/shalbe bounde in heaue. And what so

euer ye lowfe on earth/shalbe lowfed in heauen.

Agayn I say buto you/that yf two of you that agre in earth ioa.rr.s. byon any maner thynge/what so ever they shall despre: it shalbe genen them of my father which is in heaven. Hoz where two oz thre are gathered to geder in my name/there am I in the myd des of them.

Then came Peter to him/& layde:master howe ofte thall I forgene my brother/of he synne agapust me/seuen tymes. Je= fus layd buto him: I layenot buto the leue tymes: but leuenty tymes seven tymes. F

Therfore



4 Therfozeisthekyngdomeofheaus & lpkened buto a certaque kynge/ whiche wolde take a counter of his fernauntes. And when he had begone to recken/one was brought buto his which ought hun ten thousand talétes / whom because he had nought to page/his master comaun ded him to be folde/ a his wyfe and his E Bachylore and all that he had a payment to be made. The servant fell doune and beloughthumlayinge: Syz/genemere=

to tel ad I will page it enery whit. Then had the Lorde pytieon that sernant/and lowsed him/& forgauehim the det.

And the sayde servaut went out a founde one of his felowes a which ought him an hundred pence/and layed hondes on him/ and tokehim by the throote/sayinge:page me that thou owest. And his felowefell downe a befought him/layinge: have pacies ce with me/and I wyll paye the all. And he wolde not/but wet and caste him into preson/tyll he shulde paye the det. When his other felowes sawe what was done, they were very sozy, and came a tolde buto their lorde all that had happened. Then his lozde called him & sayde buto him. Deupli servaunt I fozgane the all that det/because thou prayedst me/was it not mete also that thou huldest have had copasion on thy felowe / even as I had pytic on the-And his loade was wrooth / & delyuered hint to the taylers/tyll he Mulde paye all that due to him. So lyke= wyse shall my heavenly father do buto you / excepte ye fozgene with your hertes/eache one to his brother their treaspases. L

The question of the pharifes whether it was lawfull for a ma to be des tiorled from his wyfe or not. There are chast which are so borne. younge thyldren were brought to Christ. Of the ryche ma that asked Jesus what he myght borto obtayne eternall lyfe. We that forsaketh for Christes sake any thinger the same shall recease an hundred fold in the lyfe to come.

The.rir. Chapter.

Mar.r.a. Adit came to passe/whe Jesushad fynisshed those say= A inges/hegat him from Galyle/A came into the cooffes of Jeway beyonde Jozdan/and moch people folowed him/ and he healed them there.

Then came butohim the pharifest emptinge him/a sayinge tohim



to him: Is it lawfull for a man to put a= wave his wyfe for all maner of causes: Heanswered and sayde buto them/Ha= Bene. i.d we pe not redde/how that he which ma= de man at the beginninge / made them man and woman & layd: for this thyng/ geve. !!. d Mallaman leue father amother acleue i.coi.pho buto his wyfe, and they twayne thall be sone Aethe. Wherfore now are they not twapne/but one flesshe. Let not måther foze put a sunder / that which God yath

cuppled to gether.

Then layd they to him: why dyd Moles comande to geue a testimonial of duorsemet a to put hir away. He sayd buto the: Moles because of & hardnes of your hertes suffred you to put away your myfes: But fro the beginning it was not fo. I laye mar. tr. g therfor buto you who so ever putteth away his wife (except it be Lu. rvi. d for formcació) z marieth an other breaketh wedlocke. And who so ever marpeth her which is dworsed / doeth comit advoutry.

Then sayde his disciples to him: yf the mater be so between man and boyfe/then is it not good to mary. He sayde buto the: all mencan not awaye with & sayinge saue they to whom it is geue. Ther are chast/which were so borne out of their mothers belly. And ther are chast / which be made of men. And ther be chaste/which have made them selves chasts for the kyngdome of heavens take. He that can take it/lethum take it.

Then were brought to him younge chyldze/g he thulde put war. E.b his hodes on them a praye. And the disciples rebuked the. But Jelus layd: luffre the chyldre & forbid them not to come to me: for to such is the kyngdome of heaue. And when he had put his hondes on them he departed thence.

And beholde one came / a layd buto him: good master / what war. r.b good thyng hall Ido/ Imay have eternal lyfe-lee layd bn= to him: why callest thou me good: there is none good but one/& that is God. But of b wilt entre into lyfe/kepe the comaunde= mētes. The other land to him: Which. And Jelus layd: breake no wedlocke/kpl not: steale not: beare not false witnes: honour father and mother: and love thyne neighbour as thy felfe.

And

And the younge man layd but ohum/I have observed all these thinges from youth what lacke Jyet- And Jesus sayd buto him/yf thou wylt be perfecte/go and fell all that thou hast/and gene it to the pooze/ & thou halt have treasure in heaven/and come and folowe me. When the younge man herde that laying he went awaye mourninge. For he had greate possessions.

Then Jesus sayd buto his disciples. Aerely Jsay buto you: it is hardefor a rycheman to enter into the kyngdom of heaue. And mozeover I sapebuto you:it is easper for a Camell to goo through g eye of a nedle/ then for a ryche man to enter into the kyngdom of God. 19hen his disciples herde that/they were ex cedingly amaled/layinge: who then can be laued. Jelus behelde them/and saydebuto them: with men this is unpossible/but

with God all thinges are possible.

4 Then answered Peter/Asayde to him: Beholde/we have D forlake all a folowed the/what thall we have. Jefus layd buto the: verely I saye to you/when & some of mashal syt in the seate of his maiestate/ye which felowe me in the seconde generacion Chalfyt also bpo.ru.seates/& undge the.ru.tribes of Israel. And whosoever forsaketh houses or brethre/or systers/other father or mother/or wyfe/or chyldre/or lades/for my names take/the same thall receaue an hundred folde/& thall inheret everlattinge lyfe. I Many & are fyzite thalbe laste/a the laste walbe fyzite.

The parable of the vyneparde and of the labourers that were hyzed to worke in it. The mother of zebedes chyldren. Two men that were biynde.

The.rr. Chapter.

2Bar.r.b

Luxiy.f.

Dythekyngdom of heaue is lyke n bnto an houtholder/ which went out erly in § moznynge to heyz labozers into his byneparde And he agreed with the labourers for a peny a daye / and fent them into his byneyarde. And he went out about the thyzde houre, and sawe o= ther stondinge ydel in the market place/ and layde buto them/go ye also into my by byneparde: and what souer is realit/ I will geue you. And they wet their waye

Agayne he went out about the litte anynthe houre / and dyd lykewyle.

lykewyle. And he went out about the eleventh houre a founde other itondringe ydell/& sayde buto them. Why stonde ye here all the daye ydell. They sayde buto hun: because noman hath hyred by. He sayde to them: go ye also into my byneyarde/and

whatsoever is ryght/that thall ye receave.

Mohen even was come/the loade of the byneyarde layd buto his steward: call the labourers/a genethem their hyer/begyn= nynge at the laste/tyll thou come to the fysse. And they which were hyzed aboute the eleventh houre came a receaved every man a peny. Then came the fyzste/ supposying that they shulde receaue moare and they lyke wyle receaued every a peny. And when they had receased it/they murmured agaynst the good man of the housse / sayinge. These laste have wrought but one houre / Tthou half made them equall buto bs/which have boxu the burthen and heet of the daye.

He answered to one of them saying: frende I do the no wisge dyddest thou not agre with me for a peny. Take that which is thy duty/a go thy wave. I wyll geue buto this last/as moch as to the. Is it not lawful for me to do as me lysteth with myne owne. Is thyne eye envil because I am good. So the laste thall be fyrite / and the fyrite thall be laste. For many are called and featue be chosen.

4 And Jelugasceded to Jerusalem & Mer.r. d toke the. rij. disciples a parte in the way and sayde to them. Beholde we go bp to Jerusalem/a the sone of mashalbe betra yed buto & chefe prestes/& buto the scri= bes/a they hal codemnehim to deeth: & Maldelyuerhun to & gentyls/to be moc= ked/to be scourged a to be crucified: and the thyed days he thall ryse agayne.

4 Thencame to him the mother of zes war.r.c. bedes thyldre with her sones/worshyp=

ppngehim/Adelyzungea certapne thinge of him. And he layde buto her: what wilt thou have. She lay de buto him: Graunte that these my two sones maye sytthe one on the ryght honde and the other on the lyft honde in thy kynadome.

Jesus answered & sayd: ye wot not what ye are. Are ye able

to dunke

to drynke of the cuppe that I mall drynke of/and to be baptifed with the baptime that I chalbe baptised to. They answered to hun/that we are. And he sayd buto them. ye shal dzynke of my cup a Chalbe baptised with & baptyme & I chalbe baptised with. 25ut to lyt on my ryght hond and on my lyft hode is not myne to gene/but to them for whom it is prepared of my father. H

And whe the ten hearde this/they disdayned at the two bre D thren. But Jesus called them buto him a sayd, ye knowe f the lordes of the gentyls have dominació over the. And they that War.r.s are great/exercise power over them. It thall not be so amonge Luc.rix. you. But whosoeuer wil be great amonge you/let him be your minister: whosoener wilbe chefe/let him be your servaut/eue as the sone of man came/not to be ministred buto/but to minis ster/A to geneius lyfe for the redempsion of many. L

And as they departed from Hiericho/moche people folowed luc. rvij.c him. And behold two blynde me syttinge by the way syde/whe they hearde Jesus passe by/cryed sayinge: Thou Lozde & sone of Dauid have mercy on bs. And the people rebuked them/bes cause they shulde holde their peace. But they cryed the moare/ cayinge:have mercy on bs h Lorde which arte the sone of Das uid. Then Jesus stode styll/4 called them/and sayde: what wil ye that I hulde do to you. They fayd to him: Lozde that oure eyes maye be opened. Jesus had compassion on them/and tous ched their eyes. And immediatly their eyes receaued syght. And they folowed him.

of the affe and by colte. How the byers and sellers were drytten out of the temple. The fygge tree that had no frute. Dowe the chefe rulers and prestes ared of Christ by what auctorite

he dyd those things that he dyd. The questio of Christ to the Pharises. The parable of the two sones. The parable of a vyneyarde.

mar.rl.a. Luc. ric.



The.rri.Chapter. 4 Then they drewe nye buto Je z rusalem/& were come to Beth= phage/bnto mounte Dlyuete: then sent Telus two of his discyples / sayinge to them: Bo into § towns that lyeth over agaynst you/and anone ye shalf ynde an affe bounde/and her colte with her:lose them

them a bringe them buto me. And yf any man saye ought buto you: saye ye that y Lorde hath neade of them: A streyght wave he will let them go. All this was done to fulfill that which was spoken by the prophet/sayinge: Tell pethe doughter of Syon: esa.lxii. b



I behold thy kynge cometh buto the/me= tobulting. ke and lyttinge byon an affe and a colte/ the fole of an alle vied to the yooke. The disciples went and dyd as Jelus comaunded them/ a brought the affe and the colte/and put on their clothes/a lethim theron. And many of the people spreed their garmétes in the waye. Other cut doune brauches fro the trees/Astrawed them in the wave Mozeouer the people that wet before and they also that came

after/cryed laying. Holanna to the sone of David. Blessed be he pfal. crys that cometh in guame of the Lorde/Holanna in the hyelt. F

And when he was come into Jerusale, all the cyte was mo= abar.rs.b

ued/ sayinge: who is this: And the people sayde: this is Jesus the prophet of Nazareth a cite of Galile. and Jesus wet into the temple of God/ and cast out all them that solde a bought in the temple/% ouerthrew the tables of the money changers/% the seates of the that folde dones and sayde to them: It is wrytten/Myhouse walbe called the Escirce. house of prayer: But ye have made it a denne of thenes. And the blynde and the bier.vij.b halt came but o him in the temple/and he

Raled them.

19hen the chefe prestes and scribes sawe the marueyles that he dyd/and the chyldre cryinge in the temple and fayinge: Ho= Canna to the some of David/they disdayned/ad sayde buto him: hearest thou what these sape. Jesus sayd but o them/yee:have yencuer redde of the mouth of babes & luckelynges thou hast won.viii. orderned prayle. And he lefte them / and went out of the cyte Mar. ri.b buto Bethanie/and had his abydinge there. F

In § moinginge as he returned into § cite agayn/he hügred and lyyed

and spyed a fygge tree in the waye and came to it and founde nothing ther on/but leves only/& fayd to it/never frute grow on the hence forwardes. And anon the fygge tree wyddered Mor. ri. t awaye. And whe his disciples saw that/they marueled saying: How soone is the fygge tree wyddered awaye. Jesus answe= red/A layde buto them: Werely I laye buto you/pf ye that have fayth and wall not dont ye wall not only do that which Thaue done to the fygge tree: but also yf pe shall saye buto this mous tayne/take thy selfe awaye/a cast thy selfe into the see/it shalve done. And what so ever ye thall are in prayer (yf ye beleve) ye Chall receaue it.

mar.ri.g.



And whehe was come into b tem C ple the chefe prestes & the elders of the people came buto him as he was teaching a sayde: by to hat auctozite doest p these thing : Two gaue & this power. Jesus answered and sayd buto them: I also wyll are of you a certayne question/ which pf ye alloyle me/ I in lyke wyse wil telyou by what auctorite I do these thin ges. The baptyme of John: whece was it. fro heaue oz of men. Then they reaso

ned amonge them selves sayinge: pf we wall saye from heave/ he will save but obs: why dyd penot then beleue him. But and vi we thall lay of men/then feare we the people. For al me helde Ishn as a prophet. And they answered Jesus & sayde: we can not tell. And he lyke wyle layde buto them:nether tel I you by what auctorite I do these thynges. F

What saye ye to this. I al certayne man had two sones a came to the elder a layde: sone go and worke to daye in my bis neyarde. He answered & sayde/I wil not: but afterwarde repë ted and went. Then came he to the second and sayd lyke wyse. And he answered and sayd: I will spripet went not. Whether of them twapne dyd the wyl of the father. And they layd buto him: the fyzst. Jesus sayde buto them: berely I saye buto you/ p the publicans a the harlotes thall come into the kyngdome of God before you. For John came buto you in & waye of right= wesnes/are beleved him not. But & publicans a the harlotes beleved belened him. And yet ye (though ye saw it) were not yet moved W repentauce/that ye might afterwarde haue beleued him. F



D

Herken another similitude. There War.rs.s. was a certayne housholder/which plan: Esaye.v. ted a yyneyarde & bedged it roud about and let it out to husbandme, a wet into and let it out to husbandme/ a wet into aftraunge coutre. And whe the tyme of the frute diewe neare: he sent his servau tes to § husbandme/to receaue § frutes of it. And the husband me caught his ser uautes a bet one/kylled another/a sto=ned another. Agayne he sent other ser=

uanteg moo then the fyilt: A they ferued the lykewyle. But last of all he cent buto them his owne cone cayinge: they wyll feare my sone. But when the husbandmen sawe the sone/they sayde amonge them selves: This is the heyre: come let bs kyll him/& let by take his inheritauce to oure selves. And they caught him and thrust him out of the byneyarde/and sewehim. When the lozde of the byneparde cometh/what will he do with those husbandmen. They layd buto him: he will cruelly e destroye those eupil persons/& will let out his byneparde buto othet husbads men which wall delyner him the frute at tymes couement.

Jesus sayd buto them: dyd ye neuer redde in the scriptures: The stone which & bylders refused the same is set in the punci= Psal. ross. pall parte of the comer: this was the loades doynge/Ait is mer i.pet. ii.a. uelous in oure epes. Therfore lave I buto you the kyngdome rom. ic.a. of God Walbe taken from you/ & Malbe geuen to the Gentyls/ Elaye. which wall bunge forth the frutes of it. And who so ever wal fall lervin. on this Cone/he Chalbe broke/but on who so ever it Chalfall byon it will gryndehun to powder. And when the chefe Prestes and pharifes herde these similitudes, they perceaued that he spake of them. And they went about to laye hondes on him/but they feared the people/because they toke him as a Prophet. L

(The parable of the mariage. One had not on his weddynge garmet. The question of Merodes servauntes z the pharises to Chaift whether ttwere lawfull to paye tribute. The question of the Saduces that beles ued no resurreccio. Of the doctor that ared Ebrist which was the chefe comaundement. The question that Christ ared of the pharifes.

The.ppy.

tu.riii.d.



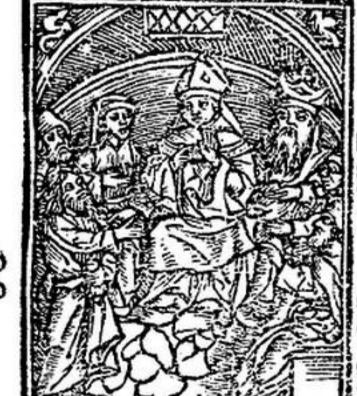
The. rry. Chapter. Ad Jelus answered and spake A buto the agayne/munitudes/

laying. 4 The kyngdo of heaue is lyke buto a certayne kynge which maryed his sone/and sent forth his servautes/to cal the that were byd to the weddinge/ Ather woldenot come. Agapne he sent Mozth other feruantes/faying: Tel them which are bidden: beholde I have prepared in y dynner/myne oren a my factynges are redy/

come buto the mariage. But they made light of it/A wet their wayes: one to his ferme place/another about his marchaudile/ the remnaunt toke his servautes and intreaded them bugodly and sewe them. When the kynge hearde that the was wroth! and sent forth his warryers and dystroyed those murtherers/

and beent by their cyte.

Then sayd he to his servaütes: y weddinge was prepared. 25 But they which were bydde/were not worthy. Go ye therfore out into the hye wayes/and as many as ye fynde/byd them to the mariage. The servauntes went out into the hye wayes / F gaddered to gether as many as they could fynde/bothe good and bad/A the wedding was furnyshed with gestes. Then the kynge cam m/to viset the gestes/Aspyed there a mā which had not on a weddinge garmēt/& sayde buto him: frende/how foz= tuned it that thou camest in hyther and hast not on a weddinge



garment. And he was even spechlesse. Then sayde the kynge to his ministers: take and bynde him hande and fote/and cast him into btter dercknes/there shal= be wepinge Egnalihinge of teth. Foz ma: ing are called and feator be chosen. F

4 Then went the Pharifes and toke cousel how they might tangle him in his wordes. And they sent buto him their disciples with Herodes servauntes says lunge: Master/weknowe & thou art.true and teas

and teachest the waye of god truly/nether carest for any ma/for thou consydzest not menes estate. Tell vs therfoze/how thyn= kest thou. Is it lawfull to geue tribute buto Cesaroz not. Te= susperceaued their wickednes, and sayde. Why tempte ve me pe ppocrites. Let me se the tribute money. And they toke him a peny. And he sayde buto them: whose is those ymage and su= perscripcion. They sayde buto him Cesars. Then sayde he buto them. Gene therfore to Celar/that which is Celars/Agene buto God that which is Goddes. I When they hearde that/

they marueyled/and left him/and went their waye.

The same daye the Saduces came to him (which saye that War.rg. ther is no refurreccion) and ared him fayinge: Master/Moses Lu.ric. a bade/yfa man dye haugng no chyldren/ that the brother mary Deu err. his wyfe, and ryle by feed buto his brother. Ther were with bs seven brethren/and the fyrste maryed and deceased without pline a lefte his wyfe buto his brother. Lyke wyfe the feconde and the thyrde buto the seventh. Laste of all the woman dyed also. Powern the resurrection whose wyfe hall the be of the seuen. For all had her. Jelus answered and sayde buto them: ye are deceaued and understonde not the scriptures / noz pet the power of God. For in the recurrecció they nether mary nor are maryed:but are as the aungels in heaven.

As touchynge the refurreccion of the deed: have ye not red= de what is sayde buto you of God/whiche sayeth: I am Abia= Ero.iis.d hams God/and Maacks God/& the God of Jacob. God is not the God of the deed / but of the lyuynge. And when the people

hearde that/they were altonyed at his doctrine.



4 mhen the Pharifes had herde/how mar.rif.e that he had put the Saduces to filence/ Luc.rij.c they drewe together/A one of the which was a doctout of lawe / ared hun a que= ation temptinge him & sayinge: Adaster/ which is the chefe comaundement in the lame. Jesussayd tohim: Loue & Lorde thy God wyth all thyne herte / wyth all Dea.vi.a thy soule and with all thy mynde. This is the fyll and the chefe comaundement And there is another lyke buto thys. Loue thyne

mar.rh.b Luc.rj.d

Loue thyne negghbour as thy selfe. In these two comaundes menteshange all the lawe and the Prophetes.

mar.rij.d

udhyll the Pharifes were gaddered to gether/Jelus alked Luc.rr.d the sayinge: what thinke ye of Christ-Whose some is he- They sayde but o hum/the some of David. He sayde but o them: howe then doeth Dauid in spryte/cal hun Lorde saying: The Lorde fayd to my Lorde/fyt on my ryght hond/tyl I make thyn ene myes thy fate Role. If Dauid cal him Lord: how is he then his sone: And none coulde answere him agayne one worde: nether durste any fro that daye forth/are him any moo questions. L

> They that lyt in aboles leate must be obeyed. Christ rebuked the sert bes/pharises and ypocrites/shewinge their wickednes and ypocrify. The.ruy. Chapter. 4

Auc. ri.s

Denspake Jesus to the people at a bes a y pharifes lyt in Noles leate. All therfore what somer they byd you obser. malue/p observe a do: but after their wor kes do not: for they saye / do not, ye & they bynde heur burthes & greuous to beborne/Aley themon mênes hulders: but they the selves will not heave at the with one of their fyngers. Al their working they do for to be sene of men. They

fet a broade their philateries/and make large borders on their garmentes/and love to lyt oppermoste at feastes/and to have the chefe seates in the synagoges / and gretynges in the mar= ketes/and to be called of men Kabbi.

But pehial not luffre your selves to be called 18 abbi. For one 18 is your emaster/that is to wyt Christ/& all ye are brethre. And call no mã youre father bpố the erth/for ther is but one your fa ther/Theis inheaux. Be not called masters/for ther is but one poure master/& he is Chust. He that is greatest amonge you/ Malbe youre sernaut. But who so ever exalteth him selfe Malbe brought lowe. And he & humbleth him selfe/Malbe exalted. F

Mobe buto you Scribes / and Pharifes/ppocrites / for ye thutte by the kyngdome of heaven before men: ye youre selves: go not in/nether suffre ye them that come to enter in.

Mobe

mo be buto you scribes and pharifes/ypocrites: ye deuoure widdowes houses, and that buder a coloure of prayinge longe prayers: wherfore ye hall receaue greater damnacion.

mo be buto you scribes and pharises procrites/which compasse see and londe/to bringe one into your belefe: and when he is brought ye make him two folde moare the chylde of hell/the

pe your selues are.

Mobe buto you blynde gydes/which say who so euer sweare Anc. ri.f. by the temple/it is nothynge:but whosoever sweareth by the golde of the temple/he offendeth. ye foles and blynde: whether is greater/the golde of the temple & sanctifieth the golde-And who so ever sweareth by the aulter/it is nothynge: but who so euer sweareth by the offeringe that lyeth on the austre/offen= deth. ye foules and blynde: whether is greater the offering/02 the aultre which fanctifpeth the offering. 110 hosoeuer therfore (weareth by the aultre/sweareth by it/and by all that there on is. And who so ever sweareth by the temple / sweareth by it & by him that dwelleth ther in. And he that Iweareth by heaven/ Iwereth by the seate of God and by him that sytteth ther on.

mobe to you scribes and pharises procrites / which tyth ment/anye/& comen/& leave the wayghter matters of & law budone/uidgement/mercy/and fayth. These ought ye to have done and not to have left the other bindone. ye blynde gydes which strayne out a gnat and swalowe a cammyll.

110 be to you scribes a pharises procrites/which make clene the btter syde of the cuppe/and of the platter: but with in they are full of bypbery and excesse. Thou blyndepharise/clense fylt the punelyde of the cup and platter/that the oute lyde of them maye be clene also.

mo be to you scribes and pharifes procrites/for ye are lyke bnto paynted tombes which appere beautyfull outwarde:but are with in full of deed bones and of all fylthynes. So are ye/ for outwarde ye appere righteous buto menywhen within/ye arefull of procrifpe and iniquite.

ndo be but o you scribes and pharifes procrites: ye bylde the tombes of the Prophetes/and garnyshe the sepulchres of the ryghteous/and say: yf we had bene in the dayes of our fathers we wolde not have bene parteners with them in the bloude of

the pros

the prophetes. So then re be witnesses but o your selves that pe are the chyldren of them which kylled the prophetes. Fulfyll pelykewyse the measure of your fathers. ye serpentes a genes racion of bypers/how Mulde ye scape the damnacion of hell-

H Wherfoze / beholde I sende bnto you pzophetes / wyse d men and scrybes and of them ye shall kyll and crucifye: and of them ye thall scourge in youre synagoges/and persecute frome cyte to cyte/that byon you maye come all the righteous bloud that was sheed byon the earth/from the bloude of ryghteous M. is aral. Abell/buto that bloud of 3acharias the sone of 28 arachias, who pe sewe between the temple and the altre. Terely I saye unto you/all these thynges wall lyght byon this generacion. Jerufalem/Jerusalem whiche kyllest Prophetes / and stonest them whiche are sent to the: howe often wolde I have gathered thy in, etd., c chyldzen together/as the henne gadereth her chyckens buder her wynges/but ye wolde not: Beholde youre habitation Mall be lefte buto you desolate. For I saye to you / peshall not se me hence forth / tyll that ye saye: blessed is he that commeth in the name of the Lozde.

TTbe destruccion of the temple. The tokens that shall come before the last daye. Wow false prophetes shall aryse before that daye and with sot tle miracles and firaunge boly termes and with foche lyke beceaue the Chillen makynge them to worldyp in fecret places that for wood whis che is not but beleue them not fayib Chrift. watche for no maknoweth

the boure ner the tyme.

The rring. Chapter.

mar,rigs II Ad Jelus wet out and departed from the temple: and 30 his disciples came to hun/foz to thewe hun the byldinge of the temple. Telus layd but o them: le ye not all thele thunges:

> Berely Jaye buto you: ther Wall not be here lefte one stone bpon another / that Mall not be cast doune.

And ashe lat bpo the mout of wete / bis disciples came buto him secretly sayinge. Tell us when these thynges shall be: and what signe shalbe of thy cominge & of the ende of b world. And Jelus answered & layd buto them: take hede g no mā decea ue you. For many wall come in my name laying: Jam Christ: Wal deceaue many

pe that

Lu.rir.g Eph.v.b

pe thall heare of warres / and of the fame of warres: but te that ye be not troubled. For all these thunges must come to passe/but the ende is not yet. For nation thall tyle agaynst nation/ and realme agaynst realme: and ther shall be pestilence/honger and earth quakes in all quarters. All these are the beginninge of lezowes.

Then Chall they put you to trouble/and Chal kyll you:and ye Tolo. A.d wall be hated of all nacions for my names take. And then Chall and ryl. many be offended and that betraye one an other and that hate one the other. And many falle prophetes that aryfe/a that decea ne many. And because iniquite mall have the opper honde, the love of many than abate. But he that endureth to the ende/the same that be safe. And this glad tydinges of the kyngdom that be preached in all the worlde/for a wytnes buto al nacious: and

then thall the ende come. nohen ye therfore thall le the abominacion that betokeneth desolation/spoken of by Daniel the prophet/stonde in the holye Danier. place: let him & redeth it/binderstonde it. Then let them which be in Jewry / Aye into the mountaynes. And let him which is on the house toppe/not come downe to fet any thyng out of his house. Dether let him which is in the felde / returne backe to fetche his clothes. Wo wal be in those dayes to them that are with chylde/and to them that gene lucke. But praye that your Ayant be not in the wynter/nether on the laboth daye. For the Mall be greate tribulacion/suche as was not fro the begynnyng of the worlde to this tyme/ner Wall be. ye æercept those dayes Mulde be Mortened/there Mulde no flesshe be saued: but for the chosens sake/those dayes thall be thortened.

Then plany man thall saye buto you: lo / here is Christ / or Thank rife there is Chast: belene it not. For there wal arpse falle Chaistes/ and falle prophetes and thall do great myracles and wondres. In so moch that yf it were possible the very electe shuld be de= ceaued. Take hede/ I haue tolde pou before. Wherfore pf thep mall cave but o you: behold he is in & desert go not forth: behold he is in the fecret places/beleve not. for as the lyahtnynge co= methout of the eest and syneth into the weest: so shal the com= myinge of the some of man be. for where so ever a deed karkas

is/even thy ther wyll the egles reforte.

Immedyatly

Boel.iij.c

Immediatly after the tribulacions of those dayes / wall the C Eze.rrii sonne be derckened: and the mone thall not geue hyr lyght/and Fier. riii the flarres Challfallfrom heaven/& the powers of heaven Chall moue. And then that appere the signe of the sone of man in heauen. And then Wall all the kynreddes of the earth morne / and they shall se the sone of man come in the cloudes of heaven with power and greate glozpe. And he thall sende his aungels with the greate boyce of a trompe/& they Mall gather to gether his choten/frome the fower wyndes/and from the one ende of the woulde to the other.

Learne a limilitude of the fygge tree: when his baunches are yet tender and his leues ipronge/yeknowethat sommer is ze ar. rin nye. So lykewyse ye/ when ye se all these thynges/be ye sure Luce.rij. that it is neare/eue at the dozes. Uerely I saye unto you/that this generation thall not passe tyliall these be fulfylled. Heaven and erth Mall peryThe/but my wordes thall abyde. But of that daye and houre knoweth no man/no not the aungels of heaue/

but my father only.

As the tyme of Poe was/ so lykewyse thall the compage of the some of mabe. For agm the dayes before the floud: they dyd eate and dryncke/mary and were maryed/even buto the daye that Ace entred into the Hyppe/and knewe of nothynge/tyll the floude came and toke them all awaye. So thail also the cont mynge of the sone of mabe. Then two shall be in the feldes/the one thall be receased and the other thall be refused two thall be gryndynge at the myll/the one thall be receaued/and the other Chall be refused.

mar.fffi.c

make therfore/because yeknowe not what houre your mas m Lucine fter will come. Of this be sure that yf the good mã of the house knewe what houre the thefe wolde come: he wolde fuerly wat= the/Anot suffre his house to be broken by. Therfore be ye also redy/for in the houre ye thinke he wold not: will the sone of ma come. If ther be any faythful servaut & wyse/whom his master hath made ruler over his houlholde to geve them meate in leas son couenient: happy is that servaut whom his master (whe he cometh) that fynde so doyng. Herely I say but o you he that ma= kehim ruler ouer all his goodes. But & yf that enull feruaut that saye in his herte/my master will defer his comynge/a begin to Impte

Impte his felowes/ye and to eate and to daynke with the dron ken: that servauntes master wilcome in a daye when he loketh not for him/and in an houre that he is not ware of/and wylde= upde him/æ geue him his rewarde with procrites. And there Chalbe wepinge and gnashynge of teth.

The ten virgins of which frue were wrie and frue were folysthe. The parable of the talentes. Of the commynge of Christ to judgement and the maner of it.

The.rrb. Chapter.

Hen the kyngdome of heaven thal be lykened buto ten L birgins/whiche toke their lampes/a went to mete the baydgrome: fyue of them were folyshe/A fyue were wyse. The folylike toke their lampes/but toke none oyle with them. But the wyle toke oyle with the in their vellels with their lampes also. Whyl the byydgrome taryed/all flombied and septe. And euen at mydnyght / there was a crye made: beholde/the bryd= grome cometh/go out agaynst him. Then all those birgins a= rose/a prepared their lapes. And the folishe sayde to the wyse/ geue bs of your ople for our lampes go out. But the wyle an= Iwered sayinge:not so/lest ther be not ynough for bs and you: but go rather to them that sell abye for your selves. And whyl they went to bye the brydgrome came: They that were redy! wet in with him to the weddunge / A the gate was thet bp. Afterwardes came also theother birgins saying:master master/ open to bs. But he answered and sayd: berely I saye buto you: I knowe not you. Watche therfore: for ye know nether & daye not yet the houre/when the sone of man chall come.

25

4 Lykwyseasacertaynemäredy to Lu. rir.b take his iozney to astrauge countre/cal= led his feruauntes and delpuered to the his goodes. And buto one he gaue.b. taletes/to another.u. a to another one/ to enery mäafter his abylite/A Areyght waye departed. Then he that had recea ued the fyue taletes/wet and bestowed them a wanne other fyue taletes. Lyk= wyse he freceaued two / gayned other two. But he that receaued hone/went

and dygged a pyt in the earth/A hyd his masters mony. After

a longe

alonge season the lorde of those servauntes came and rekened with them. Then came he that had receaved fyue talentes and brought other fyue talentes/sayinge: master thou delyueredst buto me fyue talentes: beholde I haue gayned with them fyue talentes moo. Then his master sayde buto him: well good ser= uaunt and faythfull. Thou haste bene faythfull in lytell/ I wyll make the ruler over moche: entre mintothy masters tope. Also he that receased two talentes/came & sayde:master thou deli= ueredst buto me two taletes: beholde/I have wone two other talentes with them. And his master sayde buto him/wel good Ceruaut and faythfull. Thou half bene faythfull in lytell/ I wyll make the ruler over moche: go in into thy masters toye. F

Then he which had receaued the one talent came and sayde: master/I consydzed that thou wast an harde mā/which repest where thou sowedst not / and gadderest where thou strawedst not and was therfore afrayde/ and went and hyd thy talent in the earth: beholde/thou half thyne owne. His malter answered and layd buto him: thou euyll feruaunt & flowthfull/thou knes west that I reepe where I sowed not: Agaddze where I strawed not: thou oughtest therfore to have had my money to the chaungers/Athenat my compngesbuld Phaue receaued myne owne with vauntage. Take therfore the talent from him/and geue it buto him which hath ten talentes. Foz buto euery man mar.tiu.z that hath/Walbe geuen/and Mall haue aboundance/and frome and rix. bum that hath not/hall be taken awaye/eue that he hath. And cast that buppofytable servaunt into btter dercknes: there shal

be wepynge and gnasshynge of teth. 4 mhen the sone of macomethin his glozye/all the holy aungels with him/ then that he syt bpon the seate of his glo= rye/a befoze him that be gaddered all na= cions. And he chall seperate them one fto another / as a theepherde deuydeth the thepefromethe gootes. And he Mall let the thepe on his ryght honde/& the goo= tes on the lyfte. Then thall the kynge fa= ye to them on hys ryght honde: Come ge blessed chyldren of my father/inheret

ye the

pe the kyngdome prepared for you from the begynnyng of the worlde. For I was anhongred and ye gave me meate. I thur = sted/and pe gaue me drynke. I was herbronlesse / and pe lod= esa. wiif. ged me. I was naked and peciothed me. I was sycke and ye Eze. rviil ppsyted me. I was in preson and ye came buto me. Then hall the ryghteous answere him sayinge: master/when sawe we ecct.vij.d. the an hongred/and feed the - or a thurste/and gave the dryn= ke-when sawe we the herbronlesse / and lodged the-ornaked and clothed the - or when sawe we the sycke or in preson / and came buto the - And the kynge thall answere and sape buto them: berelye I saye buto you: mas moche as ye have done it but o one of the leeste of these my brethren / ye have done it to me.

Then hall the kynge saye buto them/that hall be on & lyfte heal.vs. honde:departe fro me pe courled into euerlastynge fyze: which is prepared for the deupli and his aungels. For I was an hun= gred/and ye gave me no meate. I thursted/and pe gave me no divine. I was herbronlesse and pelodged me not. I was nas ked/and ye clothed me not. I was lycke and in preson/and ye bysyted me not.

Then Chall-they also answere him sayinge: master when saw we the anhungred/of a thurst/of herbronlesse/of naked/of spes ke/or in preson/and dyd not mynyster buto the. Then wall he answere them and saye: Terely I saye but o you in as moch as pedpdit not to one of the leest of these/pedpdit not to me. And 30%, v.e. these shall go into everlastynge payne: and the ryghteous into lyfe eternall. F

The assembling of Capphas the bye prestes which couceled agaynst. Christ. Wow Jesus was anounted of Mary of Bethany. Wow Judas solde Chiss vnto the piestes z scribes for thyrty peces of sylver which after he had betrayed Chiss he brought agayne. Chiss by deate the ester lambe with his disciples. The institucion of the sacrament of Christes boo Judas the betrager came with toem that toke him. Bow Peter Dengedthat be knew Chrift.

The. rrbi. Chapter. A Pd it came to passe/when Jesus had fynysched althese Layinges / he sayd unto his disciples: Lyeknowe that mar. rittle after two dayes thall be efter/and the sone of man thall be dely: uered to be crucifyed.

Then

Then assembled together the chefe prestes & the scribes and the elders of the people to the palyce of the hye Preste/called Capphas/and helde a councell how they myght take Jesus by luttelte and kyllhim. But they layde/not on the holy daye/left any byzoure aryse amonge the people.

mar.ir.a. tobn.rij.a



was in Bethany/in the house of Smothe leper/ther cam buto mhen Jesus was in Bethany/in the himawomā/which had an alabaster bo= re of precious oyntmet/ a powred it on his heed as he fate at the bourde. 119he his disciples sawe that/they had indig-nacion/saying: What neded this wast-This opntmet might have bene welfolde/A gene to the pooze. When Jelus but derstode that the layd but o them: Why trouble ye y woma. She had wrought

a good worke bponme. Hor ye wall have poore folcke alwayes with you: but me thall ye not have alwayes. And in that the cas sted this oyntmet on my bodye/she dyd it to burye me withall. Terely I saye buto you/where soeuer this gospell chalbe preas ched throughout all & worlde there hall also this that the hath done/be tolde for a memoriall of her.

mar.rtiib

Then one of the twelve called Judas Marioth/went buto 28 Au.rrij.a the chefe prestes/Fsayd: what will pe geue me/F I will delpuer him buto you. And they apoyuted buto him thyrty peces of spl uer. And from that tyme he sought opostunite to betrayehim.

The fyist daze of tweete breed the disciples came to Jesus says maxifif b inge buto him: where wilt thou that we prepare for the to eate Lu.rrij.a the paschall lambe. And he sayde: go into the cyte/bnto soche a man/and laye to him: the malter layeth my tyme is at hond/ I well kepe mone efter at thy house with my disciples. And the disciples dyd as Jesus had apoynted them/and made redy the ester lambe.

ma.riti[.b

When the euen was come he late downe with the . rij. And as in. exists they dyd eate/he sayd: Terely I saye but o you/that one of you Chall betraye me. And they were excedinge forowfull/ a begane enery one of the to saye buto him: is it I master. He answered and layde: he that deppethhis hond with me in the dushe/the fame that

came thall betraye me. The sone of mangoeth as it is written, Bul.rl. of him: but wo be to that man/by whom the sone of man thall= be betrayed. It had bene good for that man/yf he had never bene bozne.

Then Judas which betrayed him/answered and sayd/is it I master. He sayd buto him/thou hast sayde. As they dyd eate Jelus toke breed and gaue thankes/brake it/and gaue it to the disciples/and sayde: Take/eate/ this is my body. And he toke ficoz. rf. c the cup/athanked/and gaue it them/fayinge:dzynke of it eue= ry one. For this is my bloude of the new testament/that shalbe Medde for many / for the remission of synnes. I saye buto you: I will not drynke hence forth of this frute of the byne tree/bn= tyll that daye/when I hall dzynke it newe with you in my fathers kyngdome.

And when they had lay degrace they went out into mounte mar. riff. e olynete. Then layd Jelus buto them: all ye shalbe offended by io. rous. a me this nyght. For it is wrytten. I wyll imyte the thepherde/ marin e and the thepe of the flocke thalve scattered abroade: But after and .rv. b Jam rysen agayne/Jwill go befoze you into Galile. Peter an= twered and sayde buto him: though all men shulde be offended by the/yet wolde I never be offended. Jelus layde buto him. Werely I saye buto the / that this same nyght before the cocke ma.xiii.e crows/thou halt denye me theyse. Peter sayde unto him. If I iob. au. o thuld due with the yet wolde Inot denye the. Lyke wyle also

fayde all the disciples.

Then went Jesus wyth them into a place whiche is called ma.risto Gethsemane/and sayde unto the disciples/syt ye here whyll I go and pray yonder. And he toke with him Peter and the two sones of zebede and began to were sozowfull and to be in ago= nye. Then sayde Jesus buto them: my soule is heur euen buto the deeth. Tarp pe here/ and watche with me. And he went a lytell aparte/and fell flat on his face/ and prayed/ sayinge: D my father/yfit be postyble/let this cuppe passe from me:neuer= thelesse/not as I will/but as thou wylt. And he came but o the disciples/and founde them a Nepe/and sayde to Peter: what/ coulde ye not watche with me one houre: watche and praye/ that ye fall not into temptacion. The sprite is willynge/but the flesthe is weake.

He went

He went awaye once moare and prayed/sayinge. O my father of this cuppe canot palle awaye fro me/but that I diynke of it/thy wyll be fulfylled. And he came/and foude them a depe agayne. For their eyes were heur. And he lefte them and went agayne/a prayed & thyrd tyme sayinge & same wordes. Then came he to his disciples and sayd buto them: Slepe hece forth and take youre reest. Take hede the houre is at honde/and the some of mashalbe betrayed into the hodes of synners. 18 pse/let mar.riii. bs be goinge:beholde/heis at honde & Chall betrape me. 19hpil w. rrij. c. he yet spake: lo/Judas one of the. rij. came/ z with him a greate multitude with sweardes & stanes/sent from the chefe prestes

and elders of the people. And he that be trayed him/had genen atoken/layinge:wholoeuer Jky.Te/that lameishe/laye hon= des on hun. And forth with all he came to Jefus a lande haple master: Zkyssed him. And Jesus saydebuto him: frence/wher= fore arte thou come. Then came they and layed hondes on Je

fus and toke him.

And beholde one of them which were with Jelus Aretched outhis hande adjue his swearde, and stroke a servaunt of the Ben ir.a hye preste/and smote of his eare. Then sayde Jesus unto him: aportific put by the fwearde into his theate. For all that ley hond on the eta. min. c fwearde/ Wall perishe with the swearde. Ether thynkest thou that I cannot now praye to my father/ the Wall gene me moo then.rv.legious of aungels-But how then Quide the Criptu= reg be fulfylled: for so must it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were buto a thefe / with swerdes a stanes for to take me. I sate dayly teachyng in the temple amonge you/a pe toke me mar.riii. not. All this was done that the scriptures of the Prophetes. luc. rrij.f. might be fulfylled. Then all the disciples forsoke him and fleed. And they toke Jesus and leede him to Capphas the hye prestel where the scribes and elders were assembled. And Deterfolo= wed him a farre of but o the hye prestes place and went in and fate with the servauntes to se the ende.

The chefe Prestes & the elders and all the counsell fought & false witnes agapust Jesus/for to put hun to deeth/but founde none: in so moche that when many false witnesses came/yet founde they none. At the last came two falle wytnesses, and sayde.

tayde. This felowe layde: I can destroye the temple of God. 10hn.11.0.

and bylde it agayne in thre dayes.

And the chefe Preste arose and sayde to him:answerest thou nothinge-How is it that these beare witnes agaynst the-But Telus helde his peace. And the chefe Presse answered / Flande to him: I charge the in the name of the lyuinge God/that thou tell by/whether thou be Chult the sone of God. Jesus sayde to him: thou halt layd. Deuerthelesse I save buto you/here after Mall ye se the sone of masyttinge on the ryght honde of power/ and come in the cloudes of the skye.

Then the hye Preste rent his cloothes sayinge: he hath blas phemed/what nede we of any moo witnesses. Beholde now pe have hearde his blasphemy/what thynke ye. They answered and lapde: he is worthy to dye. Then spat they in his face a boffeted him with fystes. And other smotehim with the palme of their hondes on the face/sayinge: tell bs thou Chair/who is he

that smote the-

Peter late without in the palyce. And a damsell came to him ma. rill. & fayinge. Thou also waste with Jesus of Balyle: but he denyed tobering before them all sayinge: I woot not what thou sayst. When he was gone out into the posche/another whence lawe him: and layde but o them that were there. This felowe was also with Jelus of Nazareth. And agayne he denyed with an othe that he knewe the ma. And after a whyle came but o him they that Rode by a layde buto Peter: werly thou arte even one of them for thy speache bewrayeth the. Then begane he to course and to Eweare/that heknewe not the man. And immediatly the cocke krewe. And Peter remembred the wordes Jelu/ which layde unto him: before the cocke crowe / thou thalt denye me thryfe: and went out at the dozes and wepte bytterly.

Ebrift was delquered to foylate. Judas repented. Of the cruell tormentes and paynes of Christ. Wow the body of Christ was begged and lay de in a sepulchie/and committed to kepers forto kepe.

The ruby. Chapter.

Hen the moznynge was come all the chefe prestes and mar. rv. a the elders of the people helde a counsayle agaynst Tes lucris, a fug/to put him to deeth/and brought him bounde and delyne= red him buto Poncius Pylate the debyte.

Then when

Then when Judas which betrayed him/sawe that he was condempned/he repented him selfe/& brought agayne the. rrr. plates of lyluer to the chefeprestes and elders sayinge: Thaue fynned betrayinge the innocent bloud. And they sayd: what is that to bs. Se thou to that. And he caste downe the spluer plas tes in the temple and departed/and went & hounge hun felfe.

And the chefe prestes toke the spluer plates and sapde / it is not lawfull for to put them into the treasure / because it is the payce of bloud. And they toke counsel, and bought with them a potters felde to bury firangers in. Wherfor that felde is called the felde of bloud/butyll this daye. The was fulfylled/ b which

sach.ri.c. was spoken by Jeremy the prophet saying: and they toke.rrr. spluer plates the payle of hung was valued who they bought of the chyldre of Israel/a they gaucthem for the potters felde/ as the Lorde appointed me.

Jesus stode before the debite: & the debite ared him saying. 25 in. rriff. a Arte thou the kynge of y Jewes. Jesus sayd buto him: Thou sayest. And when he was accused of the chefe prestes a elders/ heanswered nothynge. Then sayde Pilate buto him: hearest thou not/how many thynges they lay agaynst the. And he an= swered him to never a worde: in so moche that de debyte mar= uepled greatlye.

At that feelt/the debyte was wonte to delyuer buto & peopleapresoner/whom they wolde desyer. He had then a notable presoner/called Barrabas. And when they were gaddered to gether/Pilate sayde buto them: whether well pe that I geue losse buto you/Barrabas or Jesus which is called Thriste-fox he knewe well/that for enuye they had dely ured him.

Mohen he was let doune to geue udgemet / his wyfe lent to him saying: have thou nothynge to do with that inste man. For I have suffred many thunges this daye in a dreame about him.

But the chefe prestegand the eldershad perswaded the peo- C ple/that they hulde are Barrabas/and hulde destroye Jesus. mar. rv.a Then the debyte answered and sayde buto them: whether of lu rriff.b the twayne wyll ye that I let loosse buto you. And they sayde/ s.z.ru.c. Barrabas. Pylate sayde buto them: what shal I do then with Ielus which is called Christe. They all sayde to him: let him becrucifyed. Then sayde the debyte: what eurli hath he done.

And they cryed the moze sayinge: let him be crucifyed.

When Pylate sawe that he preuayled nothinge/but & more bulynes was made/he toke water & wallhed his hodes before the people laying. I am innocet of the bloud of this juste person and that ye chall ce. Then answered all the people and and in his bloud be on bs/% on our echyldren. Then let he Barrabas toole buto them/a scourged Jesus/a delivered him to be cruckyed.

Then the soudiers of the debite toke Jesus buto the comen mar xv. b hall/and gathered buto him all the copany. And they arppped him and put on him a purpell roobe/& platted a croune of thoza nes and put byon his heed/and a rede in his ryght honde/and bowed their knees befoze him and mocked him/layinge: Dayle lynge of the Jewes: and spytted byon him/and toke the rede/ and imoote him on the heed.

And when they had mocked him/they toke the rooke of him agapne/a puthis owne raymet on him/a led him away to crus city him. And as they came out/they founde a mā of Cyzen na= med Symon:him they copelled to beare his crosse. And when inc. rry. d they cam but o the place called Golgotha (that is to saye a place of deed mes sculles) they gave him beneger to drynke mengied with gall. And whe he had tasted therof/ he wolde not dipnke.

mben they had crucifyed him/they para ted his garmétes/# dyd cast lottes: to ful-fyll that was spoke by the Prophet. They Joh. rsr. deuyded my garmetes amonge them: and bponmy besture dyd cast lottes. And they late a watched him there. And they let bp ouer his heed the cause of his deeth writte: This is Jelus & kynge of the Jewes. And ther were two thenes crucifyed with him: one on the right hond/a another on glyfte

They that passed by/remyled him/wag= gynge their heddes & sayinge: Thou & destroyest the temple of God a byldestit in thredayes/saue thy selfe. If thou be the sone of God/come doune fro the crosse. Lykwyse also phye prestes mockingehim with & Scribes & elders lande: He laued other hun selfe he canot saue. Is he be y kpuge of Israel/let him now come doune from the crosse/and we will beleue him. He trusted

And

m God/

in God/let hun delyuer him now/yfhe will hauehim: for he sarde/I am the sone of God. That same also the theues which were crucifyed with him/cast in his tethe.

from the littehoure was there dereknes over all the londe buto the nyuth houre. And about the nyuth houre Jesus cryed Plal, rrj. with a loude boyce/sayunge: Eli Eli lamasabachthani, That is to laye/my God/my God/why half thou forlakeme. Some of them that stode there/when they herde that/sayde. This ma callethfor Helyas. And Areyght wave one of them ranne and tokeasponge and fylled it full of beneger and put it on a rede/ and gaue him to dzynke. Other sayde/let be:let besse whether Helyas wyll come and delyuer him. Jefus cryed agayne with a lowde boyce and yelded by the gooft.

And behold the vayle of the temple dyd rent in twayne from & the toppe to the bottome / a the earth dyd quake / a the stones dyd rent/a graues dyd open: and the bodyes of many faynctes which Aept/arose & came out of the graves after his resurrec= cion/and came into the holy cyte/and appered buto many.

When the Centurion and they that were wyth hym watthynge Jesus/sawe the earth quake and those thynges which happened / they feared greatly sayinge. Dfa surete this was the sone of God.

And many wemen were there / beholdings hym a farre of/ which folowed Jesus fro Balde/ministringe buto him. Amoge which was Adary Adagoalen/& Adary the mother of James and Joles/and the mother of zebedes chyldren.

when the even was come there came a ryche man of Aris 65 Mar.r.b mathianamed Joseph/which same also was Jesus disciple. He lu.riii.c. went to pylate and begged the bodpe of Jelus. Then pylate communded the body to be delywered. And Joseph toke the bos dy/and wrapped it in a clene lynnen clooth/a put it in his newe tombe/which he had be wen out/even in the rooke/and rolled a greate stone to the doze of the sepulchie a departed. And there was Mary Magdalen and the other Mary lyttynge ouer as gaynste the sepulchie.

The nextedaye that followeth good frydaye, the hye preftes and Pharifes gat them selves to Pylate & sayde: Syr/were= member/that this deceauer layd whyl he was yet alyue. After thre dayes

thredayes I will tyle agayne. Commaunde therfore that the sepulcre be made sure butyll the thyzd daye/lest peraduenture his disciples come and seale him awyer and saye buto the peo= ple/he is tylen frome deeth/and the last erroure be worse then the fyilt. Pylate lay de buto them. Take watchemen: Go/ and make it as fure as ye can. And they wet and made the sepulcre fure with watche men/and sealed the stone.

The refurrection of Christ. Of the kepers of the sepulchre which also were wrinesses of his resurrection. How Christ before all his Apostles ascended into beauen gournge them a commaundement that they shulde preache his Gospell thorow the hole worlde.

The. rxbiij. Chapter

The Saboth daye at even which mar.xvis L dawneth the mozowe after the Saboth/Mary Magdalene and the o= ther Mary came to se the sepulcipe.

And beholde there was a greate erth quake. For the aungell of the Lorde de= scended from heaven: and came and rolled backe the stone from the doze/ a sate ponit. His coutenaunce was lyke light nynge/ahis rayment whyte as snowe. and for feare of him the kepers were as

Connyed/and became as deed men.

The aungel answered and sayde to the weme/feare ye not. Iknowe that ye leke Jelus which was crucifyed: he is not he= re/heis rysen as he sayde. Come/& se the place where the Loz= de was put: ad go quickly and tell his disciples that he is rysen from deeth. And behold/he will go befoze you into Galile/there ye hall sehim. Lo/I have tolde you.

And they departed quickly from the sepulchee with feas re and greate tope: and dyd runne to brynge his disciples worde. And as they went to tell his disciples: beholde/ Jesus met them fayinge: All hayle. And they came and helde hum by the fete and worthipped him. Then layde Jelus buto them: be not afrayde. Go and tell my brethren/that they go into Galile/and there thall they se me.

Mohen they were gone: beholde some of the kepers came into the cite/Albewed buto & hye prestes/all the thinges that were happened.

The Gospell

happened. And they gaddered them to gether with the elders and toke counfell and gave large money buto the foudiers fay= inge: Saye that his disciples came by night/Astole him awaye bobyll ye sept. And yf this come to the Rulers eares / we wyll peafe hun / and faue you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noysed as monge the Jewes buto this daye. F

H Then the. ri. disciples went awaye into Galyle / into a D mountagne where Jesus had apoynted them. And when they sawehum / they worthypped hym. But some of them douted. And Jelus came and spake buto them saying: All power is geuen buto membeaue/and in earth. Go therfoze and teache al nacions/baptylinge them in the name of the father/and the sone / and the holy gooft. Teachynge them to observe all thinges! what so ever I commaunded you. And lo Jam with you alwaye! euen butyll the ende of the worlde. L

> Here endeth the Gospell of S. Matthew.

F Marke rereade (Actes.xil.) how weter (after he was loosed oute of person by the aungell) came to Barkes mother house where manye of the disciples were pravenge for his belyuerauce. End Maul and Barnabas tokehim with them fro Berusalem and brought him to Antioche Actes. zti. And Actes. rin. Baul and Barnabas toke Barke with the when they were fent out to preache: from whome healfo departed as it apereth in the fayde chapter and returned to Berufalem agayne. And Actes. rv. Waul and Bars nabas were at variauce aboute him Maul not willynge to take him with the: because be forsoke them in their fyrst Jorneye. Hot withstondenge yet/when Maul wrote the Millie to the Colloffyans / Abarke was with him as he fayth in the fourth chapter: of whom Baul also testifgeth both that he was Barna bas fysters sone and also bis felowe worker in the kyngdom of Bod.

And.ii. Timothe.iiii. Paul comaundeth Timothe to bipnge Marke with bim affirmynge that be was nedefull to bim to minister to bim. And whe be wrote to Philemon Barke was with him. finallye be was also with weter when be wrote bis fyrst epistle/2 so familier that Weter calleth bim bis sone. wherof ye ferof whome be learned his Bofpell/euen of the verye Elpoftles/ with whome be had his contribuall conversation/and also of what auctorite his wrytynge is/and how worthye of credence.

The Gospell

The Gospellof S.Mar

ke the Euangelist.

Def John baptist and how Christ was baptised of him in Jordane. The cally nge of Beter and Andrew and the sones of zebede. Of him that was possessed of a deupli. Wow Beters motherelawe was healed. Bow Christ healed divers deseases. Of the leper that was clensed.

The fyrst Chapter.



phetes:behold I send my adal.sij.a messenger befor thy face/ which shall prepare thy waye before the.

The boyce of a cryer in & Ela.zl.a. wyldernes:prepare ye § wayeofthe Lozde/make his pathes strenght.

John dyd baptile in p wyldernes/appeache the baptyme of repentaunce/ A for the remyssyon of syn= nes. And all the londe of mat.iif.a.

Jewry and they of Jerusalem/went out buto him/& were all baptised of him in the ryuer Jordan/confesspnge their synnes.

John was clothed with camplles here and with a gerdyl of abat. 111. e askynabouthis loynes. And he dyd eate locust a wylde hony Joa, 1. o. A preached saying: a stroger the I cometh after me/whose shue latchet Jam not worthy to stoupe donne & bulose. Thauebapti led you with water: but he chal baptile you to the holy gooft. F

And it came to palle in those dayes to Jelus came from Pa 2Bat.m.e sareth/a cyte of Balile: was baptiled of John in Jordan. And assone as he was come out of the water/John sawe heave ope and the holy gooff descending byon him/lyke a doue. And ther cam a boycefrő heauë: Thou art my dere sone in whó I delyte.

And immes

mat.ttif.a Luce.p.

And immediatly the spirit draue him into byldernes: ad he was there in the wyldernes. rl. dayes/ was tepted of fathan/ and was to world beeftes. And the augels minufred buto him.

mat.fff.b

Alfter John was taken/Jeluscame into Galile/preachynge Juc.iii.c Bospel of the kyngdom of God/& saying: the tyme is come/ and the kyngdo of God is at honde/repet & beleue the Gospell.

mat. illi. e As he walked by the lee or Game he lee for they were fyshers his brother/castynge nettes into the see for they were fyshers fyshers of men. And strayght waye they for loke their nettes/ and folowed him.

> And when he had gone a lytel further thence he saw James the cone of zebede/and John his brother/even as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father zevede in the Myppe with his hyzed feruauntes/and went their wave after him.

And they entred into Capetnaum. as at 25 and they caboth dayes, he entred to the lynagoge & taught. And they caboth dayes, he entred to the lynagoge & taught. And they And they entred into Capernaum: ad Areyght waye on the G

power with him/and not as the scribes.

And there was in their lynagoge a man bered with an bnclene spirite/that cryed saying: let be/what have we to do with the thou Jesus of Pazareth. Arte thou come to destroye bs. I knowe the what thou arte/even that holy of God. And Jelus rebuked him sayinge: holde thy peace and come out of him. And the unclene spirite tare him/and cryed with a loude boyce/and cam out of him. And they were all amased in somoth that they demaunded one of another amonge them selves sayinge: what thinge is this; what newe doctrine is this; for he commain= deth the foule spretes with power/ & they obeye him. And im= mediatly his fame spreed abroade throughoute all the region borderynge on Galyle.

mat.viiib

And forth with/assone as they were come out of the spnago Auc.mi.f ge/they entred into the house of Symon & Andzew/with Inmesa John. And Symons mother in law lay lycke of a feuer. And anone they tolde him ofher. And he came and toke her by the honde and lyfte her by: and the fener for loke hyr by and by: and we minutred buto them.

And

And at eue whe the some was downe/they brought to him all h were dyleased at the h were possessed with deupls. And al the cyte gaddled to gedder at the dole/& he healed many that were sycke of divers deseases. And he cast out many deupls/& fustred not the deupls to speake/because they knewe him.

And in the moznynge very erly/Jelus arose and went oute into a folitary place / and there prayed. And Symon and they that were with him folowed after him. And when they had foude him/they sayde buto him:al me seke for the. And he sayd buto them: let vs go into the next townes/that I may preache there also: for truly I came out for g purpose. And he preached in their synagogisthroughout all Balile/A cast the deupls out.

And there came a leper to him / beles mat. vm. chinge him/& kneled downe buto him/& layde to him:yf thou wilt/thou cannest make me clene. And Jesus had copassió on him and put forth his honde/touched him/ælayde to him/J wil/be thouckene. and assone as he had spoke / immediat= ly the leptoly departed from him, and he was clensed. And he charged him/a sent him awaye forth with a layd but ohum: Se thou laye nothynge to any manibut

get the hence/and the we thy selfe to the preste/and offer for thy clensynge/those thinges which Afoles commaunded/for a te-Atimonial buto them. But he (allone as he was departed) bega many thinges/A to publythe the dede: in so moche that Jesus coulde no more openly entre into the cyte/but was without in desert places. And they came to him from every quarter.

Tofbim that had the palifie. Of Letty the sone of Alphey. Jesus ate with publicas. Wow the disciples by deate the eares of come ppothe suboth days. Hew zolde agre not. The suboth was made for ma

The.ii. Chapter. A Trerafeawe dayes/he entred into Capernaciagayne/ Mat.ir. I and it was noyfed that he was in a house. And anone Luc.v.d. many gadered to gether / in so moche that now there was no roume to recease them:no/not somothe as about o doze. And

he preached the worde buto the. And there came but ohim that brought

brought one lycke of the pallye borne of fower me. And because they could not come nye buto him for prease, they bucouered the rofe of the house where he was. And when they had broke it open they let downe the beed where in the lycke of the pallye laye. When Jesus sawe their fayth/he sayde to the sycke of the pallye/sone thy synnes are forgeven the.

And ther were certayne of the scribes syttinge there/ # rea= 28 Conynge ui their hertes: howe doeth this felowe so blaspheme. Who can forgene synnes/but God only. And immediatly whe Jesus perceaued in his spirit/that they so reasoned in them sels ues/he sayde buto them: why thinke ye suche thinges in youre hertes: whether is it easper to saye to the sycke of the palsye! thy synnes are forgeue the:or to saye aryse take by thy beed / E walke. That ye maye know that the sone of mahath power in earth to forgene lynnes/he spake buto the sycke of the palsye: I laye buto the / aryle & take up thy beed / and get the hence into

thyne owne house. And by & by hearose/toke by the beed/and Went forth before them all:in somoche that they were all amas Luce.v.f. sed/and gloufyed God saying: we never sawe it on this fassion.

And he went agayne buto the see/and all the people resorted of buto him, and he taught them. And as Jesus passed by he saw Leny the some of Alphey syt at the recepte of custome / A sayde unto him: folowe me: And he arose & folowed him. And it came to passe/as Jesus sate at meate in his housse/many publicans & Conners sate at meate also with Jesus & his disciples. For there were many that folowed him. And when the scribes a pharises sawe him eate with publicas and synners/ they sayde buto his disciples: how is it/that he eateth and daynketh with publicas and synners. 19he Jesus herde that he sayde buto them. The whole have no nede of the phisycion/but the sycke. I came not to call the ryghtwyle/but the lynners to repentaunce.

And the disciples of Ihon and the pharises dyd faste: a therforecame a layde buto hun. Why do the disciples of John and Bat. ir.b of the pharifes faste/and thy disciples fast not. And Jesus sayd Luce.v.f. buto them: can the chyldze of a weddinge faste/whils the bzyd= grome is with the. As longe as they have the brydgrome with them/they can not faste. But the dayes will come whe the by d grome halbe take fro them a then thal they falte in those dayes allo no

Also nomã soweth a pece of new cloth buto an olde garmet/ for then taketh he awaye the newe pece from the olderand fois the rent worse. In lykewyse / no ma poureth newe wyne into olde bessels: for yf he do/the newe wyne breaketh the bessels/& the wyne runneth out / and the vessels are marred. But newe wyne must be poured into new bessels.

And it chaunsed that he wet thosow the corne feldes on the mat. rif. a fabboth daye: and his disciples as they went in their waye/be= ganne to plucke the eares of come. And the pharifes fayd buto him: beholde / why do they on the labboth dayes that which is not lawfull. And he sayde to the: have ye never rede what Da= mid dyd, when he had nede/and was anhogred/both he athey that were with hun. How he wet into the house of God in the i.re.xxl. b dayes of Abiathar the hye preste, and dyd eate the halowed lo nes/which is not lawful to eate/but for the prestes only: Egane also to them which were with him. And he sayde to the: the sa=

the sone of man is Lozde even of the saboth daye. Est him that had the whythered hand. The callinge of the aposites, bow the aposites supposed Christ to be out of his wet. The blasphemy of the scribes. The blasphemy of the boly gooft. Chilles biethien fought bim.

both was made for man/and not man for the laboth. Wherfore

The.u. Chapter. 4 Ad he entred agayne into the synagoge/a there was a mã there which had a wyddzed hode. And they wat thed him to se/whether he wold heale him on the saboth daye/ that they might accuse hun. And he sayde buto the man which had the wyddzed honde: aryse and stonde in the myddes. And he sayde to them: whether is it lawful to do a good dede on the sabboth dayes/oz an eugli-to saue lyfe oz kyll-But they helde their peace. And he loked round aboute on the angerly/mour= nynge on the blyndnes of their hertes / and sayde to the man: Aretchfozth thynehond. And he Aretched it out. And his hond was restozed/even as whole as the other. F

And the pharifes departed/a strenght wave gaddzed a cousel/with them that belonged to Herode/agaynst hun that they myght destroye him. And Jesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile and from Jewyy/and from Jerusalem/& from Joumea/and from

beyond

beyonde Jordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they hadde hearde what thinges he dyd/came buto him.

and he comaunded his disciples/that a thyppe thuld wayte 25 on him/because of the people/lest they thuld throunge him. For he had healed many/in so moch that they preased bpo him/for to touche him as many as had plages. And when the bucleane spirites sawe him/they fel doune befoze him/and cryed saying: thou arte the sone of God. And he straytly charged them that

they huldenot btter him.

And he went by into a moutagne/& called buto him whome Auc.v1.b. he wolde/a they came buto him. And he ordequed the.ry. that they shuld be with hum/& that he might sende them to preache: and that they myght have power to heale lyckenelles/& to calt out deupls. And he gaue Simo/to name peter. And he called James the sone of zebede and John James brother/and gane them Bonarges to name/which is to laye/the sones of thounder. And Andrew/& Philip/and Bartlemew/& Matthew/ad Thomas/& James the sone of Alphey/& Taddeus/& Simon of Cane/and Judas Iscarioth/which same also betrayed him.

And they came but o house / the people assembled together G Auc.ri. b agayne/so greatly that they had not leysar so mothe as to eate breed. And when they that longed buto him hearde of it/ they went out to holde him. Foz they thoughthe had bene belyd him selfe. And the scribes which came fro Jerusalem/sayde: he hath Belzebubla by the power of the chefe deupl/casteth out deupla And he called them but ohim/& layd but o them in limilitudes.

How can latan dryue out lathan. For yf a realme be deuided agaynste it selfe/that realme can not endure. Dz yfahouse be deupded agaynste it selfe/that housse can not cotynue: So yf sa tan make insurreccion agaynst him selfe/and be deuided/he can not continue/but is at an ende. Poman can entre into astrong mans house/a take awaye his goodes/excepte he fyist bynde that stronge man/and then spoyle highouse.

Then

Terely I saye buto you/al synnes that be forgenen buto mes mat.vij. a Auc.ri.b. chyldze a blasphemy wher it they blaspheme. But he p blasphe= meth & holy goost/shal neuer haue fozgeuenes: but is in dauger of eternal danacion: because they sayd he had an unclene spirit.

Then came his mother and his brethre/and stode with out and sent buto him a called him. And the people sate aboute him and layde buto hun: beholde thy mother and thy brethren leke for the with out. And he answered them saying: who is my mo ther and my brethren. And he loked round about on his disciples/whiche fate in compasse about him/and sayde: beholde mp mother a my brethren. For who so ever doeth the will of God! heis mybrother/my syster and mother.

The parable of the fower. The fower is expounded. The worde of Bod maye not be by d. Belus flept in the ibyp. Wow Jefus rebuked the wynde and fee.

The.mi. Chapter. 4 Do he begäagayne to teache by the see syde. And there mat. ris. gadered to gether buto him moche people/so greatly & Lu.pis.a he entred into a Myp/and late in the see/and all the people was by the feely de on the thoose. And he taught them many thing? in amilitudes and layde buto them in his doctrine. Herken to.

Behold: Ther wet out a sower to sowe. And it fortuned as he sowed that some fell by the wave syde/# the fowles of the layre came and devoured it bp. Some fet on stony groud/where it had not moche earth: and by and by sprange by/because it had not deepth of earth: but allone as: the sonne was by it caught heet / a bes causeithad not rotyng/wyddied away.

and some sell amonge the thornes at the thornes grewe up a choked it: so p

it gaue no frute. And some fel bpon good grounde/& dyd velde frute that ipzonge and grewe/and brought forthe: some thpatp folde/some artye folde / & some an hundred folde. And he sayd buto them: he that hath eares to heare/let him heare. L

And whehe was alone they that were about thim with the Ela.vi.e. rifaced him of the similitude. And he sayd buto them. To you mat. 1111.b it is genen to know the mystery of the kyngdome of God. But Joa. ru. s buto them that are with out/hall all thynges be done in fimile accurring tudes: that when they le/they hall le/and not discerne: when they heare they Wallheare, and not bnderstonde: leste at any tyme they huld tourne/# their synnes huld be forgeue them.

and

And he sayd buto them: Perceaue ye not this similitude-how

then thulde pe understonde all other similitudes.

The sower soweth & worde. And they that are by the wayes lyde/wher the worde is sowen/are they to who assome as they have herde it/Satancometh immediatly/& taketh awaye the worde that was sowe in their hertes. And lykewyse they that are sowen on the stony grounde/are they which whe they have herde the worde/attonce receaue it with gladnes/ yet have no rotes in them selves/A so endure but a tyme: A anone as trouble a perfecució aryfeth for the wordes fake/they fall unmediat ly. And they that are sowe among the thornes are soch as heare the worde: a the care of this worlde a the discepthfulnes of ry= thes a the lustes of other thinges/entre in a choocke the worde A it is made bufrutfull. And those that were sowed in the good aroude/are they & heare the worde & receaue it/& brynge forth frute/some thyzty folde/some sixty fold/some an hondred fold.

And he sayde but o them: is the candle lyghted to be put bu= G 2Bat.v. b And.ri. c der a bullheil/oz buder the table/and not rather to be put on a Lu.viii. c candelltick. For there is nothyng io preug/that that not be ope= ned:nether so secret/but that it hal come abroade. If any man have eares to heare / let him heare. And he myd buto them:ta= ke hede what ye heare. With what measure ye mete/with the same thall it be measured but o you agayne. And but o you that heare/Mall moze be geue. Foz buto him é hath Mall it be geue/æ from him that hath not/halbe taken awaye even that he hath.

> And he sayde: so is the kyngdome of God/ even as yfa man thulde some seede in the grounde, and thulde sepe and ryse by mont and daye: and the feede fould fprynge and growe up he not ware. For the erth bringeth forth frute of her selfe: syrst the blade, then the eares, after & full come in the eares. And allone as the frute is brought forth/anone he throusteth in the spkell/ because the haruest is come.

And he layde: wher buto hal welyke the kyngdom of Godmat.riii.c or with what coparison shal we copare it. It is lyke a grayne of mustard seed/ which when it is sowen in the erth/ is the leest of all seedes & be in the erth: but after that it is sowen, it groweth by 14 is areatelt of all yerbes: 4 bereth greate brauches 160 that the fowles of the agre mage dwell bnder the Madowe of it.

And with

And with many soch simulitudes he preached the worde bus to them/after as they myght hearest. And with out similitude spake he nothinge buto them. But when they were a parte/he expounded all thinges to his disciples. And the same days whe Luving even was come he layde buto them: let bs palle over buto the other syde. And they lefte the people/A toke him eue as he was in the thyp. And there where also with him other hippes.

And there arose a great storme of wynde/& dasshed the wa= ues into the thip/so that it was full. And he was in the sterne a Nepe on a pelowe. And they awoke him/and layd to him: Ada= Act/carest thou not that we peryshe - And he rose bp/ and re= buked the boynde/and sayde buto the see: peace ad be styll. And the wynde alayed / & there folowed agreate calme. And he fayd buto them: why are ye so fearfull. How is it that ye have no fa= yth. And they feared excedingly/a sayde one to another: what felowe is this. For both wynde and see obey him.

Of the legion of deuris. The rillers doughter that was fycke. That woman that had the bloudy rifue.

The.b. Chapter. Do they cam ouer the other syde of the see into the cou mat. will be tre of the Gaderenites. And when he was come out of the hippethere met him out of the graves a ma possessed of an budeane sprete/whiche had his abydinge amonge the graues. And no mã could bynde him:no not with theynes/because that when he was often bounde with fetters & chepnes the plucked the chepnes a lundze/& brake & fetters in peces. Dether could any matamehim. And alwayes both nyght and daye hecryed in the mountagns/zin the graves/a bethun selfe with stones. mben he had spied Jesus a farre of he rane a worth ipped him and cryed with a loude boyce & layde: what have I to do with the Jelus the lone of the mooft hyest God. I require the in the name of God that thou tozment me not. Fozhe had sayd buto him:come oute of the man thou fowle sprete. And he ared him/ what is thy name. And he answered sayinge: my name is Le= gio/for we are many. And he prayed him instatly/ that he wold not sende them awaye out of the countre.

And ther was therenge unto the moutagns a greateheerd of twyne fedyng/and all the deuyls befought him faying: sende bs into the

bs into the heerde of Cwyne/that we may eenter into the. And anone Jeius gaue the leaue. And the buclene cryptes went out and entred into the swyne. And the heerd starteled / aran hed= lyng into the see. They were about two thousand swyne , and they were drouned in the see. And the swyn heerdes seed and tolde it in the cyte and in the countre. And they came out for to le what had happened: and came to Jelus/and lawe him that was vered with the fende and had the legion/lyt/both clothed and in his ryght mynde/and were afrayed. And they that saw it tolde them/how it had happened to him that was possessed with the deuyll: Falso of the swyne. And they begane to praye him/that he wold departe from their costes. And whe he was come into the hippe/he that had the deupl/prayed him that he myght be with him. How be it Jelus wolde not luftre him/but fayde buto him: go home into thyne owne house a to thy frendes/and thewe them what great thinges the Lorde hath done buto the and howehe had compassion on the. And he departed and beganne to publishe in the ten cities/what greate thinges Jesus had done buto hun/and all mendyd merucyle.



And when Jelus was come over as and when Jelus was come over as gayne by thip but o the other lyde/moche people gathered to him/and he was upe bnto g fee. And behold ther came one of the rulers of the Synagoge/whole name was Jairus: and whe he sawe him/ he fell doune at his fete/a besought him greatly sayinge: my doughter lyeth at poynt of deeth/I wolde & woldest come and layethy hond on her/that the might be lafe and lyue. And he went with him!

and mothe people folowed him/and thronged him.

And there was a certayn woman/which was difeated of an pitue of bloude, rij. pereg/and had fuffred many thinges of ma= ny philicions/Ahad spent all that the had/and felte none amendement at all / but were worke and worke. Whe had herde of Jesus: the came into the preace behynde hym / and touched his garment. For the thought: pf I mape but touche his cloothes I wall be whoale. And areyght wave her fountayne of bloude

of bloude was dived up / and the felt in her body / that the was

healed of the plage.

And Jesus ummediatly felt in him selfe/the vertue that wet out of him/and tourned him rounde aboute in the preace/ and sayde/who touched my clothes - And hys disciples sayde buto him: seyst thou the people thrust the /ad yet arest/who dyd tou= the me-And he loked rounde about/for to se her that had done that thynge. The woman feared and trembled (for the knewe what was done with in her) and the came and fell doune before him/and tolde him the trueth of enery thinge. And he sayde to her:Doughter thy fayth hath made the whoale: goo in peace/ and be whoale of thy plage.

Mohyllhe yet spake/ther came fro the ruler of the synagoges housse/certayne which sayde: thy doughter is deed/why dueas fest thou the master any further. Assone as Jesus hearde that worde spoken / he sayde buto the ruler of the synagoge: be not afraged/only beleue. And he suffred no mã to folowe him moze then Peter and James & John the brother of James. And he came but o the house of the ruler of the synagoge/and same the wondzynge: A them that wepte and wayled greatly and went in and layd buto them: why make ye this a doo and weper The maydeis not deed/but flepeth. And they lawght him to scozne Then he put them all out/ & toke the father and the mother of the mayden/and them that were with him/a entred in where the mayden laye/and toke the mayden by the honde/and layde buto hyz. Tabitha/cumi: which is by interpretacion: mayde I laye buto the /aryle. And strength the may de arole / a went on her fete. For the was of the age of twelve yeres. And they were altonged at it oute of measure. And he charged them straytely that no mathuld knowe of it/& comaunded to geue her meate,

TA prophet bath none honoure in his owne countre. Wow Christ sent forth Apostles z gaue them power to heale beseases. Bflberode and John baptift. Bf the frue loues and two fyffbes. Belus walked on the fee.

The.bi. Chapter. Ad he departed thence/a came into his owne contre/a mat.ring his disciples folowed him. And when the Saboth daye Joh.in.f was come, he began to teache in the synagoge. And many that heardehim were astonyed a sayd. From whence hath he these

thinges:

thynges: and what wyldom is this that is genen buto him: & suche vertues that are wrought by his hondes. Is not this f carpenter Maryes sone the brother of James and Joses and of Juda and Sumon-a are not his lysters here with vs. And they were offended by him. And Jelus fayde buto them:a pro= phet is not despyled but in his owne countre/and amonge his owne kynne/and amonge them that are of the same houthold. And he coulde there thewe no myracles / but layde his hondes byon a featue sycke foolke and healed them. And he merneyled at their bubelefe. L

And he went aboute by the tounes that laye on enery syde/ 23 Luc.ix.a. teachynge. And he called the twelue/Abeganne to sende them two and two / Æ gaue them power over buclene spretes. And communded them/that they shuld take nothyng buto their 102= ney saue a rodde only:nether scrippe/nether breed/nether mos ny in their pourses/but thuld be thood with sandals. And that Act.rl.g. they build not put on two cootes. And he sayde buto the: wher so euer pe entre m to an house/there abyde til pe departe thece. And who so ever shall not receaue you/not heare you/when ye departe thence/hake of the duste that is under your fete/for a witnesse buto them. I save verely buto you/it shal be easperfor

30dom and Gomoz at the daye of indgemet/then for that cyte. And they went out and preached/that they huld repent: & they cast out many deupls. And they announted many & were

Cycke/with oyle and healed them.

And kynge Herode hearde of him for his name was spreed Luc. w.a abroade) and sayde: John Baptist is rysen agayne from deeth/ and therfore myracles are wrought by him. Wother layde it is Delyas: and some sayde: it is a prophet or as one of the prophes tes. But when Herode hearde of hun/he sayde:it is John who I behedded/he is rysen from deeth agayne.

4 For Perode him selfe had sent forth and hath take John/ C Luc. 111.4 and boude him æcast him into preson for Herodias sake/which was his brother Philippes wyfe. For he had maried her. John sayde buto Herode: It is not lawful for & to haue thy brothers wyfe. Herodias layed wayte for him/x wolde have kylled him but the coulde not. for Herode feared John/knowinge that he was a just man and an holy: and gave him reverence: and whe he hearde

he hearde him/he dyd many thinges/and hearde him gladly. But when a couement daye was come: Herode on his byth dage made a supper to the lozdes/captayns/ad chefe estates of Galde. And the doughter of the layde Herodias came in a daus sed/and pleased Herode & them that sate at bourde also. Then the kynge layde buto the may de: are of me what thou wilt & I will geneit the. And he sware but byz/whatsoener thou halt are of me/3 will gene it the eue buto the one halfe of my kyng= dome. And the went forth and layde to her mother: what thall Jace: And the layde: John Baptilles heed. And the came in Arayght wave with halfe buto the kynge/ and axed layinge: I will/that thou geue me by and by in a charger the heed of John Baptist. And the kynge was sozy: how be it for his othes sake/ a for their lakes which late at supper also he wolde not put her belyde her purpole. And immediatly the kynge lent the hangman a comaunded his heed to be brought in. And he went and behedded him in the preson a prought his heed in a charger/ad gaue it to the mayden/ and the mayden gaue it to her mother. And when his disciples hearde of it/they came and toke up his body/and putit in a toumbe.

and the apostles gathered them selves together to Jesus/ ma.riffb and tolde him all thinges/both what they had done, and what Luc.ir. b they had taught. And he sayd buto them: come aparte into the wyldernes and rest a whyle. For there were many comers and goers/that they had no leasure somoth as to eate. And he wet by thypout of the waye into a deserte place. But p people spyed mat.ir.d. them when they departed: a many knewehim/and rane a fote thither out of all cities/a cam thither before them/and came to gether buto him. And Jelus wet out & lawe moche people/and had copassion on them/because they were lyke shepe which had no Gepherd. And he beganne to teache them many thinges.

And when the daye was now farre spent/his disciples came maximo buto him saying: this is a defert place/& the daye is now farre Huc.ir. b passed/let them departe/f they maye go into the coutre round about/and into the tounes/&bye them breed: for they have no= thinge to eate. He answered a sayd but o them: gene ye them to eate. And they sayde buto him: thall we goo and bye.y. C. peny worth of breed/A geue them to eate. He sayde but o them: how many loues

mat.riff.

And as many as touched hym/ were lafe.

Disor the disciples by deate with virualihen handes. Of the breakinge the commaundementes of God to observe the tradicions of men. That which goeth into the mouth desyled not but that which cometh out The Strophenisa. Of him that was both desse and domme.

The.bij. Chapter

Md the Pharples came to ged: mat. rv.a. der butohim/and dyners of the Sribes which came fro Jerusalē. And when they sawe certayne of his disciples eate breed with comen hodes (that is to fage/with unwellhen hondes) they com playned. For the Pharyles & all the Je= wes/excepte they wallhe their hondes ofte/eatenot/obseruyng the tradicions of the elders. And whe they come frome the market/except they wallhe/they etc

not. And many other there be / whiche they have taken byon them to observe / as the wallhynge of cuppes and cruses / and

of brasen bessels and of tables.



Then ared him the Pharifes & Scris bes / why walke not thy disciples accoz= dyng to the tradicions of the elders/but eatebreed with unwellhen hondes. He antwered and fayd buto them: well pro= phelied Clayas of you pocrites as it is writte: This people honoureth me with ela.xxix o their lyppes/but their herte is farre fro me: In vayne they worthyppe me/tea= chyng doctryns which are nothyng but the comaundementes of me. Foz ye laye

the commandement of God aparte/and observe the tradicions of men/as the wallhynge of crules and of cuppes/and many

other suchelyke thynges ye do.

And he sayde buto them: well/ye cast a syde the commaunde ment of God/to mayntayne youre owne tradicions. for Ado Ero. rr.c festayde: Honourethy father and thy mother: and who so ever Epo.vi.a curssethfather of mother/let him dye for it. But ye saye: a man Ero. exic Chall fage to father of mother Corban: whyche is / that thou word.rr. delyzest of

many loues have ye. Go and loke. And whethey had cerched/ they layde. v. a two fylhes. And he commanded them to make E them all syt doune by copanies bpo the grene grasse. And they fate doune here arowe a there arowe / by hondredes a by fystyes. And he toke the. v. loues a the two fyshes/a loked up to heaven a blessed a brake the loves/a gave them to his disciples to put befoze them: the two fyshes he deuided amoge them all. And they al dyd eate/and were fatisfyed. And they toke bp twelte balketes full of the gobettes a of the fythes. And they that are were about fyue thousand men.

mat.riiii. Boā.pj.b

And strength wave becaused his disciples to go into the thip and to go over the water before buto Bethsaida/whyll he sent awaye the people. And assone as he had sent them awaye / he departe into a mountagne to praye.

4 And whe eue was come the hippe D was in the myddes of the see/The alone on the londe/she sawe them troubled in rowinge: for y wynde was cotrary buto them. And aboute the fourth quarter of the night/he came but o them walkynge bpon the see/a wolde have passed by the. ndhẽ they sawehim walkinge boon the see/they supposed it had bene a sprite/x cryed oute: for they all sawe him/ were afrayed. And anon he talked with them

and sayde buto them: be of good cheare/it is I be not afraged. And he went by buto them into the hippe/and the wynde cea sed/a they were soze amased in them selves beyonde measure/ and marueyled. For they remembred not/of the loues/because

their hertes were blynded.

mat.riff.

And they came over/and went into the londe of Genezareth and drue by into the heave. And assone as they were come out of the Chyppe/Areyght they knewehim/and ranforth through out all the region round about/and began to carp about in bed= des all that were speke to the place where they hearde tel that he was. And whither so ever he entred into townes / cottes or byllages/they layde their sycke in the stretes/and prayed him that they might touche/& it were but the edge of his besture.

And as

delyzest of me to helpe the with is genen God. And so ye soffre him no moze to do ought for his father or his mother/makpng the word of God of none effecte/through your owne tradiciós which ye have orderned. And many soche thinges do ye.

And he called all the people but o him/and sayde but o them. C mat. rv. b Herken buto me/euery one of you & buderstonde. There is no thynge with out a mã that can defyle him when it entreth into him:but tho thinges which procede out of him/are those which defyle the man. If any man have eares to heare/let him heare. And when he came to house awaye fro the people/his disciples asked him of the similitude. And he sayde buto them: are ye so without bnderstonding. Do ye not yet perceaue, that what so euer thynge from without/entreth in to a man/it canot defyle him/because it entreth not into his hert/but in & belly: A goeth out into the draught that pourgeth out all meates:

And he sayde: that defyleth aman which cometh out of a mã For from with in even oute of the herte of men proceade eugli thoughtes / aduoutry/fornicacion / murder/theeft / couetous= nes/wyckednes/deceyte/bnclennes/a a wycked eye/blasphe= my/papde/folishnes: all these eugli thinges come from with in/

and defple a man.

And from thence he rose and went into the borders of Tyre mat. rv. č and Sidon: Fentred into an house/& wolde that no mã huld haue knowen. But he coulde not be hyd. For a certayne womā whose doughter had a fowle sprite hearde of him a came and

mat. rv.c fel at his fete. The woman was a Greke out of Syzophenicia/ A the belought him that he wolde cast out the deupll out of her doughter. And Jesus sayde buto her: let & chyldze fyrst be feed. For it is not mete to take the chyldres breed/a to caste it buto whelppes. She answered & sayde buto him: eue so master/ne= uerthelesse/g whelppes also eate boder g table of the chyldzes cromes. And he layde buto her: for this layinge go thy waye/ the deuplis gone out of thy doughter. And whe the was come home to her house the foude the deupll departed wher doughs ter lyinge on the beed.

4 And he departed agayne from the costes of Tyze and D Sydon/and came buto the secof Galile thosow the myddes of the costes of the recities. And they brought but him one that was deffe

was deste and stambzed in his speche / A prayde him to put his honde bpon him. And he toke hun a lyde from the people/a put his fyngers in his eares and dyd spyt and touched his tounge and loked by to heave and fyghthed/and fayd buto him: Epha= thaly is to laye be opened. And Areyght wave his eares were opened/and thestryngeofhis tounge was loosed/and hespake playne. And he comaunded them that they bulde tell no man. But the moze he fozbad them/so moche the moze a greate deale they published it: and were beyond measure astonyed/saying: He hath done all thinges well/and hath made both the deffe to Bene. 1.d heare and the domme to speake. F

Detthe seuen loues and a sew fyssbes. The pharises required a signe. The leuen of the pharises. Df the blynde man. Christ enquired of his disciples who men sayde that he was. Wow shester persuaded Christ. Beter is called sathan. who is Christes disciple.

The. buy. Chapter. 4

D thosedayeswhë ther was a be mat. rv. d L rygreate copany/A had nothinge to eate/Jesus called his disciples to him and layde buto them: Thaue compassió on this people/because they have nowe bene with me.in.dayes & have nothing to eate: And yf I wild sende the awaye fasting to their owne houses/they wuld faynt by g way. For divers of the came from farre. And his disciples answered him: where will a ma haue breade here

in the wyldernes to latisfye these. And he ared them how mas nyloues have ye. They sayde/seven. And he commaunded the people to lyt downe on the grounde. And he toke the builoues gaue thankes /brake and gaue to his disciples / to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And he blessed them and communded them also to be set before them. And they are and were suffysed. And they toke up of the broken meate that was lefte. by. baskettes full. And they that ate/were in nobze aboute fowze thousand. And he sent them awaye. F

And a none he entred into a thyp with his disciples/and cam mat.rvs.a into the parties of Palmanutha, And the pharifes came forth

and begane



and beganne to dispute with him/sekynge of him a signe from heaven & temptingehim. And he syghthed in his spirit & sayd: why doth this generació seke a signe-Alerely I saye buto you/ there had no ligne be geven buto this generacion. And he lefto them a went into the thypagayne/a departed ouer the water.

And they had forgotte to take breed with them/nether had they in the thyp with them moze then one lofe. And he charged them sayinge. 4 Takehede/ a beware of the leuen of the pha= C rifes / and of the leuen of Perode. And they reasoned amonge them selues sayinge: we have no breed. And whe Jesus knewe that he sayd but o them: why take ye thought because ye have no breed: perceaue ye not yet/nether bnderstode. Haue ye your hertes yet blynded. Haue ye eyes and se not. ad haue ye eares and heare not. Do ye not remember. when I brahe. v. loues amonge. b. Ad. How many baskettes full of broken meate toke Joh.vi.b ye bp.: They sayde buto him/twelue. 19he I brake. vij. amoge nij. D. How many baskettes of the lenynges of broken meate toke ye by: They sayde seuen. And he sayde buto them: howe is it that ye understondenot.

4 And he came to Bethsaida/and they To brought a blynde mã buto him a despred him to touche him. And he caught y blins de by the honde/and leade him out of the toune/and spat in his eyes a put his hon des bpon hun/and ared him whether he saw ought. And he loked bp and sayde: I se the men/for I se them walke/ as they were trees. After that he put his hodes agayne bpo his eyes/ and made him fee. And he was restozed to his syght/ a saw

euery man clerly. And he sent him home to his house/cayinge: nether go into the towne/noz tell it to any in the towne. L

And Jelus went out and his disciples into the tounes that mat.rvj.b Ance.ir.c longed to the cite called Cesarea Philippi. And by the wave he ared his disciples sayinge: whom do mensaye that I am: And they answered: some saye that thou arte John Baptiste: some save Helyas: ad some one of the prophetes. And he sayde buto them: But whom sape ye that Jam, Peter answered a sayde buto him

buto him: Thou art bery Christ. And he charged them/f they Mulde tell no man of it. And he beganne to teache them/howe that the sone of mamus suffre many thinges/a shuld be replo ued of the elders a of the lye prestes a scribes/a be kylled/and after thre dayes aryle agayne. And he spake that saying e open ly. And Peter toke him a lyde/and began to chyde him. Then he tourned aboute/and loked on his disciples/and rebuked pe ter layinge. Go after me latan. For thou lauerell not the thyn=

ges of God but the thinges of men.

And he called the people buto him / with his disciples also/a mat. rvid sayde buto them: Who so ever will folowe me / let him forsake Luc.ir.e. him selfe/and take up his crosse / A folowe me. Foz who so ener will sane his lyfe that loose it. But who so ever thall loose his lyfe for my lake and the gospels/the same hall saueit. What thall it wat. rid profet a man / yf he chulde wynne all the worlde and loose his and rip.c owne soule-oz els what shall a man gene/to redeme his soule agapue. Who so ever therfore Wall be ashamed of me and of my wordes/amonge this advoutrous and synfull generacion: of hun thall the sone of man be assamed / when he cometh m the glorye of his father with the holy aungels. And he layde bu to them: Aerely I saye buto you: There be some of them that matical o Stonde here/which Chalnot taste of deeth/tyll they have sene the kpnadome of God come with power.

E wow Jesus was transfygured. The spirit of the fallynge sycknes is cast out. The disciples disputed betwene the selues who shuld be greas test. wo be to them that geue offences.

The.ir. Chapter.

Ad after. vi. dayes Jelus toke mat. rvij. Dater/James & John/& leed them by into an hye moutagne out of § waye alone/and he was trassigured be= fore them. And his rayment dyd Ayne/ Awas made very whyte/eue as snowe so whyte as no fuller can make byon the earth. And ther apered buto them Hely as with Moyles: and they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beynge

for vs/let make thre tabernacles one for the one for 930les/

and one

and one for Helyas. And yet he wylt not what he layd: for they were afrayed. And there was a cloude that haddowed them. And a boyce came out of the clowde sayinge: This is my deare sone/hearehim. And sodenly/they loked rounde aboute them/ and sawe no man moze then Jesus only with them.

And as they cam downe from the hyl/he charged them/that 25 they shulde tell no man what they had sene tyll the sone of man were rylen from deeth agayne. And they kepte that laying to them/and demaunded one of another/ what that rylyng from deeth agayne shulde meane. And they ared him sayinge: why then saye the scribes/that Helyas must fyzste come. He answes red and layde buto them: Helyas berely hall fyll come and re= mai.titi.a store all thunges. And also the sone of man as it is wry tte/ shall mac. xii. c fustre many thynges a shalbe set at nought. Apozeouer I saye Luce.ic. buto you that Heliasis come/athey have done buto him what toeuer pleased them/as it is wutten of him.

> And he came to his disciples and sawe moche people aboute them/A the scribes disputynge with them. And Areyght wave all the people when they behelde hum/were amased/and ran to him/and faluted him. And he sayde buto the scribes: what dis

pute ye with them:

H And one of the company answered and sayde: Master/ C Thane brought my sone unto the/whiche hath a domme spiri= te. And when so ever he taketh him/he teareth him/ and he fo= meth/and gnasheth with his tethe/and pynneth awaye. And I spake buto thy disciples that they bulde caste him oute, and they coulde not.

He answered him and sayde: D generacion without fayth/ how iongethall I be with you. Howelonge thall I luffre you. Bzynge hym buto me. And they brought him buto him. And assone as the spirit sawe him/he tare him. And he fell downe on the grounde walowinge and fomynge. And he ared his father howe longe is it a goo / sens this hath happened him - And he sappe of a chylde: and ofte tymes casteth him into the fyze and also into the water/to destroye him. But yf thou canste do any thynge/haue mercy on bs/and helpe bs. And Jesus sayd buto him: vee of thou couldest beleue/all thonges are possible to him that beleved. And strenght wave the father of the chyldecryed with

with teares layinge: Loide Ibeleue/helpe myne bubelefe. mohen Jelus sawe that the people came runnynge together buto him/herebuked the fowle spirite/saping buto him: Thou domme and deste spirite / I charge the come oute of him/and entre no more into him. And the spirite cryed/a rent him sore/ E came out: And he was as one that had bene deed in so moche that many sayde the is deed. But Jesus caught his honde and lyfte him by: and he rose. And when he was come into the housse/his disciples ared him secretly: why coulde not we caste him out. And he layde but o them: this kynde can by no nother meanes come forth/but by prayer and fastynge. L

4 And they departed thens/ toke their tozney thorow Ga mat. ren. life/and he wolde not that any man buld have knowen it. For he taught his disciples/& sayde buto them: the sone of manshal be delyuered into the hondes of men/and they wall kyll him/& after that he is kylled he chalaryse agayne the thy2d daye. But they wyste not what that sayinge meant/and were afraged to

are him.

And he cam to Capernau, And whehe was come to house/ mat: rvig he ared the: what was it that ye disputed between you by the waye. And they helde their peace: for by & waye they reasoned amonge the selues/who shuld be the chefest. And he sate downe and called the twelve butohim/and sayde to them: yf any man despre to be fyrst, the same wall be last of all/and servaint buto all. And he toke a chylde/and let him in the myddes of them/& tokehun in his armes and layde buto them: 110 holoeuer receas ueth any luche a chylde in my name/receaueth me. And who fo ever receaveth me/receaveth not me/but him that sent me. F

John answered him laying: 4 Adaster/we sawe one casting oute deupls in thy name / which followeth not be and we forbade hun/because he foloweth bs not. But Jesus sayd/fozbyd him not. for ther is no mathat thall do a myracle in my name/ that can lightly espeake eupl of me. 19 ho so ever is not agaynst pousis on poure parte. And whosoever thall geue you a cuppe of water to drynke for my names lake / because pe belonge to Chailt/verely Playe buto you / he chall not look his rewarde.

And who so ever that offende one of these lytelong/that be= leue in me/it were better foz him/that a mylstone were hanged

aboute

aboute his necke/ and that he were cast into the see. Wherfore @ yf thy hand offende the/cut him of. It is better for the to entre into lyfe maymed/then hauinge two hodes to go into hell/into fyze that never chalbe quenched/where their wozme dyeth not and g fyreneuer goeth oute. Lykewyle yf thy fote offende the! cuthum of. for it better for the to go halt into lyfe/then hauing two fete to be cast into hell/into fyze that never shalbe queched: esa. Irvi. s where the worme dyeth not/ the fyre neuer goeth out. Euen to yf thyne eye offende the/plucke him oute. It is better for the to go into the kyngdome of God with one eye / then haupnge two eyes to be cast into hell fyze: where their wozme dyeth not and the fyre neuer goeth oute.

Euery man therfoze halbe salted with fyze. And enery sacris fpce halbe seasoned with salt. Salt is good. But pf & salt be bus sauery/what shal pe salte ther with. Se & pe haue salt in youre Celues/a have peace amonge youre selves/one with another.

De foenozeement. Of the ryche man that demaunded of Lhzist what he myght do to obtayne eternall lyfe. It is harde for ryche men to enter into the kyngdom of Bod. Of the sones of zebede. Of Barthimeus that was blynde.

The.r. Chapter.



Do he rose from thence a wet in A to the cooftes of Jewry through the region that is beyonde Jorda. And the people resorted buto him afreshe: ad as he was wont/he taught the agayne. and the Pharifes came and ared him a questió: whether it were laufull for a ma to put away his wyfe: to proue him: And he answered a sayd buto the: what dyd offe: by all donk-od noy by dayd: No les luffred to wayte a testimoniall of des

notement/and to put hyrawaye. And Jelus answered & sayd buto them. Hor the hardnes of youre hertes he wrote this preden.xxiiii cept buto you. But at the fylle creacion God made them man mat.ril. o and womā. And for this thinges take thall man leve his father Acor.vi.o and mother and byde by his wyfe and they twayne chalbe one stellhe. So then are they nowe not twayne but one stellhe. Therfoze what God hath cuppled/let not man separat.

and in

And in § houssehis discipliared him agayn of § matter. And Leoz. vu; he fayd buto the. 119 hosoeuer putteth away his wyfe a maried another/breaketh wedlocke to herwarde. And yf a womā foz= sake her husbad abe maried to another/specomitteth aduoutry

And they brought chyldre to him/that he wuld touche the, mat.rtr.b And his duciples rebuked those that brought them. When Jefus lawe that he was dupleated and layd to them: Suffre the chyldre to come buto me/and forbyd them not. For of suche is the kyngdom of God. Aerely Jlaye buto you/whosever shal not recease the kyngdom of God as a chylde/he that not entre therin. And he toke them by in his armes/and put his hondes bpon them/and bleffed them. F

there came one runnynge and kneled to # And whehe was comeinto & way/ mat. rix. b him/a ared him: good master/what shal 3 do/that I maye enheret eternal lyfe. Jefus sayde to him: why callest thou me good. There is no man good but one/ which is God. Thou knowest the com= Mmaundemétes:bzeake not matrimony: Ero.rr.o kylnot:stealenot/berenotfalse wytnes: defraude no man: honoure thy father &

mother. He answered and sayd to him: maîter all these Thane observed fro my pouth. Jesus behelde him/a had a fauour to him a sayd buto him/one thenge is lac= kynge unto the. Go and sell all that thou hast / and geue to the poore and thou halt have treasure in heaven and come & folow me/and take by thy crosse. But he was discumforted with that sayinge/a wet awaye moznynge/fozhe had great possessions.

And Jesus loked rounde aboute/A sayde buto his disciples what an harde thinge is it for them that have ryches to entre into the kyngdome of God. And his disciples were assonnyed at his wordes. But Jesus answered agapne a sayd buto the: chyldren how harde is it for them / that trust in ryches/to ens tre into the kyngdome of God. It is easper for a camell to go thorowe the eye of annedle / then for a ryche man to entre into the kyngdome of God. And they were assumped oute of measure/sayinge between them selves: who then can be saved:

Jeuis loked byon them/a sayde: with menit is bnpossible/but not with God/for with God all thinges are politible.

And Weter beganne to laye butohim: Lo/we have forlaken all/and have folowed the. Jelus antwered and tayde: Tierely I sage buto you ther is no man that forsaketh housse /or brethrel mat.rie b or lysters/or father/or mother/or wyfe/other chysdren/or ion=
and.re. b des for my sake and the Gospelles/whiche shall not recease an houndzed folde now in this lyfe: houstes/and bzethzen/and sys sters/and mother/and chyldre/ and londes with persecucions: and in the worlde to come eternall lyfe. Dany that are fyrite! malbe last: ad the last/fyrst. And they were in the wave goynge bp to Jerusalem. And Jesus went before them: and they were amaled/and as they folowed were afrayde.

And Jelus toke the. rij. agapne/ & be= @ gan to tell them what thinges thuld hap pen bnto him. Beholde we go bp to Jes rusalem/and the sone of man chalbe delis wered buto the hye prestes and buto the fcribes: and they hall condempne him to I deeth/A Chall dely uer him to the gentyls and they shall mocke him/& scourge him and spyt bpo him/and kyll him. And the thyzde daye he shall ryse agayne.

And then James and John the sones of zebede came buto him/saying:ABaster/we wolde that thou Muldest do for by what soever we despre. He sayde buto them: what wolde ye I shulde do buto you. They sayde buto him: graunt buto by that we maye lytte one on thy ryght honde/& the other on thy lyfte hode/in thy glozy. But Jesus sayde buto them: ye wot not what ye are. Can ye drynke of the cup that I mall drynke of and be baptiled in the baptyme that I chalbe bas ptyled in. And they layde buto him: that we can. Jesus layde buto them: ye hall drynke of the cup that I hall drynke of/and be baptised with the baptyme that I chalbe baptysed in:but to lyton my ryght honde & on my lyfte honde is not myne to ges ue/but to them for whom it is prepared.

And when the.r. hearde that they began to disdayne at Ja-Mat. rril mes a John. But Jelus called them buto him/a layd to them: I peknowe

ye knowe that they which seme to beare rule amoge the getyls raygne as lordes over them. And they that be greate amonge them exercyle auctoute over them. So hall it not be amonge you/but who so ever of you wyll be greate amonge you/hall be your minuter. And whosever wilbechefe/ walbe servant buto all. for eue the cone of man cam not to be ministred buto: but to minister/and to gene his lyfe for the redemption of many.

And they came to Hierico. And as he went out of Hierico to mat.xx. & his disciples/a a great nomble of people:28 arthuneus the sone of Thimeus which was blynde/ sate by § hye wayes syde beg= gynge. And whe he hearde that it was Jesus of Nazareth/he began to crye and to laye: Jelus the sone of Dauid/haue mercy on me. And many rebuked him/that he Hulde holde his peace. But he cryed the more a greate deale/thou sone of David have mercy on me. And Jelus Itode Itill/ & comaunded him to be called. And they called the blynde/ sayinge buto hum. 25e of good coforte: ryse/he calleth the. And he threwe awaye his clooke/ad roofe and came to Jesus. And Jesus answered and sayd buto. him: what wilt thou that I do buto the. The blynde layd buto him: maiter/that I myght le. Jelus layde buto him: goo thy waye thy fayth had saued the. And by and by he receaued his frant folowed Jelus in the wave.

Def the colte which Besus sent disciples to fetche. Of the fygge tree that was dived up. Wow the byers and sellers were cast oute of the temple.what fayth in Bod can bo. Forgeue and ye myll be forgeuen. The question moued of the scribes to Christ. The question of Christ to them agayne.

The.r. Chapter.



Ad when they came nye to Jes mat. rxf. a rusalem bnto Bethphage & Bes thanie/belydes mount Dlyuete he lent forth two of his disciples and sayd buto them: Go youre wayes into the toune that is over agaynst you. And assone as ye be entred into it/ye thall fynd a coolte boude/wheronneuer masate: loose him & bringehim. And pf any mansaye buto you: why do pelo. Saye that the Lord hath neade of him: A strenght wave he

will sende

wil sende him hyther. And they went their waye and found a coolte tred by gooze with out in a place where two wayes met tob.ru.s. and they losed him. And divers of them that stode there/sayde buto them: what do ye loofpug the coolte-And they layd buto them even as Jesus had comanded them. And they let the go.

and they brought the coolte to Jesus/F scalle their garmetes on him: and he lace bpo him. And many sprede their garme tes in the waye. Other cut donne braun ches of the trees/A arawed them in the wave. And they that went before a they g folowed/cryed layinge:19olanna:blef= fed be he that cometh in the name of the Loide. Blessed be g kyngdom g cometh in the name of him that is Lorde of our father dauid: Holamain the hyelf.

mat.rrf.d

And the Lorde entred into Jerusalem/and into the temple. 25 Lu. rix. g And when he had loked roundabout bpon al thynges/a nowe the even tyde was come/he went out buto Bethany/with the twelue. And on the mozowe whe they were come out fro Bes thany/he hungred/and spyed a fygge tree a farre of haupuge leues/and went to le whether he myght synde any thinge ther on. But when he came therto / he founde nothynge but leues: for the tyme of fygges was not yet. And Jesus answered and sayd to it:nener maeate frute of the her after whyl the worlde Stondyth. And his disciples hearde it.



And they came to Jerusale. And Jes sus went into the temple/and begane to cast out the sellers a bycrs in the teple/ and onerthrewe the tables of the money chaugers/Æthestoles of them that solde doues: and woldenot luffre that any ma carped a vessell thosow the temple. And he taught sayinge buto them /is it not wutte: my house shalbe called the house of prayer buto all nacions. But ye have made it a deen of theues.

to distroye

And the Scribes thre prestes hearde it and sought howe C

to destroyehim. For they feared him/because all the people mar uepled at his doctrine. And when even was come/he went out of the cite. And in the morning as they pailed by they lawe the fygge tree dayed up by the rotes. And peter remembred and mat. rf. ? layde buto him:master/beholde the fygge tree which thou cur= fedelt/is wyddzed awaye. And Jefus answered and sayde bn= to them: Haue confydens in God.

4 Terciy I saye buto you that who soever wall saye buto this mountagne: take awaye thy felfe/and cast thy selfe into the fee and thall not waver in his herte but thail beleve those thinges which he sayeth wall come to paste/what socuer he sayeth/ Walbe done to him. Therfore I save buto you/what socuer ye mat. rs.e. Delyze when re praye/beleue that ye thall have it/and it thalbe abat.vi.b done buto you. And when ye stonde and praye / forgeue / yfye Luc.vi.b. have any thinge agaynst any ma/that youre father also which

is in heaven/maye forgeve you youre trespales.

And they came agayne to Jerusalem. And as he walked in the temple, ther came to him the hye Prestes, and the Scribes ecc. revisit and the eiders/& layde buto hum: by what auctorite doest thou Auc. rr. a there thinges. A who gave the this auctorite to do there thyn= ges. Jelus answered a sayde buto them: I will also are of you a certagne thinge/zanswere ye me/and I wil tell you by what suctorite I do these thinges. The baptime of John/was it fro heaue of of men. Answer me. And they thought in them selves sayinge: pf we shall saye from e heaven he wyll saye why then dyd ye not beleue him: but yf we shall sape of men / then feare we the people. For all men counted John that he was a verve Prophete. And they answered and sayd buto Jesus, we canot tell. And Jefus answered and sayde buto them: nether wyll I tell you by what auctorite I do these thinges.

The vyneyarde that was let out to byer. The question of tribute. The question of the Saduces. Of the scribe that Demanded of Lbrist which was the chefest commundement. The question that Christ moved to the scribes. Beware of pocrits. Of the poorewy dow that offered. is. mites.

The.ru. Chapter. A Mohebegan to speake buto them in similitudes. Acers mat.xx1.8 La tapne mā planted a byneyarde, and copaled it with an hedge a ordenned a wyne presse, a bylt a toure mit. And let it out to hyze buto husbandmen/& went into a straunge countre And when

Ela.lvi.a bie.pij.b.

Luc.rr.c. And when the tyme was come/he sent to the tenauntes a sera Ela.l.a. uaunt / that he myght receaue of the tenauntes of the frute of the byneyard. And they taught him and bet him/and sent him agayne empty. And moreover he fent buto them an other feruaunt/and at him they cast stones and brake his heed/and sent him agayne all to recyled. And agayne he fent an other/& him they kylled: and many other/beetynge some/& kyllinge some.

pet had be one sone who he loued tenderly/him also he sent 23 at the laste unto them saying: they will feare my sone. But the tenauntes layde amongest them selves: this is the hepre: come let by kyll him/& the inheritaunce that be oures. And they toke hum and kylled him/and caste him out of the byneyarde. What Mall then the loade of the byneparde do-He wyll come and des Aroye the tenauntes and let out the byneparde to other. Haue Malerry penot redde this scripture. The stone which the bylders dyd est. rryis refuse/is made the chefe stone in the corner: this was done of to take him / but they feared the people. For they perceaued that he spake that similitude agaynst them. And they lefte him

Mat.riff. Auc.Fr.O.



And they tent but ohim certagne of & C Dharifes with Berodes feruauntes/to. take him in his wordes. And assone as they wer come they fayd buto him:ma= ster we know that thou art true and ca-rest for no man: for thou consported not the degre of men/but teachest the ways of God truly: Is it lawful to paye tribut to Cesar/oz not-Dught we to geue/oz ought we not to geue. He bnderstode their amulacion & sayde buto the: why

tempte ye me. Brynge me a peny/that I maye se it. And they brought. And he sayde buto the: no hose is this ymage a super = Roxinc scripcion. And they sayde buto him Cesars. And Jesus auswe red & layde buto them: Then gene to Celar that which belous geth to Celar: T to God/that which perteyneth to God. And they meruelled athim.

> Then came the saduces butohim/which save: ther is no re-*(urreccion*

Arreccion. And they ared him sayinge: Master/Adoles wzote mat. rris. buto by yfany mas brother dye/& leue his wyfe behyndehim/ ocurro b and leve no chyldze/that then his brother thuld take his wyfe & reple by feed buto his brother. Ther were seus brethren/a the fysstoke awyfe/a whéhe dped leeft no seed behynde him. And the secode toke hyz: Edyed: nether leeft any seed. And the thyzd lykewyle. And seue had her æ leeft no seed behynde them. Last of all the wyfe dyed also. In the resurrection then / when they Mall ryse agayne/whose wyfe shall she be of them. For seue had her to wyfe. Jelus answered a sayd but o them. Are ye not ther foze deceaued a binderstonde not the scriptures/ nether the power of God. For whe they hall ryle agayne fro deeth/they ne= ther mary/nozare maryed: but are as the aungels which are in heane. As touchynge the deed that they that ryle agayne: have penot redde in the boke of ABoles/how in the builhe God spa- Ero. ill. d ke buto him laying: Jam the God of Abraham/and the God of Isaac/ad the God of Jacob. He is not the God of the deed/but mat. rrip the God of the lyuinge. ye are therfore greatly deceaued.

And ther came one of the scribes that had hearde them disputyinge to gether/ a perceased that he had answered them well/a ared him: ndhich is the fyllt of all the comaundementes. Jesus answered him:the fyrst of all the comaundmentes
18. Heare Israel: The Lorde god/is one Deu.vi.d Lorde. And thou halt love & Lorde thy Bod with al thy hert/4 with all thy four mat. rrig. le/a with all thy mynde ad with all thy mom.xm

Arenght. This is & fyzste comaundmet. And & secode is lyke but othis: Thou halt love thy neighbour as thy selfe. Ther is none other comaund met greater the these

And the Scribe layde buto him: well master/thou hast layd the trueth/that ther is one God and that there is none but he. And to love him with all the herte/ad with all the mynde/ and with all the foule/a with all the streght: a to loue a mas nergh= bour as him selfe/is a greater thinge then all burnt offeringes and facrifyces. And whe Jelus sawe that he answered discret= ly/he sayde buto him: Thou arte not farrefrom the kyngdom

Luce.r.c.

of God

The Gospell

of God. And no manafter that/durst are him any question.

And Jesus answered a sayde/teachynge in the temple: how mat. trii. Luc.rr.s sape the Scribes that Christis the sone of Danid - for Danid Plat.cir. him selfe inspired with the holy goost/sayde: The Lozde sayde to my Lorde / lyt on my ryght honde / tyli I make thyne ene= myes thy fote stole. Then David him selfe calleth hym Lozde/ and by what meanes is he then his sone. And mothe people

hearde him gladly.

And he sayde buto them in his doctrine: beware of the Scri mat.rriff. Luc. ri.f. bes which loue to go in longe clothynge and loue falutacions in the market places/and the chefe leates in the lynagoges/and to lyt in the oppermost roumes at feastes/and devoure wydoweshouses/and that under a coloure of longe prayinge. These Mall recease greater dampnacion.

4 And Jelus late over agaynst the treasury / and behelde how the people put mony into the treatury. And many & were tyche/cast in moch. And there came a certayne pooze wydowe/ a the threwe in two mytes, which make a farthynge. And he called buto him his disciples & sayde buto them: Gerely I saye buto you/that this pooze wydowehath cast moare in/then alk they which have caste into the treasury. For they aldyd caste in of their superfluyte: but the of her pouerte/dyd caste in all that the had/even all her lyuynge. F

> O The destruction of the teple. Of the last dayer tyme knoweth no ma. The similitude of the fygge tree. watche for ye knowe not the boure.

The.riu. Chapter.

mat.riii. And as he went oute of the temple one of his disciples at sayde but hum: Apaster/se what stones/and what byldynges are here. And Jesus answered and sayde buto hym. Seyst thou these greate byldynges. There shall not be lefte one stone byon another/that wal not be throwen downe.

And as he sate on mounte Olyuete/ouer agaynst the temple. Peter/and James and John/and Andrew ared him secretly: tell bs/when hall these thinges be: A what is the signe whe all these thinges walbe fulfylled-And Jelus answered the / 4 be= gan to saye: take hede lest any man deceaue you. For many shal come in my name sayinge: Jam Christ/& Mall deceaue many.

nohen ye chall heare of warre and tydinges of warre / be pe not troubled not troubled. For soche thinges must nedes be. But the ende is not yet. For there thall nació aryle agaynst nacion/& kyngdom agaynst kyngdő. And ther halbe erthquakes in all quarters/æ famydiment a troubles. These are the beginning of sozowes.

But take hede to youre selves. For they shall brynge you bp to the councels and into the fynagoges/& ye halbe beaten: yee and chalbe brought before rulers and kynges for my take/for a testimoniall buto them. And the Gospel must fyrst be published

amonge all nacions.

But when they leade you and present you/take no thought mat.r. b afozehonde what ye that sayenether y magion: but what soeuer 18 geue you at the same tyme/that speake. Foz it Wall not be ye that thall speake/but the holy gooft. ye and the brother thall de= lyuer the brother to deeth/and the father the sone/ad the chyl= dien thall ryle against their fathers and mothers / and thall put them to deeth. And ye hallbe hated of all men for my names sake. But who so ever hall endure buto the ende/ the sa= me Mall be safe.

Mozeover when ye se the abominacion that betokeneth de= mat.erim solacion/wherosis spoken by Daniel the prophet/stonde wher Lu.rri. o it ought not / let him that redeth bnderstonde. Then let them that be in Jewry fle to the moutagnes. And let hun that is on the house toppe not descende donne into & house/nether entre therin/to fetche any thinge oute of his house. And let him that is in the felde/not turne backe agayne buto the thinges which he leeft behynde him for to take his clothes with him. Wo wall be then to them that are with chylde/a to the that geue soucke in those dayes. But praye that youre flyght be not in the wyn ter. For ther walbe in those dayes suche tribulació/ as was not fro the beginning of creatures which God creeted this tyme/ nether Challbe. And excepte that the Lorde Chuld Corten those dayes/no mā huld be faued. But for the electes sake/which he hath chosen/he hath wortened those dayes.

And then yf any man saye to you: lo/here is Christ: lo/he is mat. rviu there/beleue not. For falle Christes Wall ryse/Afalse prophetes and Wall thewe my tacles and wondres / to deceaue yf it were posspole/enen the electe. But take ye hede: beholde I have the=

wed you all thynges before.

Moreouer



Adoreover in those dayes/after that tribulation / the sonne Wall were darke/ the mone that not geve her light/and the starres of heave shalfal: and the powers which are in heave thall move. And then Chall they se the sone of man comynge in the cloudes/with greate power a glozy. And then Chall he Cende his aungels and mall gaddze to gether his electe from the fower wyndes and from the one ende of the worlde to the other.

Learne a similitude of the fygge tree. Whe his brauches are yet tender/& hath brought forth leues/ye knowe that commer is neare. So in lyke maner when ye se these thynges came to passe: bnderstond/git is nye eue at the dozes. Uerely I saye bn to you/f this generació thal not passe/tyl these thing be done. Deauen Tearth Chall passe/but my wordes Chall not passe. But of the daye and the houre knoweth no mã: no not the aungels

The Golpell

which are in heue:nether & sone him selfe/saue the father only.

Take hede/watche & praye/for ye knowe not whe the tyme is. As a mā which is gone into astraunge contrey/a hath lefte his house/A geue auctorite to his servautes: A to every mahis worke/Æcomanded the porter to watche. Watche therfore/for pe knowe not whe the master of the house wilcome, whether at eueojat mydnyght/whether at the cocke crowing/ozin the daunynge:lest yf he come sodenly he wuld fynde you slepynge. And that I saye buto you/I saye buto all men/watche.

TOf hyr that anounted Jesus with oyle. Jesus was betrayed of Judas. The ester lambe. The instituction of the Sacrament. Of the beugnes of Christ. The denyinge of Beter. The sentence of the hye prestes.

The.ruy. Chapter. mat. revi. Ifter two dayes folowed efter/and the dayes of fwete Lu.rry.a J. breed. And the hye Prestes and the Scribes sought meanes / how they myght take him by crafte and put him to deeth. But they sayde: not in the feast daye / leest any busynes aryse amonge the people.

119hen he was in Bethania/in the house of Sumon the leper mat.rrv(. 10b.rij.a. euen as he sate at meate/ther came a womahaupnge an alaba= Aer bore

Aer bore of ogntmet called narde/that was pure a coally:and the brake the bore a powred it on his heed. And ther were some that were not contet in them selves/& sayde: what neded this waste of oyntmet. Foz it myght have bene solde foz moze then thre hundred pens / and bene geuen buto the poore, And they grudged agaynst hyz.

And Jelus layd: let hyz be in reelt/why trouble ye hyz. She hath done a good worke on me. Hoz ye thall have pooze with you all wayes: and when so ever ye wil/ye may do them good: but me yeshall not have alwayes. She hath done & she coulde: the cam a fore honde to anount my body to his burying warde. Werely I saye buto you: where so ever this gospel shal be preached thosowout & whole worlde: this also that the hath done/ Mall be rehearled in remembraunce of her.

And Judas Iscarioth/one of the twelue/went awaye buto mat. expl. the hye prestes/to be trayehim buto the. Whe they herde that/ they were gladde/and promised that they wold gene him mo= ney. And he fought/how he myght conveniently betrayehim.

And the fylle daye of Iwete breed/when me offer the palcal mat. rrvl. lambe/his disciples sayde buto him: where wilt thou that we go and prepare/that thou maylte eate the ester lambe. And he Cent forth two of his disciples/and sayde buto them: Go ye into the cyte/a ther chala mamete you beryng a pytcher of water/ folowhim. And whyther so ever he goeth m/saye pe to p good man of the house: the master areth where is the geest chamble where I thall eate the efter labe with my disciples. And he will thewe you a greate parlour / paued and prepared: there make ready for by. And his disciples went forth and came to b cyte & founde as he had sayde buto them: Amadeready the ester labe.

And at even he came with the.rij. And as they late at borde and ate/Jesus sayde: Aerely I saye buto you: that one of you mat. revis Chall betraye me whiche eateth with me. And they beganne to Job. rij. morne and to laye to him one by one: is it I - And an other sayde:isit I. He answered a sayde buto them: It is one of the rij. The same deppeth with me in the platter. The sone of ma ageth/agit is wrytte of him: but wo be to that man/by whom wal.gl. the sone of manis betrayed. Good were it forhim/pf that man

bad neuer bene bozne.

And as they ate/Jefus toke breed/bleffed & brake and gave 1.to1.tr. 2 to them a layde: Take/eate/this is my body. And he toke the cup/gaue thankes/and gaue it to them/ and they all dranke of it. And he sayd buto them: This is my bloud of the newe testas ment which is theed for many. Aerely I save buto you: I wyll daynke no more of this frute of the byne/butyll that daye/that I drynke it new in the kyngdome of God. And when they had sayd grace: they went out to mount Dlyuete.

mat.rrvf.

And Jelus layde buto them: All ye halbe offended thorowe sacharie. me this nyght. Foz it is written: I will impte the thepherd/ad the Gepe Galbe scattered. But after that Jam rysen agayne/ I wyll go into Galyle befoze you. Peter sayde buto him. And though all men thuld be offended/yet wolde not J. And Jelus iob. rviij. layde buto him: Aerely I saye buto the/this daye even in this nyght before the cocke crowtwyle/thou thalt denye me thryle. and he spake bold lyer: no/yf I shulde dye with the/ I wyll not denye the. Lykewyse also sayde they all.

2Dat. rrv

And they came into a place named Gethsemany, And he say: D Lu. rxivi. de to his disciples: Syt ye here whill Igo aparte & praye. And he toke with him Peter/James & John/ and he begå to ware aballhed and to be in an agonye and layd buto them: My loule is very heup even buto the deeth / tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed that yf it were possible/the houre myght passe from him. And he sayde: Abba father/all thynges are possyble buto the take as waye this cup fro me: Peuerthelesse not that I wyll/but that thou wylt/be done.

And he came and found them Aepynge/and sayde to Peter: Symon Aepest thou. Couldest not thou watche with me one houre: watche ye/and praye leeft ye entre into temptacion: the spirit is redy/but the stellhe is weake. And agayne he went a= wave and prayd and spake the same wordes. And he returned and founde them a Nepe agayne/for their eyes were heur: ne> ther wist they what to answere him. And he came the thyrde tyme and layde buto them: Nepehence forth a take youre ease/ it is prough. The houre is come/beholde the sone of man chall be delyuered into the hondes of synners. Ryse by let bs goo. Lo he that betrayed melis at honde.

and ims

And immediatly whyll he yet spake/came Judas one of the mat.xxvi. twelue/& with him a greate nomber of people with sweardes toa. rris. and states from the hye prestes and scribes and elders. And he that betrayed him hadde geuen them a general token sayinge: who so ever I do kysse/he it is: take him and leade him awave warely. And assone as he was come he went strength wave to him/and layde buto him:malter/malter/and kylled him. And they layde their hodes on him / and toke him. And one of them that Rode by/dine out a Iwerde/A smote a sernaunt of the live preste/and cut of his eare.

And Jelus answered and sayde buto them: ye be come oute Thre. 144. as buto a thefe with sweardes and with staues/for to take me. Twas dayly with you in the temple teachyng, and ye toke me not:but that the Criptures thulde be fulfylled. And they all fors sokehim and ranne awaye. And there followed him a certepne pounge man/clothed in lynnen bpon the bare/and the younges mencaught him/and helefte his lynnen/and fleed from them

naked.

And they leed Jelus awaye to the hyest preste of all and to material. him came all the hye prestes / and the elders/and the scribes. Lu. rrig. And Deter folowed him a great wave of even into the pallys of the hyepreste/and sat with the servautes/and warmed him

Celfe at the fyre.

And the hye prestes and al the counsell sought for wytnes as gaynste Jesu/to put him to death/and foundenone, yet many bare falle wytnes agaynst him/but their wytnes aggreed not to gether. And ther arose certagne and brought false wytnes John.m. agaynst him sayinge. We hearde him saye: I wil destroye this temple made with hondes and with in thre dayes I wyll byld another/made without hondes. But their wytnes agreed not together.

And the hyest preste stode by amongest them/a ared Tesus Capinge:answerest thou nothynge-Howis it that these beare boptnes agapnst the-And he helde his peace/and answered no thyng. Agapne the hyest preste ared hun and sayde buto hun/ Art thou Christ the sone of the blessed. And Jesus sand Jam. And yelhal le the lone of man lyt on the ryght honde of power/

and come in the cloudes of heaven,

Then

Then the hyelf presterent his clothes and sayde: what nede we any further of wytnes: ye have hearde the blasphemye/what thynke ye. And they all gave sentence that he was worthy of deeth. And some begane to spytathim/and to couer his face/& to betehim with fystes: a to saye buto him/arede buto bs. And the servauntes botteted him on the face.

mat.rrvi.

and as peter was beneeth in the pallys/ there came one of 65 Lu. rrije the wenches of the hyest presterand when the sawe Peter warmingehim selfe/ Weloked on him/and sayde: wast not thou also with Jesus of Nazareth. And he denyed it sayinge: I knowe him not/nether wot I what thou sayest. And he went out into the porch/and the cocke crewe. And a damfel fawe him/and a= gayne begane to laye to them that stode by/this is one of them Mat. rrij. And he denyed it agayne. And anone after/they that stode by/ art of Galile/and thy speache agreth therto. And he begane to curife and to sweare sayinge: I knowe not this mã of whom pe speake. And agapne the cocke crewe/ and Peter remebled the worde that Jesus sayde buto hum: before the cocke crowe twyse/thou halt denye me theyse/and beganne to wepe.

Cloe was delynered to poplate. He was delyuered to death. libis body was begged of poplate. Bow bewas buryed.

The.rb. Chapter.

iod.priij.



Ad anone in the dawning & hye m prestes helde counsell with the elders and the scribes and the whole con= gregacion/ and bounde Jesus and ledde him awaye/and delivered him to Pilate and Plate ared him: arte thou y kynge of the Jewes. And he answered a sayde butohim: thou sayest it. And the hye pres Res accused him of many thinges. Wher fore Pilate ared him agayne laying: An= twerest thou nothyng. Behold how ma=

ny thynges they laye unto thy charge. Jefus yet answered nes

mat.rrvii tier a worde/so that Pilate merueled. At that feast Plate was wont to deliver at their pleasure a luc.griija presoner: presoner: whom so ever they wolde despre. And ther was one named Barrabas, which lave boude with them that made in= furrection/ and in the infurrection commptted murther. And the people called buto him/and began to despre accordynge as he had ever done buto them. Pylate answered them and sayd: wyll ye that I lowfe but o you the kynge of the Jewes - for he knewe that the hye preses had delivered him of envy. But the hye prestes had moved the people that he shulde rather de= lyner Barrabas buto them.

And Pylateanswered agayne/and sayde buto them: no hat mat. rrvii well ye then that I do with him whom ye call the kynge of the iob. rviij. Jewes-And they cryed agayne: crucifie him. Pilate layde bu= to the: What eugli hath he done. And they cryed the moze fer= uentlye: Crucifiehim. And so Pylate wyllynge to content the people lowfed them Barrabas/and delyuered Jesus when he had scourged him/for to be crucified.

And the foudyers ledde hun awaye into the comen hall/and mat.xxvu called to gether the whole multitude/# they clothed him with purple/and they platted a croune of thornes and crouned him with all / & beganne to falute him. Hayle kynge of the Jewes. And they smoote him on the heed with a rede / and spat byon him/and kneled doune and wortheped him.

And when they hadde mocked him / they toke the purple of ma. rryth him/and put his owne clothes on hun/and ledde him oute/to crucifie him. And they compelled one that passed by/called Si= mon of Cyzene (which cam oute of the felde / and was a father of Alexader and Rufus) to beare his crosse. And they brought

him to a place named Golgotha (whiche is by interpretacion / the place of deed mens scoulies) Tthey gave him to dzynke/wyne myngled w myre but he receaued it not.

And when they had crucifyed him/they ma.rrving parted his garmentes / castynge lotes for ios. rir.o them/what every man foulde have. And it to as aboute the thyrde houre/A they cruci fied him. And y tytle of his cause was writ ten: Thekynge of y Jewes. And they cru= cifyed with him two theues: the one on the righthonde

The Gospell

right honde/and the other on his lyfte. And the scripture was Ela.lill.o fulfulled which layeth: he was counted amonge the wycked.

And they that went by/rayled on him/waggyng their heas des/and sayinge: A wretche/that destroyest the temple/ad byldest it in thre dayes: saue thy selfe a come doune from the cross

Bob. 11.0. Lykewyle also mocked him the hye prestes amonge them selnes with the scribes and sayde: he saued other men/him selfe he canot faue. Let Christ the kynge of Israel now descende from the crosse/that we maye se and beleve. And they that were cru cifyed with him/checked him also.

And when the syste houre was come / darcknes arose over m all the earth butyll the nynthe houre. And at the nynthe houre Plal.rrs. Jesus cryed with a lowde boyce sayinge: Eloi/Eloi/lamasaba= thani/which is yfit be interpreted: my God/my God/why halt thou forfaken me. And some of them that stode by when they herde that/sayde: beholde he calleth for Helyas. And one ran & fylled a sponge full of beneger and put it on a rede/ a gave him to daynke/faying:let him alone/let by se whether Delyas wyll come and take him doune.

But Teluscryed with a loude boyce/and gaue by the gooff. And the vaple of the temple dyd rent in two peces/fro the top= pe to the bottome. And when the Centurion which stode before him/sawe that he so cryed ad gaue up the goost/he sayde: truly this mawas the sone of God. There were also wemen a good waye of beholdinge him: amonge whom was Mary Magda= len and Mary the mother of James the lytle/and of Joses/ad Mary Salome: which also whe he was in Galile/folowed him and ministred buto him/A many other wemen which came bp with him buto Jerusalem.

And now when yght was come (because it was the eue that mat.rrvij Lu. rriul. goeth before the saboth) Joseph of Arumathia anoble Councellour which also loked for the kyingdom of God/came and went in boldely buto Pilate/A begged the body of Jesu. And Pilate merueled that he was alredy deed/& called buto him the Centurion/and ared of him/ whether he had bene any whyle deed. And when he knewe the trueth of the Centurion, he gave the body to Joseph. And he bought a lynnen cloth / and toke him doune/and wrapped him in the lynnen cloth/and layde him in a tombe

a tombe that was hewen out of the rocke/A rolled a stone buto the doze of the sepulcre. And Adary Adagdalen and Adary Jo ses beheld where he was layde.

TEberefurrection of Chaift. To whome be appered after heryle. Room be committed his Gospell to his disciples to preache. Bow be was receaued into heaven.

The.rbj. Chapter.

Ad whe the Saboth day was La. rrill past/Mary Magdale/&4-Ma ry Jacoby/a Salome/bought odoures that they might come and anoput hun. and erly in the morning the nexte daye after § saboth daye/they came buto the sepulcre/whe the sonne was rysen. And they sayd one to another: who shal rolle bs awaye the stone from the doze of the sepulcre- and whethey loked they saw. how & stone was rolled away: for it was

a very greate one. And they wet into the sepulcre/and sawe a mairroug. vonce ma syttinge on the ryght syde/dothed in a longe white

garment/and they were abaided.

And he sayde buto the/benot afrayed: pe seke Jesus of Pa= zareth/which was crucified. Heisrylen/heis not here. Behold the place/where they put him. But go your waye/and tell his ma. rrvus disciples/and namely Peter:he will go befoze you into Galile: there wall ye se him/as he sayde buto you. F And they went out quickly and fleed from the sepulcre. For they trembled and were amased. Dether sayde they any thyinge to any man / for they were afrayed.

4 119he Jelus was rylen the mozow after the laboth daye he appered fyll to Mary Magdalen/out of who he call seuen deupls. And the went a tolde the that were with him/as they morned & weapte. And though they herde, that he was alvue and had appered to hyzypet they beleved it not. After that he An xxiii appered into two of them in astraunge figure/as they walked and went into the country. And they went and tolde it to the remnaunt. And they beleved them nether. F

4 After my.

The Gospell

A After that the appered buto the eleven as they sate at C tobn.rr.c meate: and cast in their teth their bubelefe and hardnes of her= ma. revill te: because they beleved not them which had sene him after his refurreccion. And he sayde buto the: Go ye into all the worlde/ and preache the glad tydynges buto all creatures / he that be= leueth and is baptyled/halbe laued. But he that beleueth not/ Halbe dampned.

And these thinges thall folowe them that beleue: In my nas me they thall caste out deupls/and speake with newe tounges/ and thall kyll ferpentes. And of they dryncke any deedly thonge/it Hall not hurte them. They Hall laye their hondes on the Tycke and they Mall recouer.

> So then when the Lorde had spoken buto them he was receaued into heaven / and late hym downe on the ryght honde of God. And they went forthe/ and preached every where. And the Lorde wrought with them and confirmed the worde with myzacles that folo= wed. . F

> > The ende of the Golpell of S. Marke.

Luke..

Theas was pauls copanion at the least wave from the rvi. of the Actes
forth and with him in all his tribulation. And he wet with Paule at his last goynge vp to Berusalem. And from thence be folowed Waul to Lesarea/ where he laye two yere in pryson. And frome Lesarea hewent with Paul to Rome/where he lave two other yeares in pryfon. And he was with Baulus when be wrote to the Colloffyans/as he teftifyeth in the fourth chapter fays enge: the beloued Lucas the philicion faluted you. And he was with paul when be wrote the seconde epistle to Timothe as he sayth in the fourth chas pter faringe: Onlye Lucas is with me. And lykewyle when bewrote to Hobi lemon Lucas was with him. Toberby ye fe the auctorite of the man and of what credence and reverence his way tynge is worthye of and therto of who he learned the storye of his Bospell/as be him selfe sayth howe that be lears ned it and fearched it oute wyth all biligece of them that lawe it and were als fo partetakers at the doynge. And as for the Actes of the Apostles/he bym felfe was at the boynge of them (at the least) of the mooft parte/and had his parte therin and therfore wrote of his owne experience.

The Gospell

The Gospellof, S, Lu-



atreates of tho thinges/ which are furely knowen amonge bs/euen as they declared them buto bs/ which fro the beginning sawe them they? selves! ad were ministers at the doyng: I determmed al= so / assone as I had sears ched out diligetly all thm gesfrő the begynnynge/ that then I wolde wryte

buto the/good Theophilus: that thou myghtelt know the cer= tente of tho thynges wherof thou arte informed.

TOf the father and mother of John Baptist/and of his nativite. The falutacion of oure ladge. Wow Wary visited Elizabeth hir cossin. The songe of oure Ladge called Wagnificat.

The longe of 3acharias called Benedictus.

The fyilt Chapter. Herewas in y dayes of Herode y kynge of Jew= ry acertayne prestenamed 3acharias/of the cour= se of Abia. And his wyfe was of the doughters of Maron: and her name was Elizabeth. Both were perfect before God/A walked in all the lawes and

ordinances of the Lorde/that no man coulde fyndefawte with them. And they had no chylde/because that Elizabeth was bar ren and both were well strycken in age.

And it came to passe/as he executed the prestes office before God/ashis course came (accordynge to the custome of the pre= Leut.ri.o des office) his lot was to bourne incense. And he went into the temple of

Fo.lilli.

temple of the Lorde/and the hole multitude of the people were without in prayer whyll the incense was aburninge. And ther appered buto him an angel of the Lorde stouding on the ryght syde of the altare of incense. And when zacharias sawe him/he was abalihed and feare came on him.

And the aungell layde butohim: feare not zachary/for thy 18 prayer is hearde: And thy wyfe Elizabeth Walbeare the a fone/ and thou Malt calhis name John/and thou Malt have tope and gladnes/4 many hal refoyce at his byth/ for he halbe greate in the lyght of the Lorde / and wall nether drynke wyne ner stronge dzyncke. And he spalbe fylled with the holy goost/euen in his mothers wombe: and many of the chyldre of I frael hall pra. trri he tourne to their Lorde God. And he Chalgo before him in the mala.iii.a courte and power of Helyas/to tourne the hertes of the fathers to the chyldre, and the bubeleners to the wyldome of the inste men: to make the people redy for the Lorde.

And sacharias layd unto the aungell: whereby hal Iknowe this. seynge that I amolde amy wyfe wel Aricken in yeares. And the aungell answered and sayde buto hun. I am Gabuel that stode in the presens of God/a am sent to speake buto the: and to thewe the thefe glad tydynges. And beholde thou thalt be domine/ anot able to speake/butyl the tyme that these thin ges be performed / because & belevedst not my wordes which Walbefulfylled in their feason.

and the people wayted for 3acharias/Ameruelled that he targed in the teple. And when he came out he coulde not speke onto them. Wherby they perceaued that he had sene some bis Con in the temple. And he beckened buto them: and remays ned speachlesse.

4 And it fortuned assone as the tyme of his office was out of he departed home into his ownehouse. And after those dayes his wyfe Elizabeth conceaved / and hydde her felfe fyue mones thes laying: This wyle hath God dealte with me in the dayes when he loked on me/to take frome the rebuke that I suffred amonge men.

And in the litte moneth the aungell Gabriel was sent from God buto acyte of Galile/named Pazareth/to a birgin spous sed to a man whose name was Joseph/of the house of Dauid/ and the



and the birgyns name was Mary. And the angell wet in buto her and sayde: Hayle full of grace/the Loide is with the: blessed arte thou amonge wemen.

mohethe sawe him/the was abatthed at his saying: and cast in her mynde what maner of falutacion that fluid be. And the angell sayde but of the but of the same of Apary: for thou hast foude falutacion that fhuld be. And the angell fayde grace with God. Lo/ thou halt conceaue in thy wombe/a Malt beare a sone/and Malt call

his name Jesus. He chalbe greate and chall be called the some of Espensive the hyest. And the Lorde God hall geue buto him the seate of his father Dauid and he wall raygne over the house of Jacob

for ever/and of his kyngdome walbe none ende.

Then sayde Mary buto the augell:How thall this be/seinge Iknowe not a mar And the aungell answered and sayde buto her: The holy gooft thall come bpon the/ and the power of the hyest thall over thadowe the. Therfore also that holy thyinge which thalbe borne/thalbe called the sone of God. And beholde/ thy chosyn Elizabeth the hath also conceaued a sone in her age. And this is hyr syrte moneth/though the be called barren: for with God can nothynge be bnpossyble. And Mary sayde: be= holde the honde may den of the Lozde be it buto me euen as thou hast sayde. F And the aungell departed from her.

4 And Mary arose in those dayes/a wet into the mountagns with haylt/into a cite of Jewyp: a entred into the house of 3achary/& laluted Elizabeth. And it fortuned/as Eliza= beth herde the falutacion of Mary / the babe proge in her belly. And Elizabeth was fylled with § holy gooft/& cryed to aloude boyce & layde:Blessed arte thou amoge the weme/ & blessed is g frute of thy wobe. And where has peneth this tome & the mother of my Lorde

Quide come to me. For lo/assone as the voyce of thy falutacion souded in myne eares/the babe sprage in my belly for ione. And bleffed arte thou that beleved ft: for those thinges shalbe perfor= med which were tolde the from the Lorde, And Mary layde. App soule

wie.rrri.

wen. rric

My soule magnifyeth the Lorde.

And my sprete rejoyseth in God my saujoure. F

For he hath loked on the poure degre of his honde mayde: beholde now from hence forth wal all generacions call me bleffed. For he that is myghty hath done to megreate thynges/a holy ishisname.

And his mercy is on the fearehim thozow out algeneraciós. He Geweth Arength with hisarme / he scattereth them that

are proude in the ymaginacion of their hertes. He putteth downe the myghty from their leates/and exalteth

them of lowe degre.

He fylleth the hongry with good thynges: and sendeth aways the ryche emptye.

He remembreth mercy: and helpeth his fernaunt Israel.

esa.rrr.d Eusashepromised to ourfathers: Abraha atohis seed for euer bie.crria And Mary aboode with hyr aboute a, iii, monethes/& retour= plal.crri, ned agayne to hyr owne house.

H Elizabethes tyme was come that the chulde be delyuered!

and the brought forth a sone.

And her neghboures and her colins hearde tel how the Lorde had the wed great mercy by on her/and they recoyled with her.

And it fortuned the eyght daye: they came to circuncise the chyld: E called his name 3 acharias/after the name of his father. How be it his mother answered/and sayde:not so/but he wallbe called John. And they sayde but by: Ther is none of thy kynne/that is named with this name. And they made lygnes. to his father / howe he wolde have him called: And he ared for writinge tables & wroote laying/his name is John. And they F maruelled al. And his mouth was opened immediatly/and his touge also/& he spake lawdyng God. And feare cam on al them that dwelt nye buto the. And all these sayinges were noysed abroade throughout al the hyll coutre of Jewry/& al they that hearde them layde the bp in their hertes faying: 119 hat maner chylde Mall this be-And the hode of the Lorde was with him.

And his father zacharias was fylled with the holy goolf/

and prophilyed layinge.

Blessed be the Lorde God of Israel/for he hath bisyted and redemed his people. F

And hath

And hath ryled by an home of caluació buto by in the house plattring ofhis feruaunt Dauid. bie.rrifia ād.rrr.b.

Euen as he promyled by the mouth of his holye prophetes which were sens the worlde began.

That we hulde befaued from our eenemyes/and frome the

hondes of all that hate bs. To fulfyll the mercye promyled to oure fathers / and to res

memberhis holy covenaunt.

And to performe the oothe which he tware to oure father As braham/for to gene vs.

That we dely uered out of the hodes of our enemies/might Cerue him without feare/all the dayes of our lyfe/in luche holy? nes and rightewelnes as are accept before him.

And thou chylde halt be called the Prophet of the hyest: for thou halt go before the face of the Lord/to prepare his wayes.

And to gene knowlege of Caluacion but o hys people/ for the remission of synnes.

Through the tender mercye of oure God/ wherby the days sprynge from an hye hath visited bs.

To genelight to them that late in darcknes and in hodowe

of deeth/and to gyde oure fete into the waye of peace.

And the chylde grewe and wered stronge in sprete, and was in wyldernes/tyll the daye came when he chuld chewe him selfe buto the Israelites.

The taracton of the worlde. The by rth of Christ. Of the shepher des that songe Gloria in excelsis. A signe was genen to the shepher des. The circunction of Christ. The songe of Simeon called Bunc dimittis. Anne the prophetesse. Lyrist is founde disputy nge in the temple.

The.ii. Chapter. Ad it chaunched in those dayes: that there went out a commundement from Auguste the Emperour/that all the woulde thuld be taxed. And this taxinge was the fruite and executed when Syzemus was leftenaut in Syzia. And energ man went buto his ownecitie to be taxed. And Josephallo alcended from Galile/oute of a cite called Nazareth/into Jewip buto p cite of Dauid which is called Bethleem/because he was of the house and lynage of Danid / to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuned whyll they were there/her tyme was come

that the

that the thulde be delinered. And the brought forthher fyrste begotten sone/and wrapped hum in Madlinge clothes/and layed him in a manger because ther was no roume for them within the yune.

And ther were in the same region shepher. des abydinge in the felde and watching their flocke by nyght. And lo the aungeli of the Lord stode harde by them/a g bryghtnes of

De Lorde Mone round about the/a they were



soze afrayed. But the aungel sayd buto them: Be not afrayed. for beholde/I brynge you tydinges of great ioye that thall come to all the people: for buto yours borne this daye in the cyte of Dauid! a saucoure whiche is Christ the Lorde. And take this for a ligne: pe thall fynde the chylde (wadled and layed in a mäger. And streyght waye there was with the aungell a multitude of heavenly fowdiers/laudynge God & layinge: Glozy to God an hyels peace on the earth: and buto men reloylynge. F

And it fortuned affone as the aungels were gone awaye fro 23 them in to heaue/ I the Mepherdes layd one to another: let us go eue bnto Bethleem/Ale this thinge that is hapened which the Lorde hath thewed buto bs. And they cam with hafte: and founde Mary and Joseph and the babe layde in a mager. And whethey had sene it/they published absode the sayinge which was tolde them of that chylde. And al that hearde it/wondzed at those thinges which wer tolde them of the Mepherdes. But Mary kept al those sayinges/a podered them in hyr hert. And the thepherdes retourned/praylinge & landing God for al that thephadherde Alene/euenasit was tolde buto them. F

4 and whethe eyght days was come that the chylde huld C be circumtifed/his name was called Jesus/which was named of the aungell before he was conceaued in the wombe. F

2Dat. f.c. 4 And whethe tyme of their purification (after the lawe of 20 ero.rii.a Moles)was come / they brought him to Hierusale/to present leu.rii.c. him to the Lorde (as it is wrytten in the lawe of the Lorde: euerp

every man that fyzst openeth the matrix / shalbe called holy to the Lorde) and to offer (as it is lay de in the lawe of the Lorde) a payze of turtle doues or two yonge pigions.

And beholde there was a man in Hierusalem whose name was Simeon. And the same mawas iust and feared God/and longed for the consolation of Israel and the holy goost was in him. And an answer was geven him of the holye goost/that he mulde not se deeth/ before he had sene the Lordes Christ, And

he came by inspiracion into the temple.



And when the father and mother brought in the chylde Jesus/to do fozhim after the cu= stome of the lawe then toke he him by in his armes and layde.

Lorde/Powlettelt thou thy fernant departe in peace/according to thy promes. For my= ne eyes have sene the saucour sent from the. Mbiche thou half prepared before the face of all people. A lyght to lyghte the gentyls/and the glozy of thy people Icrael. k

4 And his father and mother merueyled at those thynges which were spoken of him. And Simeon blessed them/A sayde buto Mary his mother:beholde/this chylde halbe the fall and refurreccion of many in Israel/and a signe which shalbe spoken agaynst. And mozeover the swearde that pearce thy soule/that

mom.r.g s. pe.s. b

the thoughtes of many hertes maye be opened. And there was a Prophetelle / one Anna / the doughter of Dhanuel of the trybe of Aler: which was of a greate age and had lyued with an hulbande. bij. peres from her birginite. And We had bene a wedowe aboute. iii. scooze and. iii. yere/whiche went never out of the temple/but served God with fastynge & prayer nyght & daye. And the same came forth that same houre/and prayled the Lorde/ ad spake of him to all that loked for redempcion in Hierusalem.

And assone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their owne cytic Nazareth. And the chylde grewe and wered stronge in spirite/and was fylled with wysedome / and the grace of God was with him.

and his



And his father & mother wet to Hierusalem energyeare at the feeste of ester. And whe he was.rij. yere olde they di went by to Jerusalem after the custome of the feeste. And whe they had fulfylled the dayes / as they returned home/the chylde Jefus bode styll in Jerusalem bn knowynge to his father a mother. For I they supposed he had bene in the copany/ atherfore came a dayes torney a lought hum amonge their kynifolke a acquayntaunce. And when they found ehim not/

they wet backe agayne to Hierusale/& sought him. And it for= tuned after.iii. dayes/g they foude him in the teple/syttinge ut the myddes of the doctours/both hearynge them and polynge them. And al that heardehim meruelled at his wit & answers.

And when they sawe him/they were astonyed. And his mo= ther layde buto him: sone/why hast thou thus dealte with bs:-28eholde thy father & I/have sought the/sozowenge. And he sayd buto the:how is it that ye sought me-would be not that I must go aboute my fathers busines. And they binderstodenot the laying ethat he spake to them. And he wet with them and came to Pazareth/and was obediet to them. But his mother kepe all these thinges in her hert. And Jesus increased in wys dome and age/and in fauoure with God and man. F

A John preached the baptyme of repentaunce.
Of them that asked John what they shuld vo. Of werode and John.
Christ is baptiled. The genealogie of Christ.



The.uj.Chapter. 4 A the.rb.yeare of the raygne of A L Tiberius the Emperoure/Pon= tius Pylate beynge leftenaut of Jewry and Herode beyng Tetrach of Galile/& his brother Philip Tetrach in Iturea/ and in the region of Traconites/ALy= fanias & Tetrachof Abilene/whe Anna and Capphas were the hye prestes the worde of God cam buto John & sone of zachariagin the wildernes, And he cam intoall

in to all the coostes aboute Jordan/preachynge the baptyme of mat.ly.a. repentaunce for the remission of synnes/asit is written in the boke of the layinges of Elaias the prophet which elayeth. The popce of a cryar in wyldernes:prepare the waye of the Lorde/ Ela.ri.a. makehis pathes strayght. Euery valley shall be fylled / æeuery mountagne and hyll halbebrought lowe. And croked thinges wall be made strenght: The rough waves wal be made smoth: and all flelche chall le the laueour lent of God. F

Then sayde he to & people that were come to be baptysed of him: D generacion of vipers / who hath taught you to flye fro mar. 1. b. the weath to come. Brynge forth due frutes of repentaunce/& begynne not to saye in your selves / we have Abraha to our father. For I saye buto you: God is able of these stones to repse by chyldren buto Abraham. Pow also is the are leved buto the rote of the trees/so that every tree whiche bypngeth not forth good frute/hall be hewen doune/and caste in to the frie.

And the people aced him faying/110 hat thall we do then. He answered a sayde buto them/He that hath two cottes/lethim parte with him & hath none/a he & hath meate/let dolykwyle

Then came ther publicas to be baptised/and sayd buto him/ Master/what shall we do-And he sayd buto them/require no moze then that which is appoynted buto you.

The foudyours lykewyle demaunded of him fayinge / and what wall we do. And he sayde buto them. Do byolence to no man/nether trouble any man wzongfully/but be content with

pour wages. As & people were in a doute/& alme disputed in their hert? of John/whether he were very Chust/John answered & sayd to them al/I baptyle you with water/butaltronger then I co mar. 14.6. meth after me/whose shue latchet I am not worth to bulouse/ he will baptyle you with the holy goofte/and with fyze/whiche hath his fanne in his honde/and wyll pourgehis floore/a wyll gader the come into his barne / but the chaffe wyll he bourne with free that never mall be quenched. And many other thyn= ges in his exhortacion preached he buto the people.

Then Perodethe Tetrach (whenhe was rebuked of him foz mat. 111.a. Derodias his brother 19 hilippes wyfe/a for al the envls which abar.1.b. Herod had done) added this about all / & leyd John in preson.

中和的

And it fortuned as all the people receaued baptyme (* when Jelus was baptiled & dyd praye) that heaven was opened and the holy gooft came downe in a bodely shape lyke a done byon him/and a boyce came from heaven laying/Thou art my dere lone/in the do I delyte.

And Jelus him felfe was about thyrty yere of age when he beganne/beinge as men supposed the sone of Joseph. which was the sone of Helt. which was the sone of Mathat. which was the sone of Leui. which was the sone of Melchi. which was the sone of Janua. which was the sone of Joseph. which was the sone of Matatthias. which was the sone of Amos. which was the sone of Aahum. which was the sone of Est. which was the sone of Aagge. which was the sone of Maath. which was the sone of Matathias. which was the sone of Semei. which was the sone of Joseph. which was the sone of Juda. which was the sone of Johanna. which was the sone of Khespa. which was the sone of zozobabel. which was the sone of Salathiel. which was the sone of Aeri. which was the sone of Adelchi. which was the sone of Addi. which was the sone of Colam. which was the sone of Helmadan. which was the sone of Her. which was the sone of Jeso. which was the sone of Helieser. which was the sone of Jozam. which was the sone of Mattha.

which was the sone of Leup. which was the sone of Simeon. which was the sone of Juda. which was the sone of Joseph. which was the sone of Jonam. which was the sone of Beliachim. which was the sone of Melca. which was the sone of Menam. which was the sone of Mathathan. which was the sone of Nathan. which was the sone of Dauid. which was the sone of Jesse. which was the sone of Dbed. which was the sone of Boos. which was the sone of Salmon. which was the sone of Maasson. which was the sone of Aminadab. which was the sone of Aram. T which was the sone of Esrom. which was the sone of Phares. which was the sone of Juda. which was the sone of Jacob. which was the sone of Isaac. which was the sone of Abraham. which was the sone of Tharra. which was the sone of Nachoz. which was the sone of Saruch. which was the sone of Ragau. which was the sone of Phales. which was the sone of Heber. which was the sone of Sala. which was the sone of Cainan. which was the sone of Arpharat. which was the some of Sem. which was the sone of Poe. which was the sone of Lameth. which was the sone of Mathusala.

which was the sone of Enoch.

which was

C

which was the sone of Jareth. which was the sone of Malalehel. which was the sone of Caman. which was the sone of Enos. which was the sone of Seth. which was the sone of Adam. which was the sone of God.

T Bobn preached the baptyme ofrepentaunce. Of them that aiked John what they i huld do. Of Werode and John. Christ is baptyled. The genealogie of Christ.

apar.j.b.



Deu, pilj.

The.iiij. Chapter. Elus then full of the holy gooff res A turned from Jordan and was ca= ryed of the spirit into wyldernes /a was cl. dayes tempted of the deuyll. And in those dayes ate he nothynge. And when they were ended: he afterward hongred And the deupl say de buto him: yf thou be the sone of God/comande this stone that it bedreed. And Jesus answered him say inge: It is wigtte/man wall not lyue by breed only/but by every worde of God.

And the deupli toke him by into an hye mountagne/and the= wed him all & kyngdoms of the worlde eue in the twincklynge of an eye. And the deuyll sayde buto him: all this power will 1 gene the enery whyt a the glozy of them: for that is delynered to me/and who so ever I will/I geve it. If thou therfore wylt worthyppe me, they thall be all thyne. Jefus answered him and Den.vi. e sayde/hence fro me satan. Foz it is wzytte: Thou halt honoure

And.r. d the Lorde thy God and him only serve.

And he carred him to Jerusalem/ ad set him on a pynacle of 25 the temple/and sayd buto him/yf thou be the sone of God/ cast Palat.rea thy selfe doune fro hens. Fozit is wzitten/he chal geue his aun= gelscharge over the to kepe the/a with their hondes they hal Deu.vi.a stey the up that thou dasshe not thy fote agaynst a stone. Jesus answered ad sayde to him/it is sayd/thou walt not tempte the Lorde thy God. Assone as the denyll had ended all his temp= tacions/he departed from him for a feason. 4 and

And Jelus returned by & power of the spirit into Galile/ mat. inc. b. a there wet a fame of him thozow out al the regio roud about. iobn.iiij.e And he taught in their lynagoges a was comended of al men.

And he came to Pazareth where he was noursed a as his mat. risk.

custome was/wet into the synagoge on & saboth dayes/Astode tob. mis.f. bpfor to rede. And ther was delivered but o him the boke of the prophet Elaias. And whe he had opened the boke he foude the place/where it was written. The spirite of the lorde byon me/ Eco. 1810. because he hath announted me: to preache & gospel to the poore he hath tent me: and to heale the broken harted: to preache delt ueraunce to the captine/and syght to the blynde / a frely to set at liberte them that are brused / and to preache the acceptable

And he cloosed the boke/and gaue it agayne to the minister/ and late doune. And the eyes of all that were in the lynagoge/ were fastened on him. And he began to save buto them. This daye is this scripturefulfylled in your eares. And all bare him wytnes / a wondzed at the gracious wozdes which proceded oute of his mouth. F and layde: Is not this Josephs sone-

pere of the Lozde.

And sayde buto them: ye maye very well saye buto me this proverbe. Philicion / heale thy selfe. I what so ever we have Joh. 1111. f hearde done in Capernau/do the same here lyke wyse in thyne owne countre. And he sayde/berely I saye buto you: No pro= phet is accepted in his owne countre.

But I tell you of a truth/many wyddowes were in Israel iii.re.xvii in the dayes of Helyas/when heaue was thet thre yeres a lyce monethes/when greate famythment was through out all the londe/and buto none of them was Helpas lent/laue into Sarepta bespdes Sidon buto a woman that was a wydow. And many lepers were in Israel in & tyme of Heliseus the prophet: and yet none of them was healed sauynge Paaman of Syria. iii.re.v.o.

And as many as were in & synagoge whe they herde that/ were filled to weath: a role up/a theult him out of g cyte/aled hum eve but o the edge of the hyll/wher on their cyte was bylt/ to cast him doune/hedlyng. But he went his way even thorow the myddes of them: F + and came into Capernaum acyte of Balifer there taught the on the faboth dayes. And they were mat.iii.b altonyed at his voctrine/for his preachynge was with power.

and in

mat.vii.o

And in the lynagoge ther was a man whiche had a spirite of an bucleane deupl/acryed to a loud boyce faying: let me alone/ what half thou to do with vs/thou Jelus of Nazareth - Arte thou come to destroye vs. I knowe the what thou arte / even the holy of God. And Jelus rebuked him layinge: holde they peace/and come oute of hum. And the deugli threwe him in the myddes of them and came out of him/ and hurthim not. And feare came on them all/and they spake among them selves say = inge: what maner a thyng is this. For with auctorite a power he comaundeth the foule spirites/and they come out - And the fame of him spreed abrode thorowout all places of the countre round aboute. F

mat.viijb 2Barc.i.

+ And he roofe bp and cam out of the synagoge/and entred f into Simons house. And Simons motherelawe was taken with a greate feuer/and they made intercession to him for her. And he stode over her/and rebuked the fever / and it leeft her. And immediatly the arose and ministred buto them.

mohen the sonne was doune/ai they & had sycke taken withe divers deseases/brought them buto him, and he laydehis hon deg on every one of them/& healed them. And deuyls also came out of many of them cryinge & sayinge / thou art Christ the sone of God. And he rebuked them a luffered them not to speake/foz

they knewe that he was Chaift.

Assone as it was daye / he departed and went awaye into a Defert place/and the people foughthm and came to him/akept him that he hulde not departe from them. And he layde buto them I must to other cyties also preache the kyngdo of God k for therfor am I fent. And he preached in & synagogi of Galile.

TOfthe draught offyshe. Of the leper. Of him that had the palife. Of Leuf the publican. Wow Belus dyd eate with publicas z synners, wher fore the disciples of John dyd fast z Christes not. New z olde agre not.

The.b. Chapter. 4

apar.j.D.

mat.mi.a Came to passe as the people preased boon him/to heare A the word of God/that he stode by § lake of Genezareth/ and law two hyppes stonde by the lake syde/but the fisherme were gone out of them/and were wallhyng their nettes. And he entred into one of the Myppes/which perteyned to Sumon/ and prayed him/that he wolde thrust out a lytel from the lond. And he

And he sate downe and taught the people oute of the shippe.



mhêhe had leeft speakynge/he sayde buto Simon. Launche out into the de= pe/and let slippe youre nettes to make a draught. And Sumon answered and Cayde to him. Adalter we have labored al. npght/a haue taken nothinge. Deruers thelater at thy worde I wyll loose forth the net. And whethey had so done they inclosed agreate multitude of fyshes. And their net brake: but they made lig= mes to their felowes which were in the

other thip/that they thuld come & helpe them. And they came/

and fylled both the thippes that they soncke agayne.

Mhen Simon Peter lawe g/he fell doune at Jelus knees/ tayinge: Lorde gofrome / for Jam a synfull man. Hor he was btterly altonyed a althat were to him/at the draught of fyshe which they toke: a so was also James a John the sones of zebede which wer parteners with Simo. And Jelus layd buto Simon: feare not/frohence forth h walt catche men. And they brought the hippes to londe / a forloke all and folowed hum.



And it fortuned as he was in acertayn mat.villa: cite:behold/ther was a mā ful of lepzoly a whé he had spied Jesus/he fel on his fa ce a belought him saying: Lozde/yf thou wilt/y canst make me clene. And he stret ched forth y hond/a touched him laying: I wyll/be thou cleane. And immediatly ğ lepzoly departed frohim. And he war= ned him/ be thulde telno man: but be muld go Thewe him selfe to the Preste and offer for his denlynge / accordynge leut.rilla:

as Moles commaundement was/for a witnes buto them.

But so moche the moare went there a fame abroade of him/ and moche people came to gether to heare / and to be healed of hun of their infirmities. And hekepte hun selfe a parte in the wildernesses/and gaue him selfe to prayer.

And it happened on a certayne daye & he taught: There mat.ic.a. fate the

late the Pharyles & doctours of lawe/which were come out of all the tounes of Galile/Jewzy/ad Jerusalem. And the power

of the Lorde was to heale them: And be holde/ menbrought a manlyinge in his beed which was taken with a pallie: and fought meanes to bypnge him in and to lave him befoze him. And whe they couls de not fynde by what waye they myght bringe him in/because of the prease/they wet byon the toppe of the house/and let him doune thozowe the tylinge/beed ad all in the myddes before Jesus. When he lawe their fayth/he layd buto him: mã/

thy synnes are forgenen the. And the Scribes and the Phariles begane to thynke layinge: Mhat felowe is this which spea= keth blasphemy: Who can forgeve synnes but God only:

119hen Jesus perceaued their thoughtes / he answered and 19 sapde buto them: What thinke ye in your e hertes. Whether is easyer to saye thy synnes are forgenen the or to saye: ryse and walke. But that ye maye knowe that the sone of man hath po= wer to forgene lynnes on earth/he layde buto the lycke of the pallie: I saye to the /aryse/take up thy beed and go home to thy house. And unmediatly herose by before them/and toke by his beed where on he lave / and departed to his owne house pray= sing God. And they wer all amased & they lauded God/& were fylled to feare saying: we have sene strauge thinges to daye. F

And after that he went forth and sawe a publica named Le: E mat.ir. a. ui/littinge at the recepte of custome/and sayde buto him: folow me. And he leeft all/rose bp/& folowed him. And that same Les ut made him a greate feaste at home in his owne house. And there was a greate copany of publicas and of other that late at meate with him. And the Scribes and Pharifes murmured agaynst his disciples/saying: 119 hy eate ye and drynke ye with publicas a synners. Jesus answered a sayde buto them: They that are whole nede not of the philicio: but they that are lycke. I came not to call the rightewes/but fynners to repentaunce.

Then they sayde buto him: Why do the disciples of John F mat.tr.b. fast often and praye and the disciples of the Pharises also: and thyne

thyne eate and dynke - And he sayde buto them: Can ye ma= ke the chyldren of the weddynge falt/as longe as the brydgrome is present with them. The dayes will come, whe the bryd= grome halbe taken awaye frome them: then hall they falt in those dayes.

Then he spake buto them in a similitude: Po man putteth a pece of a newe garment/into an olde besture: fozyfhe do: then breaketh he the newe / and the pece that was taken oute of the newe/agreeth not with the olde. Allo / no man poureth newe wone into olde vellels. For pfhe do / the newe wyne weaketh the bessels/and runneth oute it selfe/a the bessels perishe: But new wyne must be powzed into newe bessels/and both are pre= served. Also/noman that dzyncketh olde wyne/strayght waye can awaye with newe for he layeth/the olde is plesaunter.

The disciples beynge bungrye byd eate of the corne as they went on the saboth daye. On him that had the wythered bonde. The election or chosinge of the Apostles. Of the blessynges, we must love our enemys. Forgeue/and ye shalbe forgeuen. It is not lawfull to condempne oure neghboure. The tree is knowen by his frute. The tonge speaketh of the aboundance of the hert. To by ide on a rocke and on sande what it is.

The. vi. Chapter. Thappened anon after laboth/that he went thozow the mat.rrijo come felde/a that his disciples plucked the eares of come Mar. 11.0 and ate and rubbed them in their hondes. And certagne of the pharifes sayde buto them: 119 hy do ye that which is not lawful to do on the laboth dayes. And Jelus answered them & layd: Paue yenot redde what Dauid dyd/when he him selfe was an i.re.xri.s hungred and they which were with hum/how he wet into the house of God/and toke and ate the loues of halowed breed/ad gaue also to them which were with him: which was not lauful to eate/but for the prestes only. And he sayde buto them: The sone of manis Lorde of the saboth daye.

A And it fortuned in another saboth also, that he entred into mat. rs. a the spnagoge and taught. And there was a man whose ryght mar.inj.a honde was dired bp. And the scribes a pharises watchet him/ to se whether he wolde heale on the saboth daye/g they myaht fynde an accusacion agaynst him. But he knewe their though= teg/and sayde to the man which had the wyddzed honde: Ry= ce bp/and stonde for the in the myddes. And he arose and step= ped forth. Then sayde Jesus buto them: I wyll are you a que

stion:

Ation: 11D hether is it laufull on the Saboth dayes to do good oz to do envi-to fauely feoz for to destroye it. And he behelde them al in compasse/& sayd buto the ma: Stretche forth thy honde. And he dyd to: and his honde was reflozed/* made as whole as the other. And they were filled ful of madnes/and comuned one with another/what they myght do to Jefu. F

2Dat.r.a.

And it fortuned in those dayes/that he wet out into a moun mar. iii.b tayne for to praye / and continued all nyght in prayer to God. And assone as it was daye the called his disciples and of them he chose twelve / which also he called Apostles. Simon whom he named Peter/and Andrew his brother. James and John/ Philip and Bartlemew/ Abatthew and Thomas/James the cone of Alpheus and Simon called zelotes and Judas James sone/and Judas Iscarioth/which same was the traytour.

A And he came doune with them Astode in the playne felde with the company of his disciples / and a greate multitude of people out of all parties of Jewzye and Jerusalem, and fro the fee cooste of Tyze and Sidon/which came to heare him/and to be healed of their diseases: and they also that were beyed with foule spectes/and they were healed. And all the people prayled to touche him: for there wet vertue out of him/ thealed the al.

apativ.a.



And he lifted by his eyes byo the disci ples/and sayde: Blessed be ye pooze: foz yours is the kyngdome of God. Blessed are pe that honger now: for ye shalbe sa= tistied. Blessed are ye that wepenow: for Do pe Mall laugh. Blessed are pe when men hate you/and thrust you oute of their ca panye/and rayle/and abhorre youre na= me as an eupl thinge/for the sone of mas nes sake. Rejoyse ye then and be gladde. for beholde/poure rewarde is greate in

25ut

ame. vi.a heaven. F Afterthis manner their fathers entreated the Prophetes.

But wo be to you have ryche: for ye have therein youre colo de lacion. 110 o be to you that are ful: foz ye Chalhoger. 110 o be to you that now laugh: for ye wal warle a wepe: Wo be to you whe all meprayle you: for so dyd their fathers to the falle Prophetes.

But Jaye buto you which heare: Loue your enemyes. Do good to them which hate you. Blesse the that course you. And praye for them which wrongfully trouble you. And buto him that impteth & on the one cheke / offer also the other. And him that taketh away thy goune / fozbyd not to take thy coote also. Geue to every man that ared of the. And of him that taketh a= waye thy goodes/are them not agayne. And as ye wolde that men thuld do to you: so do ye to them to lyke wyle.

If ye love them which love you/what thanke are ye worthy of. For the very synners love their lovers. And yf ye do for the which do for you/what thanke are ye worthy of. For the very synners do eue the same. If pe lende to them of whom ye hope mat.vy.b to recease/what thake that ye have/for the very lynners lende abat. v.s to synners / to receaue as moche agayne. Wherfore / loue pe youre enemyes/do good and lende/lokynge nothynge agayne and your erewarde halbe greate/a ye halbe the chyldre of the hyest:for he is kynde buto the bukynde and to the eugli.

* Be ye therfore mercyfull as youre father is mercyfull. Judge not/A ye wall not be judged. Condemne not/a pe hall not be condemned. Forgeue / & ye halbe forgené. Geue/and it Malbe geuen buto you good measure:pressed donne:shaken to gether/a runnynge ouer/hall men ge ue into youre bosomes. For with what mat.ris.a measure ye mete/with the same chall me mar. 1111, c mete to you agayne.

And he put forth a similitude buto the mat. rv.b

Can the blynde leade the blynde. Do they not both then fall into the dyche. The disciple is not about his master. Eueryman sob.ris.b Malbe perfect/euen ashis master is. Why seyst thou a moote in War, F.c. thy brothers eye/a consporrest not the beame that is in thyne owne eye. Ether how cănest y say to thy brother: 2820 ther/let mepull out the moote that is in thyne eye / when thou perceanest not the beame that is in thyne owneeye-ppocrite cast out the beame out of thyne owne eye fyrst/& then thalt thou se per= fectly/to pull out the moote out of thy brothers eye. F

It is not a good tree g bryngeth forthe eugli frute / nether mat. vij.a. is that Mar. rij.

mat. vij.e is that an eugll tree/that bringeth forth good frute. For every mat. ruc treeisknowen by his frute. Dether of thornes gader menfyg ges/nozof bullhes gader they grapes. A good manoute of the good treasure of his hert / bypngeth forth that which is good. And an eugliman out of the euglitreasure of his hert/bypngeth forth that which is eugll. For of the aboundannce of the herte/

his mouth speaketh.

why call ye me master master: A do not as I byd you. who mat.vij.d Rom. 11.6 so ever cometh to me/and heareth my sayinges/and doth the came/I wyll thewe you to whomehe is lyke. He is lyke a man which bylt an house: and dygged depe and layde the foudacion on a rocke. When the waters arose/the flud bet bpon & house/ and coulde not moue it. Foz it was grouded byon a rocke. But he & heareth & doth not/islyke a mã that with out foundacion bylt an house bpo the earth/agaynst which the studde dyd bet: and it fell by and by. And the fall of that house was greate.

The Centurions serusunt was sycke. The only esone of the wedowe. John sent disciples to Christ. Of by: that anoynted Jesus with anothers.

The.by. Chapter.

mat,viila Then he had ended all his sayinges in the audience of A the people/he entred into Capernaum. And a certagn Centurions servaute was sycke & redy to dye/whom he made moche of. And when he hearde of Jelu/he sent buto him the elders of the Jewes/belechyngehim that he wolde come & heale his servaunt. And they came to Jesus and besought him instat ly layinge: Deis worthy that thou Muldelt do this for him. For he loueth our nacion/and hath bylt bs a lynagoge. And Jelus went with them.

And when he was not farre from the house the Centurion cent frendes to him cayinge buto him: Lorde trouble not thy celfe:for I am not worthy that & muldest enter buder my roffe. moherfore I thought not my selfe worthy to come buto &:but cave the worde/and my servaut thall be whole. For I lyke wyse amaman bider power/and have bider me foudiers/A fape buto one/go: and he goeth. And to another/come: The cometh. And to my servaunt/do this: The doth it. When Jesushearde this/he merneyled athun/and turned him about and layde to the people that folowed him: I say buto you/I have not foude lo greate so greate fayth/no/not in Israel. And they & were sent turned backe home agayne/& found & servaut that was sicke/whoale.

And it fortuned after that / that he went into a cite called Nayin: a many of his disciples went with him and moche people. 119 hen he came nye to the cite:be= which was the only some of his mother/ and the was a wydowe/a mothe people of the cyte was with her. And when the Lozde sawe her/he had copassion on her and sayde buto her: wepe not. And he went and touched the coffyn / and they

that bare hun stodestyll. And he sayde: yonge man/ I saye buto the arple. And the deed late by and begane to speake. And he delpuered him to his mother. And there came a feare on them all. And they glozifyed God sayinge: a greate Pzophet is rysen Camonge bs/& God hath bilited his people. F & And this ru= 20ath. f. 8 moz of him went forth throughout all Jewry / and thorowout

all the regions which lave rounde about.

And the disciples of John thewed him of all these thynges. And John called buto him two of his disciples lad sent them to Jelus/fayinge: Arte thou he that hulde come/oz hall we loke for another-when the men were come buto hun they sayde. John baptiste sent vs buto the/saying. Arte thou he that shuld come/or Mall we wayte for another. And at that same tyme he cured many of their infirmities and plages/and of emplipretes Elake.z. and butomany that were blynde he gaue lyght. And Jelus an twered and fayd unto them: Go youre wayes and thewe John what thinges ye have sene and hearde: how that the blynde sel the halt go/the lepers are clented the deafe heare the deed arp se/to the pooze is the glad tydynges preached/and happy is he that is not offended by me.

mben the messengers of John were departed the began to speake buto the people of John: Mhat wet ye out into the wyl= dernes for to se- went pe to se a rede chaken with the wynde-But what wet pe out for to le- Al man clothed in lofte raymet-Behold they which are gozgeously apparelled / lyuc delicatly /

arem

areinkyng courtes. But what wet peforth to le-Apropheteye I saye to you / a moze then a prophete. This is he of whom mala.iij.a it is writte: 25 chold I sende my messenger before thy face to pre pare thy way before g. For I saye but o you: a greater prophete then John/amoge wemes chyldze is ther none. Aeuertheielle one that is lesse in the kyngdom of God/is greater then he. F

And all the people that hearde / and the publicans/iustified God/a were baptiled with the baptum of John. But the Phas riles a Scribes despited the counsell of God agapust them sel-

ues/and were not baptiled of him.

And the loade layd: wher buto thall Fipken the men of this generacion/and what thinge are they lyke. They are lyke bn= to chyldren littynge in the market place/a cryinge one to anos ther/and layinge: we have pyped buto you / and ye have not daunsed: we have mourned to you and ye have not wept. For John Baptist cam/nether eatynge breed ner drinkpnge wyne/ and ye laye: he hath the deuyll. The lone of man is come a eas teth and drincketh/and ye saye: beholde a man which is a glot= ten/and a drincker of wyne/afrende of publicans and synners. pet is woldome instified of all her chyldren.

him that he wolde eate with him. And he went into the Pharifes despred 4 And one of the Pharifes despred E he went into the Phariles house/Asate downe to meate. And beholde a woman in that cite / which was a synner/assone as the knewe that Jelus late at meate in the Pharifes house the brought an alabaster bore of opnimet/and the stode at his fete behynde him weppnge/and beganne to wellhe his fete with teares/ and dyd wipe them with the heares of

her heed/and kulled his fete/a anounted them with ountmet. mhe the Pharife which bade him/fawe that/he spake with inhim selfe/saying: If this ma were a 1020phete/he wolde sure ly have knowe who a what maner woman this is which toucheth him/for weis asymmer. And Jelus answered & sayde bn= to him: Simon I have som what to saye buto the. And he sayd/ master sape on. There was a certapne lender which had two detterg

detters/the one ought frue hodzed pece a the other fyfty. Whe they had nothynge to paye, he forgaue them bothe. 19 hiche of them tell me/will loue him mooft. Simo answered and sayde: Tuppose/that he to whom he fozgaue moost. And he sayde bn=

to him: Thou half truly indged.

And he turned to the woma and layde buto Simon: Seift thou this woma. I entred into thy house, and thou gauest me no water to my fete: but the hath wellhed my fete with teares! and wyped them with the heeres ofher heed. Thou gauest me no kyste: but the/sence the tyme I cam in/hath not ceased to kisfe my fete. Myne heed with oyle thou dy dest not anounte: but the hath anounted my fete with oyutmet. Wherfoze I saye bus to the:many lynnes are forgeven her/for the loved moche. To bohom lesse is forgenen/the same doeth lesse loue.

And he fayd buto her/thy synnes are forgeue the. And they that sate at meate with him/beganne to saye with in them selues: 119 ho is this which forgeneth synnes also. And he sayde to the woman: Thy fayth hath faued the: Go in peace. L

EThe parable of the fower. The fower is expounded. Of the mother and brethren of Christ. How Christ rebuked the fee. Ofhim that had a legion of Deurls. Ofthe rulers boughter. Ofthe woman which had an yffue of bloude.

The big. Chapter.

And it fortuned after that / g he him selfe wet throughout cities and townes/preachynge/ and the wynge the kyngdome of God/and the twelve with him. And also certay= ne wemen/which were healed of eugli spretes/ and infirmities Mary called Magdalen/oute of whom went leue deuyls/and



Joannathe wyfe of Chula Berodes ste= ward/a Sulanna a many other: which ministred buto them of their substauce. 4 mbe moch people wer gadzed to ge = watrice ther/awere come to him out of all cities/ hespakeby a similitude. A sower wet out to sowehis seede: and as he sowed some fellby the waye syde: ait was troden bn= der fete/æ foules of the ayze devoured it bp. And some fell on stone and assone as it was sproge by it wyddred awaye!

because

because it lacked moystnes. And some fell amoge thornes/and the thornes sprenge by with it and choked it. And some fell on good grounde/and spronge bp & bare frute/an hondred folde. and as he layde these thinges/he cryed: He that hath eares to heare/let hun heare.

And his disciples ared him sayinge: what maner similitude B mat.rinb is this. And he layde: buto you is it geven to knowe the lecres Boa. ru.f tes of the kyngdome of God: but to other in limilitudes/that rom.ri.b. when they le they huld not le/and when they heare they huld not bnderstonde.

The limilitude is this. The seede is & worde of God. Those that are bely de the waye are they that he are and after warde cometh the deupland taketh awaye the worde out of their her tes/lest they shuld beleue and be saued. They on the stones/are they which whethey heare/recease the worde with soye. But these have no rootes/which for a whyle beleve/and in tyme of temptacion go awaye. And that which fell amonge thornes! are they which heare and go forth and are choked with cares and with riches/and bolupteous lyuinge/and byinge forth no frute. That in the good grounde/are they which with a good and purchert / heare the worde and kepett / and brynge forth

frute with pacience. F Po man lyghteth a candell / and covereth it bnder a beffel/ 2Dat. r.b Mat.r.c. nether putteth it bider the table but letteth it on a cadellicke/ Mar.ii.e that they that enter in / maye se the lyght. Pothynge is in ses cret/that thall not come abroode: Aether any thinge hyd/that Mall not be knowen/& come to lyght. Take hede therfore how mat.riii b ye heare. For whosoever hath/to him shalbe geve: And whoso= mat. icij.c euer hathnot/from him halbe taken/euen that same which he

mar. r.u. d supposed that he hath.

Then came to him his mother and his brethren/and coulde C mar. M.D not come at him for prease. And they tolde him sayinge: Thy mar.rise mother and thy brethren stonde without and wolde se the. He mar... answered and sayd buto them: my mother and my brethre are these/which heare the worde of God and do it.

4 And it chaunsed on a certapne daye that he went into a Huppe and his disciples also / and he sayde buto them: Let bs go over buto & other syde of & lake, And they Lanched forthe. and

and as they layled/he fel a nepe/a there arose a storme of wynde in the lake / and they were fylled with water/and were in ieopardy. And they went to him and abooke him laying: Malter Malter/we are looft. Then he arose and rebuked the wynde and the tempest of water/a they ceased/and it wered calme. And he sayd buto them: where is youre fayth. They feared a wodzed laying one to another: what felowe is this-for he comaundeth

both & wyndes a water / they obey him. F And they sayled mat.viii.e onto pregió of p Gaderenites/which is ouer agaynst Galile.

And as hewent out to londe / ther met him a certayne man out of the cite/which had a deuyll longe tyme/and ware no clo= thes/nether aboode in any house: but amonge graues. When he lawe Jelus/he cryed/and fell doune befoze hum/and with a loude boyce layde: 110 hat have I to do with the Jelus the sone of the God moost hyest. I beseche the tozmet me not. Then he commaunded the foule sprete to come out of the man. For ofte tymes he caught him / and he was bounde with chaynes and Bept with fetters: and he brake the bondes/and was carred of the fende/into wyldernes.

And Jelus ared him layinge: what is thy name - And he tayde: Legio/because many deupls were entred into him. And they belought him/ he wolde not comaunde the to go out in= to the depe. And ther was there by an heerde of many Copne/ fedpinge on an hyll and they belought him/that he wolde loffre them to enter into them. And he soffred them. Then went the Deupls out of the man/zentred into the Cwyne: And the heerd toke their course and ran heedlynge into the lake / were cho= ked. When the herdmen sawe what had chaunsed/they sleed & tolde it in the cite and in the billages.

And they came out to se what was done: Ecame to Jesus/ a foude p majout of who the deupls were departed/littping at the fete of Jesus/clothed and in his right mynde / a they were afrayde. They also which sawe it/tolde them by what meanes he g was possessed of the deugli/was healed. And all the whole multi-

multitude of the cotrey of the Gaderenites/besought him that he wolde departe from them: for they were taken with greate feare. And he gate him into the Hippe & returned backe agayne. Then the man out of whom the deupls were departed/bes sought him that he myght be with him. But Jesus sent him a= waye layinge/Goohome agayne into thyne owne house/and thewe what great thinges God hath done to the. And he went his waye and preached thorowout all cite what great thinges Mat.ir. Telus had done buto him.

2Bst.v.b

And it fortuned when Jesus was come agayne that the peo f ple receaued him. Foz they al wayted foz him. And beholde ther came a man named Jairus (and he was a ruler of the lynagoge) and he feil downe at Jesus fete / and besought him that he wolde come into his housse/for he had but a doughter only bpo at welne pereofage/and the laye a dyinge. And as he went the

people thronged him.

and a womā haupnge an issue of bloud twelue peres (which had spent all her substance amonge phisicions/nether coulde be holpen of any) came behinde him/& touched the hem of his gar ment/and immediatly her issue of bloud staunched. And Jesus layde: 19hois it that touched me: 19hen enery man denyed! Peter and they that were with him/sayde: Master/the people thrust the a vere the: and sayest thou who touched me. And Je sus sayd: Some body touched me. For I percease that bertue is gone out of me. When the woma sawe that the was not hid/ the came trimblynge / and fell at his fete / and tolde him before all the people for what causes had touched him and how she was healed immediatly. And he sayde but o hyz: Boughter be of good coforte/Thy fayth hath made the hoale/goo in peace.

mbyll he yet spake/there came one from the rulers of the sy nagogis house which sayde to him: thy doughter is deed / dea cease not the master. Whe Jesus hearde g/He answered the fa ther/sayinge: feare not/beleue only/ and the malle made who le. And when he came to the houste/he suffred no man to goois with him/saue Peter/James and John / and the father and the mother of the mayden. Every body weept and sozowed for her. And he sapde: Wepenot: for the is not deed/but Aepeth: And they lewgh him to scozne. For they knew & the was deed. And

And he thrust them all out/a caught her by the honde/a exped sayinge: Adayde arpse. And hyr spirit came agayne / Ashe rose Mat.r.a. Arayght wave. And he comanded to geue her meate. And the father a the mother of hy, were altonyed. But he warned the that they shulde tell no man what was done.

Elwow Jesus sent forth the.ris.and gave them power and auctorite. Werode beared of Befu what my racles he dyd. Of the fyue loues and two fyffhes. How Chrift ared of his disciples whome men sayde that be was. The transfiguracio of Chaist. The spirite of the falling sicknes is cast out. The disputation who shulde be the greatest of the apostles. Of him that was forby dden of the spoffles that be foulde not caft out deuyls. Ebrifte forby ddeth that they shulde defyre vengeaunce of them that wolde not receaue them to barbour.

The.ir. Chapter.

Hen called he the. rij. to gether & Mat. e.s. gaue them power/and auctorite zbat.r.a. ouer all deupls/sthat they myght heale war.via diseases. And he sent the to preache the kyngdome of God/and to cure the lyck. And he sayde to them: Take nothying to fucker you by the way : nether staffe/noz a scrype/nether breed/nether money/ne> ther have two cotes. And what so ever Activity. house ye enter into there aby de & thence departe. And who so ever wyl not recea

ne pou/when pe go out of that cyte/hake of the very dustefro your fetelfor a testimony agaynste them. And they went out! and went thosow the tounes/preachinge the gospell and healynge every wheare. F

And Derode the Tetrarch herde of all that was done by him mat. riff. and doupted/because that it was sayd of some/that John was mar.vi.b. xplen agapne from deeth: Fof come/that Helyas had appered: and of some/that one of the olde prophetes was rysen agayne. And Derode layd: John haue I behedded: who then is this of whom Theare suche thynges. And he desyred to se him.

and the apostles retourned and tolde him what great thin ges they had done. And he toke them and wet a lyde into a lo= ma.riii b litary place/nye to a cytic called Bethsaida. And & people knew ofit/and folowed him. And he receased them and wake buto them of the kyngdome of God Thealed them that had nede to be healed

The Gospell



be healed. And when the daye begane to weare away/then came the twelue and sayde buto him: sende the people awaye that they may ego into the tounes a byllages rounde aboute and lodge/and get meate/for we are here in a place of wyl= dernes. But he layde buto them: Geue pe them to eate. And they sayde. We has ue no mos but frue loues a two frshes/ except we shuld go and by e meate for all this people. And they were about a fyue

thousand men. And he sayde to his dusciples: Cause them to syt doune by fyfties in a copany. And they dyd so/and made them all byt doune. And he toke the fyue loues / and the two fyshes / and loked up to heaven/and bleffed them/and brake/ and gave to the disciples/to set before the people. And they ate/and were all latisfyed. And there was take by of that remayned to them

twelve balkettes full of broken meate.

mat.rvi b mar.viij.

and it fortuned as he was alone praying/his disciples were & with him/and he ared them sayinge: 19 ho saye the people that Jam. They answered & sayde: John Baptist: Some saye He= lyas: And some saye one of the olde prophetes is rysen agayn. He sayde buto them/who saye ye that Jam. Peter answered and layde: thou arte the Christ of God. And he warned a coms maunded them that they sould tell no mathat thinge sayinge: mat. rvij. that the sone of mamust suffre many thinges and be reproued mar.viu. of the elders/and of the hye prestes & scribes and be Cayne/and the thyrde daye ryle agayne.

And he sayde to them all/yfany man will come after me/let ZBat.r. b and. rvi. him denye him selfe/and take bphis crosse dayly and folowe me Bobario Whosoener will saue his lyfe/thall lose it. And whosoener thall loue his lyfe for my lake/y same thall saue it. for what auaun= Mat.r. v tageth it a mã to wynne y whole worlde yfhe loose him sylfeor adar. iib rüne in domage of him sylfe. Foz whosoeuer is ashamed of me/ & of my faying :ofhim that & sone of ma be athamed / whehe co mat.xvio meth in his owne glozie / & in & glozie of his father / & of & holy

mar.ir.a. angels. And I tel pour of a surety: There be some of the & stode here/which Chalnot tast of deeth/tyl they se y kyngdom of god. And it

And it folowed about an. biii. dayes Pst. rvu after those sayinges / that he toke Pe= ter/James/and John/and went up in= to amountagne to praye. And ashe praped/the fallion of his countenance was chaunged/and his garment was whyte and Moone. And beholde / two men tal= ked with him / and they were Moles & Helyas / which appered glozioully/and spake of his departinge / which he shuld

ende at Jerusalë.Peter and they that were with him / were heur with slepe. And when they woke/ they sawehis glozie/and two men stondinge with him.

of S. Luke.

And it chaused as they departed from him/Peter sayde bus to Jelus: Apalter it is good beinge here for bs: Let bs make thre tabernacles one for the & one for Moles / one for Helyas: and will not what he layde. Whyl he thus spake, there came a cloude and Madowed them and they feared whethey were co= me bnder the cloude. And there came a boyce out of the cloude layinge: This is my deare sone hearehi. And assone as & boyce was palt/Jelus was foud alone. And they kept it cloole: a told no mā in those dayes any of those thinges which they had sene.

And it chaused on the nextedage as they came downe from the hyll/moche people met him. And beholde/amã of the com= pany cryed out saying: Master/I beseche the beholde my sone/ for he is all that I have: and se/a sprete taketh him and sodenly he cryeth/and he teareth him that he fometh agayne/ad with mothe payne departeth from him/when he hath rent him/and I befought thy disciples to cast him out/A they coulde not. Iefus answered and sayde-D generacion with oute fayth/and croked: how loge that I be with you. A thall luffre you. Bringe thy some hydder. As he pet was a commynge the fenderent hun and tarehim. And Jelus rebuked the buclene sprete/and healed the chyld/& delimered him to his father. And they were all amaled at the myghty power of God.

no hyll they wondred enery one at all thinges which he dyd/ he layd buto his disciples: Let these sayinges synke doune into your eares. The tyme wil come/when the sone of man walbe

deluies

delyuered into the hondes of men. But they knewe not what that worde meant/aut was hyd fro them/that they bnderstod it not. And they feared to are him of that sayinge. Then there arose a disputation amonge them who shulde be the greatest. mohen Jesus perceaued the thoughtes of their hertes/he toke mat. rvij. a chylde and let hun harde by hun/& layde buto them. 19ho lo war.ir.c cuer receaueth this childe un my name receaueth me. And who so ever receaveth me / receaveth hun that sent me. For he that is least amonge you all the same shall be greate.

And John answered and sayde: Adaster we sawe one castin- & ae out deuple in thy name, and we forbade him/because he folo weth not in bs. And Jesus sayde buto him/fozbyd ye him not.

For he that is not agapult bs/is with bs.

And it folowed when the tyme was come that he Huld be res reaued bp/then he let his face to go to Jerusalem/& sent messen aers beforehim. And they went & entred into a cite of the Sa= maritag to make redy for him. But they wold not receaue him/ because his face was as though he wold go to Jerusalem. Whe his disciples James & John sawe that/they sayd. Lozde/wilt thou that we comaunde that fyre come doune from heave and consume them/even as Helias dyd. Jesus turned about a rebuked them layinge: ye wote not what maner spirit ye are of. The sone of man is not come to destroye mennes lyues/but to saue them. And they went to another toune.

mat.viii. A And it chaunsed as he wet in the waye/a certayne masayd butohim/Iwyll folowe the whyther soener thou goest. Jesus © fayd bute him: fores have holes and byddes of the aver have nestes/but the sone of manhath not wheron to lave his heed.

And he layde buto an other folowe me. And the lame layde: Lorde/suffre me fyrst to go ad bury my father. Jesus sayd bus to him: Let the deed bury their deed / but go thou and preache

the kyngdome of God.

And an other layde/I wyll folow the Lorde/but let me fraft go byd them fare well/which are at home at my house. Jelus sayde buto him: Do man that putteth his honde to the plowe/ and loketh backe/is apte to the kyingdome of God.

The seventy are sent. The question of the lawear. Of the Samaritan that fell in the bondes of theues. of Martha and by: fyfter Mary.

The.r. Chapter. 4 If ter these thinges the Lorde apoynted other seventie Wat. ic. a also/Asent them two atwo before hun into every citie and place/whither he him felfe wolde come. And he sayde buto them/the haruestis greate but the labourers are featue. Plape therfore the Lorde of the haruelt/to sende forth labourers into his haruelt. Go poure wayes: beholde/I lend you forth as lam bes amoge wolves. Beare no wallet/nether (crpppe/noz thues and falute no man by the waye. Into whatfoeuer house pe enter/fyllte laye: Peace be to this house. And yf the sone of peace be there/poure peace Gallrest byon him:pfnot/st Gall tourne to you agayne. And in the same house tary styll / eatynge and

Go not from house to house and into what so ever citie pe men. entre/yf they recease you/eate soche thynges as are set before i. Tim. v.s. pouland heale the licke that are there and save buto them: the kyngdom of God is come nye bpon you. But into whatsoever citie pe Malenter/pf they receaue pour not/go poure wapes out into the aretes of the same and saye: even the very dust / which cleaneth on bs of your citie/we wype of agaynst you. Dotwith Condenge/marke this that the kyngdome of God was come nye byon you, ye and I saye to you, that it shalbe easier in that:

depuckynge soche as they have. For the labourer is worthy of

daye for 30 dome then for that citie.

his rewarde. F

1100 be to the Chozazin: wo be to the Bethsaida. Foz yf the myracles had bene done in Tyre and Sidon/which have bene done in you/they had a greate whyle agone repented/littynge in heere and allhes. Deverthelesse it walbe easier for Tyre and Sidonat the undgement/then for you. And thou Capernaunt which arte exalted to heaven / Chalt be thrust downe to hell. He Bet.r.b. that beareth you/heareth me: The that despiseth you/despiseth iob. rin.e. me:and he that despiseth me/despiseth him that sent me.

And the seventie turned agayne with tope: sayinge: Loide/ eue the bery deuyls are subdued to bs thozow thy name. And he layde buto them: I lawe Satan as it had bene lightenyng! faule doune from heaven. Beholde I geve buto you power to treade on lerpentes and loopions and over al manner power of the enemye and nothynge hall hurte you. Peuerthelesse in this i iuj.

The.r.

in this reiople not/that the spirites are under your power:but reiople/because your names are wytten in heaven.

That same tyme reloyled Jesus in the spirite / and sayde: 3 confesse buto the father/Lorde of heaven and earth/that thou hast hyd these thinges fro the wyse and prudent/ thast opened them to the babes. Even so father/for so pleased it the. All thyns

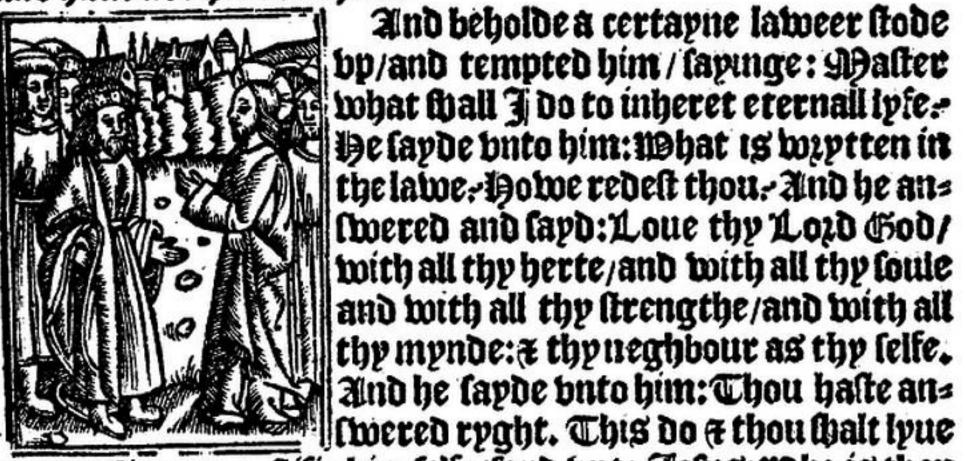
ges are genen me of my father. And no man knoweth who the sone 18/but the father: nether who the father is/saue the sone/

and he to whom the sone will thewe him.

And he turned to his disciples/a sayd secretly/4 Happy are C met.riib the epes/which le that ye le. For I tell you & many prophetes and kynges have delyzed to le thole thynges which yele / and have not sene them: & to heare those thynges which ye heare! and have not hearde them.

Met. Etti.

Deu.vj.b



De wyllinge to wilifie him selfe/sayd buto Jesus: 110 ho is then

my nevabbour.

Jesus answered and sayde: A certayne man descended from D Jerusalem into Hierico/& fel into the hondes of theues/which robbed him of his rayment & wounded him / & departed leuyng bun halfe deed. And by chaunce ther cam a certayne preste that same wave/and when he sawe him/he passed by. And lykewyse a Leuite/when he was come npe to the place/went a loked on him/apalled by. Then acertayne Samaritane/asheioznyed/ came npe buto hum/and went to and bounde bphis woundes/ and poured in oyle and wyne/and put him on his owne beafte/ and brought him to a comen pune/and made prouision for him. and on the mozowe when he departed/he toke out two pence and gaue

and gave them to the holt/& layd buto him/ Take cure of him/ and what soeuer thou spendest moze/ when I come agapne/ I well recompence the. Which nows of these thre thynkest thou/ was negghbour butohim that fell into the theues hodes. And he sayde/he that the wed mercy on him. Then sayd Jesus buto him/Go and do thou lykewyle.

It fortuned as they went / that he entred into a certayne toune. And a certagne woman named Aartha/receaued him into her house. And this womahad a lyster called Mary which sate at Jesussete/and herdehis preaching. And Adartha was cobjed about moch serumge/# stode # sayd. APaster/doest thou not care/that my lyster hath left me to minister alone, Byd her therfoze/that the helpe me. And Jesus answered/a sayde buto her: Adartha/Adartha/thou carelt a art troubled about many thinges: verely one is nedful. Mary hath chosen her that good parte/which walt not be taken awaye from her. F

The pater noster. Brayer what it both. Of the woman that cryed to Christ. who be happy. Of them that required a signe. Of the pharisaye that bade Little to byner. Wood Little rebuketh scribes/pharises/and pocrites.

The.ri. Chapter. Ad it fortuned as he was prayinge in a certayne place: wat.vi.b when he ceased one of his disciples sayd unto him: Ma= ster/teache bs to praye/as John taught his disciples. And he Cayde buto them: nonen ye praye/Caye: Dour father which art m heaven /halowed be thy name. Thy kyngdome come. Thy well be fulfylled euen in erth as it is in heuen. Dur dayly breed geue vs euermoze. And fozgeue vs our lynnes: ffoz eue we foz= geue euery mathat treaspaseth bs. And ledde bs not into tem= ptacion. But delyuer ba from eugli.

And he sayd buto them/ & pfany of you huld have a frend/ and buld go to him at mydnyght/& saye buto him: freude lend methieloues / for a frende of myne is come out of the waye to me/and I have nothinge to let befozehim: and he within buld answere and sape/trouble menot/the doze is nowe thut/# mp servauntes are with me in the chamber/I canot ryse and gene them to the. I save but o you though he wold not aryse a gene him/because he is his frende: yet because of his importunite he wolde ryle/and genehim as many as he neded.

E bank

The Golpell

And I save but o you: are / and it shalbe genen you. Seke/ mat. vil.a and ye hall fynde. knocke/and it halbe opened buto you. for and rrice every one that areth/receaveth: and he that leketh fyndeth: & forting o. to him that knocketh / mall it be openned. If the sone mail are and roic breed of any of you that is a father: wyll he gene him a stone: mar.vii.a Dipf he are fyside/wyll he for afyside geue him aserpent-Dz and.ril.b pfhe are an egge: wyll he offer him a lcoppion- yf ye then which mar.w.c. are envilcangene good gyftes buto youre chyldre/how moch moare wall the father of heaven geve an holy speete to them!

that delyze it of him. F

A And he was callinge out a deuyll/which was dome. And C it followed when the deupli was gone out the dome spake and the people wondzed. But some of them sayde: he casteth out de upls by the power of Beizebub & chefe of the deupls. And other tempted him/sekinge of him a signe froheauen. But he knewe their thoughtes/and layde buto them: Every kyngdom deup ded with in it selfe/shalbe desolate: and one house shal fall byon another. So of Satan be deuyded with in him selfe: how mall his kyngdome endure. Because ye saye that I cast oute deupls by the power of Belzebub. If J/by the power of Belzebub cast oute deupls: by whome do youre chyldren caste them outer Therfore Mall they be youre indges. But yf I with the fyn= ger of God caste oute dewls / no doute the kyngdome of God es come byon you.

When a stronge manarmed / watcheth his house: that he possesseth is in peace. But whe a stronger then he cometh bpon him and overcometh him: he taketh from him his harnes wher in he trusted / Edevideth his goodes. He that is not with me/is agaynst me. And he that gadereth not with me/scattereth.

mohen the uncleanesprite is gone oute of a man/he walketh through waterlesse places/sekynge reest. And when he fyndeth nonethe layeth: I will return eagayne but omy house whence Icamout. And when he cometh/he fyndethit swept a garnis hed. Then goeth he a taketh to him senen other sprites worse then him selfe, and they enter in and dwell there. And the ende of that manis worse then the beginninge.

And it fortuned as he spake those thynges / a certayne woman of the company lyfte by her boyce and sayde buto him. Happy is pappy is the wombe that bare the / and the pappes which ga= ne the lucke. But he layde: yee/happy are they that heare the worde of God and kepeit.

nohen the people were gadered thicke together/he bega to

saye: This is an euglinacion/they seke a signe/and ther shal no signe be geue them/but the signe of Jonas the Prophet. For as mat. ru.b Jonas was a ligne to the Piniuites/so shall the sone of man be to this nacion. The quene of the fouth thall ryle at indgement/ with the men of this generacion/and condempne them: for the came from the ende of the worlde/to heare the wyldom of Sa= iii.reg. F. lomon. And behold a greater then Salomon is here. The men of Puniue Hall ryle at the wdgemet with this generacion and Bone. 4.6 Mall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonasishere.

A Po malyghted a candell and putteth it in a preup place/ mar.iii.e nether buder a bullhell:but on a candelficke/that they that co= abot. ri. c mein/maye se the light. The light of thy body is the eye. Ther forewhen thyne eye is syngle / then is all thy body full of lyght. But yf thyne eye be enyll/then thall all thy body befull of darck= nes. Take hede therfore that the lyght which is in the / be not darcknes. For yf all thy body Walbe lyght / haupnge no parte darcke: then wall all be full of lyght/eue as when a candell doth

lyght the with his bryghtnes.

And as he spake a certagne Pharyse besought him to dyne with him: and he went in and fate donne to meate. When the Pharife sawe that/hemerueyled that he had not fyrst wellhed before dyner. And the Lorde sayde to him: Powe do ye Pha= mat. exis. tyles make clene the outlyde of the cuppe/ and the platter: but poure inwarde parties are full of ravenynge and wyckednes. pe foles/dyd not he that made that which was without/make that which is within also. Deuerthelesse geue almose of that ye haue/and beholde all is clene to you.

But wo be to you pharples/for ye tithe the mynt and rewe and all manner erbes / and palle over judgement and the love of God. These ought ye to have done, and yet not to have leeft the other budone.

110 be to you pharifes / for ye love the oppermost seates in the lynagoges/and gretynges in the markets.

mo be to

The Gospell

mo be to you Scribes and Pharifes procrites / for yeare as graves which appere not/& the men that walke over them are not ware of them.

Then answered one of the Lawears/and sayde buto him: Master/thus sayinge/thou puttest by to rebuke also. Then he mat.xxiii sapde. Ho be to you also ye lawears: foz ye lade men with burthens greueous to be borne/and ye your selves touche not the packe with one of your efyngers.

mobe to you/ye bylde & sepulcres of the prophetes/& youre fathers kylled the/truly ye beare witnes/ & ye alowe the dedes of your fathers for they kylled them/& ye bylde their sepulcres

Therfore sayde the woldome of God: I wil sende them pro D phetes and Apostles and of them they shall see and persecute/ that the bloude of al prophetes/which was weed from the be= Wen. 1111. ginnynge of the worlde/maye be required of this generacion/4.pa.pxi4 from the bloude of Abel buto the bloud of 3achary/which peril= Ged by twene the alter & the temple. Aerely I sage buto you/ it Walbe required of this nacion.

1100 be to you lawears/for ye have taken awaye the keye of knowledge/ye entred not in youre schues/and them that came

in/pe fozbade.

ndhen he thus spake buto them/the lawears a the pharises begato were bulpe about him/a to stop his mouth with many questions/layinge wayte for him/and sekynge to catche some thinge of his mouth/wherby they myght accuse him.

The leve of the Phariles. Ef him that required Chiff to deux de his enberitaunce betwene bis brother z him. The parable of the rych man. for earthly thing we ought to take no thought. Louetouines must be bespiled. Of the watching servaut. Lotende not with youre adversaries The.rij. Chapter.

abat.rvi. S there gadered to gether an unnumerable multitude at of people (in so moch that they trood one another) he be war.iii.c gan to laye buto his disciples: fyllt of all beware of the leven of the Pharifes/which is procrify. For ther is nothinge couered/ that wall not be bucouered: nether hyd that wall not be knowe. For what soeuer ye have spoken in darcknes/that same shalbe hearde in lyght. And & which ye have spoken in the eare even w secret places/Walbe preached even on the toppe of the houses.

Flage buto you my frendes: Be not afraged of the that kyll the body/

the body/and after that have no moare that they can do. But I will thewe you/whome ye thall feare. Feare him which after he hath kylled/hath power to cast into hell. ye I saye buto you/ him feare. Are not fyue sparowes bought for two farthynges: And yet not one of the is fozgotten of God. Also even the very heres of your eheades are nombled. Fearenot therfore: ye are moare of value then many sparowes.

Hape buto you: who soeuer confesseth me befoze men / euen Bat.r. d him thall the cone of mã confesse also before the aungels of God. And he that denyed me before me/halbe denyed before the aun gelgof God. And whosoever speaketh a worde agaynst the so= ne of man/it chalbe fozgeuen hym. But bnto him that blasphes

meth the holy good/it thall not be forgeven.

mohen they brynge you buto the Sy= mat.ru. e nagoges and buto the Rulers and offi mar, iq. cers/takeno thought how of what thins ge ye that answer or what ye that speake, for the holy gooft thall teache you in the same houre/what ye ought to saye.

+ One of the copany layde buto him: Master byd my brother devide the enhe ritauce with me. And he say de buto him Man/ who made me a judge or deuider Souer you. Wherfore he layd buto them/

take hede/and beware of couetouines. Hoz no manes lyfe ion= dethin the aboundance of the thinges which he possesseth. And he put forth a similitude buto them sayinge.

The grounde of a certayne ryche man brought forth frutes plenteoully / and he thought inhim selfe sayinge: what shall } do-because I have no roume wher to bestowe my frutes. And he sayde: This will Ido. I will destroyemy barnes and bylde Eccl.ri. e greater/and therm will I gather all my frutes/ amy goodes: and I will saye to my soule: Soule thou hast moch goodes lay= de bp in stooze for many yeares/take thyne ease: eate/dryncke/ and be mery. But God sayde buto him: Thou fole this nyaht wyll they fetche awaye thy soule agayne from the. Then who= le thall those thinges be which thou hast prouyded. So is it w him that gadereth ryches: and is not ryche in God.

and he spake

The Golpell

28bat.vi.c

And he spake buto his disciples: Therfore I save buto you: D Bial, ling Take no thought for your elyfe / what ye hall eate:nether for yourebody what ye mal put on. The lyfe is moare then meate/ a the body is moare then raymet. Confydze the raues/for they nether fowe/not repe/which nether have stooze house ner bar= ne/a yet God fedeth the. How moch are pe better the f foules

mohich of you with takenge thought can adde to his stature one cubit. If ye then be not able to do that thinge which is least why take ye thought for the remnaunt. Confydre the lylies/ how they growe. They laboure not/they spyn not: and pet I cape buto you / that Salomon in all his royalte / was not clos

thed lyke to one of these.

If the graffe which is to daye in the felde/A to mozowe thats be cast into the fornace/God so clothe: howe moche moare wyli he clothe you/o ye endued with lytell fayth. And are not what ye Maleate or what ye Mall drynke/nether clyme ye bp an hye: for all suche thinges the Hethen people of the worlde seke for. poure Father knoweth that pe have nede of luche thynges. moherfore seke re after the kyngdome of God/& all these thin-

ges halbe ministred buto you.

Feare not lytell floocke / for it is youre fathers pleasure / to E Mat.y.c. gene you a kyngdom. Sell ye that ye have / gene almes. And make you bagges/which were not olde/& treasure that fayleth not in heaue/where no thefe cometh/nether moth corrupteth. For where your treasure is/there will youre hertes be also.

> Let poure loynes be gerdde aboute/& youre lyghtes bennynge/æyeyoure selues lyke bnto me that wayte for their master/when he will returne from a weddynge: that assone as he cometh & knocketh/they may e open buto him. Happy are those ceruautes/which & Lorde whehe cometh/chalfonde wakinge. Merely I save but o you/he wil gyld de him selfe about / make them lyt doune to meate/& walke by/& minister buto them.

And pf he come in § lecode watche/ye pf he come in § thyed watche/a thall fynde them so/happy are those seruauntes.

This binderstonde/that yf the good mã of the house knewe what houre the thefe wolde come/he wolde fuerly watche: and not fuffer his house to be broken bp. 28e ye prepared therfore/ for the sone of man wyll come at an houre when ye thynke not.

Then Pe=

Then Peter sayde buto him: Master/ tellest thou this simi= litude buto bs/oz to all men- And the Lozde layde: If there be any faythful feruaunt & wyfe/whom his lozde thall make ruler ouerhis houspolde/ to gene them their duetie of meate at due season:happy is that servaunt/whom his master when he com= meth/hall fynde so doguge. Dfatrueth J sage bnto you: that Apo. xvs. he will make him ruler over all that he hath. But & yf the euyll Ceruaunt Chall Caye in his hert: ABy macter will deferre his com mynge / and thall begynne to impte the feruauntes / and may= Deng/ and to eate and dynke/ and to be droncken: the lorde of that servaunt wyll come in a daye/when he thynketh not/and at an houre whehe is not ware and will deup de him and will genehim his rewarde with the bubeleners.

The servaunt that knewe his masters wyll/ a prepared not him selfe/nether dyd accordynge to his will/ walbebe ten with many Arypes. Buthe that knewe not/ and yet dyd commytte thinges worthy of Arypes/Walbe beaten in feawe Arypes. For bnto whom moche is geue/ofhm halbe mache required. And to whom men moche compt/the moare of him will they are.

I am come to sende fyre on erth: and what is my despre, but Ö that it wer all redy kyndled. Not withstondinge I must be bas ptifed with a baptime: and howe am I payned tyll it be ended: 20 at.r. o Suppose ye that I am come to sende peace on erth - I tell you naye:but rather debate. For from hence forth ther halbe frue in one house deuided/thre agaynst two/stwo agaynst thre. The father halbe deuided agaynst & sone/a the sone agaynst the father. The mother agaynst the doughter / and the doughter as gaynst the mother. The mother elawe agaynst hyr doughtere lawe and the doughter elawe agaynst hyr mother elawe.

Then sayde he to g people: when ye sea cloude ryse out of the Bat. rvs. west/strayght waye ye saye: we shall have a shower/& so it is. And when yele & fouth wynde blow/ye laye: we hall have heet a it cometh to passe. ppocrites/ye can skyl of the fassion of yerth and of the three-but what is the cause/g recanot thell of this ty me-pe & why indge ye not of youre selves what is ryghte-

nohpl thou goest with thyne adversary to the ruler: as thou apat.v. o arte in the waye/ geue diligence that thou mayit be delyuered from him/least he bypnge the to the judge / A the indge delyner the to the

the to the iaylar/& the iaylar caste & in to preson. I tel the/thou departest not thence/tyll phane made good the bimost myte.

Of the Balileas and them of Siloe. The fygge tree that bare not frute. The woman that was bowed to gether is healed. The faboth is broken. The parable of mustard seed z leuen. Of bim that enquired whether ther shulde be many saued or no. Of them that shewed Christ that Werod layde wayte for him. Jerusalem kylleth the prophetes.

The.riy. Chapter. Her were present at the same season/that shewed him A I of the Galileans / whose bloude plate mengled with their owne facrifice. And Jelus answered a sayde buto them: Suppose ye that these Galileans were greater synners the all the other Galileans/because they suffred suche punyshment: I tell you nave/but except ye repent/ye thall all in lyke wyle pe= risthe. Dz those. rbiij. bpo which the toure in Sylve fell/Aslew them/thynke ye that they were lynners aboue all men & dwell in Jerusalem. I tell you nave. But excepte ye repent/ye al shal lyke wyfe perysshe.

H De put forth this limilitude: A certayne man had a fygge tree plated in his byneyarde/and he came & fought frute ther= on/and founde none. Then sayde he to the dresser of his byne= parde: Beholde/this thre yeare have Fcome a lought frute in this fygge tree/and fynde none: cut it doune: ndhy combleth it the grounde: And he answered and sayde buto him: Lozde let it alone this yeare also/tyll I dygge rounde aboute it/& donge it/to se whether it wyll beare frute: and yf it beare not then/af



And he taught in one of their lynago = 13 ges on y saboth dayes. And behold ther was a woman which had a spirit of infir= ther/and coulde not lyfte by her selfe at all. 119hen Jelus saweher / he called her to him/& sapde to her: woman thou art delinered from thy dyfeafe. And he layd his hodes on her/Fimmediatly the was made strapght and glorified God. And the ruler of p spnagoge answered with

indignació (because that Jesus had healed on the saboth daye) and layde and layde buto the people. Ther are like dayes in which men ought to worke: in them come and be healed / and not on the Saboth Daye.

Then answered him the Lorde: & sayd:ppocrite/doth not eache one of you on the laboth daye/lowle his ore of his alle fro the stall/a leade him to the water. And ought not this doughter of Abraham/whom Satan hath boude lo. rbin. yeares/be lowfed fro this bonde on the Saboth daye. And when he thus sapde/all his adversaries were ashamed/and all the people res iopsed on all the excellent dedes/that were done by him. F

Then sayde he: what is the kyngdo of God lyke-or where to thall I copare it. It is lyke a grayne of mustard seede/which aman toke a sowed in his garde: a it grewe a wered a greate tree/a the foules of the aper made nestes in the brauches of it.

And agayne he sayde: wher buto shall I lykë the kyngdome of God-it is lyke leue/which a woman toke/and hydde in thre wat.rusbutthels of floure/tyll all was thosow levended. And he went thozowall maner of cities and tounes teachynge/& iozneyinge towardes Jerusalem.

Then lande one buto him: Lorde/are ther featue that thal: 2004. vij. be faued. And he sayde buto them: Arque with youre selves to enter in at the strayte gate: for many I saye buto you/will se= ke to enter in/and thall not be able. When the good man of the mat. ru. o house is rylen by/and hath thet to the doze/ye shall beginne to stonde with out/& to knocke at the doze sayinge: Lozde/lozde open buto bs: and he chall andwer and laye buto you: I knowe pou not whence pe are. Then Mall ye begin to saye: We ha= ue eaten in thy presence and droncke/and thou hast taught in Doure Aretes. And he Mal laye: I tel you I knowe you not whece pe are: departe frome all pe workers of iniquite. There Chall be weppinge and gnachinge of teth/when pe chall se Abzaham a Maac & Jacob/& all the Prophetes in the kyngdom of God/ and poure selves thrust outeat dozes. And they shall come fro the eest a fro the weest/a fro the northe a fro the southe/a shall byt doune in the kyngdome of God. And behold there are last! which malbe fyzst: And ther are fyzst/which malbe last.

The same daye there came certayne of the Pharises & sayd wal.vi. butohim: Bet theout of the waye/& departe hence: for herode and, xxv.

prologic. Wellkyll the. And he layde but o them. Go pe and tel that fores and . rev. beholde/ I cast oute deuyls and heale the people to daye and to met.rico mozow: The thyzd daye Imake an ende. Deuertheles Imult walke to daye & to mozow/& the daye folowying: for it canot be that a prophet perithe any other where faue at Jerusalem.

D Jerusalem/Jerusalem/which kyllest prophetes/and sto= nest them that are sent to the: how often wolde I have gathe= red thy chyldze to gether / as the hen gathereth her nest under her wynges/but pe wolde not. Beholde/youre habitacion Hall be leeft buto you desolate. For I tell you / ye hall not se me bus tyll the tyme come that ye wall sage the sed is he that cometh in the name of the Lorde.

Teaft the poore rather then thy frendes. Afthem that wereby de den to the supper. The parable of the towie. Salt is good.

The.rivi. Chapter. Ad it chaunsed that he weut into & house of one of the achefe pharises to eate breed/on a saboth daye: and they watched him. And beholde ther was a man before hum/ which had the droply: And Jelus answered a spake buto the lawears and pharifes fayinge/is it lawfull to heale on the faboth dayer and they helde their peace. And he toke him & healed him/and let hun go: and answered them sayinge/which of you wal have an asse of an ore fallen into a pyt/& wyll not strayght wave pull hun out on the laboth dayer And they coulde not answere him agayne to that.

He put forth a limilitude to the gelles/when he marked how they preased to the hyest roumes and sayde buto them: when thou art bydden to a weddynge of any man/lyt not doune in g hpest roume/lest a moze honozable man then thou be bydden of him/and he that bade bothe him and the/come and saye to the/ geue this man roume/Athou then begynne with Chame to take the lowest roume. But rather when thou arte bydden/go a syt in § lowest roume / that whehe that bade the cometh/he maye. Pro. rrv. saye buto the: freudelyt bphyer. Then walt thou have worthip in the presence of them that syt at meate with the. For who so euer exalteth him selfe/shalbe brought lowe. And he that hum= bleth him selfe/shall be exalted.

The sayo he also to hun & had desyzed him to dyner: 4 119he 25 thou ma=

thou makelt a diner of a supper call not thy fredes/not thy bee material thren nether thy kynsmen or yet ryche neyghbours: lest they wooding bidde the agayne/Earecompence be made the. But when thou makest a feast/call the pooze / the maymed/the lame and the blynde/athoushalt be happy/for they canot recopence the. But thou halt be recompensed at the resurreccion of the uste men. mben one of them that late at meate also hearde b/he layde

buto him: happy is he that eateth breed in the kyngdome of C God. L Then sayde he to him. & A certayne man ordened a materia greate supper/abade many/a sent his servaut at supper tyme/ to saye to the p were bidde/come: for al thinges are now redy. And they all atoce begato make excuse. The fyll sayd buto hi: Thaueboughtaferme/& Imustnedes go & seit/Ipraye & has ne me excused. And another sayd: Thane bought fyue pooke of ore/FIgo to prove the/I praye & have meexcused. The thyrd fapd. I have maryed a wyfe and therfore I cannot come. And the servaunt went/and brought his master worde therof.

Then was the good man of the housse displeased and sayde to his servaut: Go out quickly into & stretes a quarters of the wat.r. or cite/& bringe in hydder & poore & the maymed & the halt & the blynde, And the servaunt sayd: lozde it is done as thou comaun dest and pet ther is roume. And the loade sayd to the servaunt: Go out into the hye wayes and hedges / ad compel them to co= me in/that my house maye be filled. For Flage buto you/that none of those men which were bidde/shal tast of my supper. F

Ther went a greate company with him/and he turned and sayde buto them: 4 If a man come to me/and hate not his fa= 20at. r.d ther and mother and wyfe and chyldze/æ brethre/and systers/ mozeouer a his owne lyfe/he canot be my disciple. And whoso = euer beare not his crosse/& come after me/canot be my disciple.

uphich of you disposed to bylde a toure/sytteth not downebe fore and counteth the cost / whether he have sufficient to per= formeit-lest after he hath lay de the foundation/ais not able to performe it/all that beholde it/beginne to mocke him sapinge: this man beganne to bylde/and was not able to make an ende. Di what kynge goeth to make batayle agaynst another kyng/ a sytteth not doune fyrst/a casteth in his mynde/whether he be able with ten thousande/to mete hun that cometh against him with

and.rvi.d

with.rx.thouland. De els whyl the other is yet a greate waye of he well lende emballeatours and delyze peace. So lyke wyse none of you that foelaketh not all that he hath can be my duciple.

Salt is good/but yf falt have lofte hyr faltnes/what shall be seasoned there with. It is nether good for the londe nor yet for the donge hyll/but men cast it oute at the dozes. He that hath eares to heare/let him heare.

The parable of the hundred thepe and ten grotes. Of the waltfull and ryotoule fone.

The.rb. Chapter. Hen resorted buto him all the Publicans and synners/ 2 for to heare him. And the Phariles and Scribes mur= mured layinge: He receased to his company lynners / a eateth with them. Then put he forth this similitude to them sayinge: What man of you haupnge an houndred thepe/yf he look one of them/doth not leve nynty and nyne in the wyldernes/ and Bat.rvii goo after that which is looft butyll he fyndehim. And when he hath foude him/he putteth him on his bulders with tope: And assone as he cometh home / he called to gether his louers and neyghbours / sayinge buto them: reiopse with me for I have founde my thepe which was looft. I save buto you / that lyke= wyse tope halbe in heaue ouer one synner that repenteth/moze then ouer nynty and nyne wife persons/ which nede no repens taunce. Ether what womahauing ten grotes/yf the looke one/ doth not lyght a candell/and twepe the house/and seke diliget= ly tyll the fynde it. And when the hath founde it the called her louers and her negghbours sayinge: Recorce with me / for 3 have founde the grote which I had looft. Lykewyle I save bu to you/ioyeis made in the presence of the aungels of God over one synner that repenteth.

yonger of them sayde to his sather: sather geue me my parte of the goodes that to me belongeth. And he deuyded but o them his substance. And not longe after/the yonger sone gadered all that he had together/and toke his somey into a sarre countre/and there he wasted his goodes with royetous lyuynge. And when he had spent all that he had / there arose a greate derth thoso w

thosow out all that same londe / and he began to lacke. And he wet and claue to a citelyn of that same countre/which sent him to his felde/to kepe his swyne. And he wold sayne have fylled his bely with the coddes that the swyne ate: A no magane him

Then he came to him selfe and sayde: how many hyred seruauntes at my fathers/hauebreed ynough/and Joye for honger. I wil aryse/and go to my father and wil saye but o him: sa
ther/I haue synned agaynst heuen and before the/and am no
moare worthy to be called thy sone/make me as one of thy hyred servauntes. And he arose a went to his father. And when
he was yet a greate waye of/his father sawehim and had compasson/and ran a fell on his necke and kissed him. And the sone
sayd but o him: sather/I have synned agaynst heue/and in thy
syst and am no moare worthy to be called thy sone. But his
sather sayde to his servauntes: bringe forth that best garment
and put it on him/and put a rynge on his honde/a showes on
his sete. And bringe hydder that satted caulse/a kyll him/alet
be eate and be mery: for this my sone was deed/and is alfue agayne/he was sole/ais now fouce. And they bega to be mery.

The elder brother was in the felde / and when he came and diewe nye to the house/he herde minstrelcy & daunsyinge/and called one of his feruantes/zared what those thinges meante. And he sayde buto him: thy brother is come and thy father had kylled the fatted caulfe/because he hath receased him safe and founde. And he was angry/x wolde not go in. Then came his father out and entreated him. He answered and sayde to his fa ther: Lo these many yeares have I done the service / nether brake at any tyme thy comaundmet/a pet gauest thou me ne= uer so moch as a kyd to make mery with my louers: but assone as this thy sone was come / which had devoured thy goodes with harlotes/thou half for his pleasure kylled & fatted caulfe. And he fayd buto him: Sone/thou wast ever with me/and all that I have is thyne: it was mete that we huld make mery & be glad: for this thy brother was deed/adisalyue agayne: and was loste/and is founde. F

The mythed steward. On tytle of the lawe shal not scape tyll al be fulfyls led. To deuozce is not lawfull. Of the ryche glotten z pooze Lazarus.

The. rvi. Chapter.

k üj. And

I Ad he sayd also buto his disciples. 4 There was a cer A tayine rych man/which had aftewarde/that was accus ted buto him that he had walted his goodes. And he called him and sayd buto him. How is it/that I heare this of the. Gene a compteg of thy stewardshippe: For thou may st beno lenger ste= warde. The stewarde sayd with in him selfe: what shall I dofor my master will take awaye fro me the stewardshippe. I can not dygge/& to begge I am alhamed. I wote what to do that when I am put oute of the seward suppe/ they maye recease

me into their houses.

Then called he all his masters detters/& sayd buto the fyst: how mothe owest thou buto my master - And he sapd an hon= 23 died tonnes of oyle. And he layde to him: take thy byll, and lyt Doune quickly/ wyte fyftie. Then sayde he to another: what owell thou. And he layde: an hondred quarters of wheate. He sayd to him: Take thy byll/a wzyte foure scooze. And the lozde comended the brink kewarde because he had done wykly. Foz the chylogen of this worlde are in their kynde / wyfer then the chyldzen oflyght. And I save also buto you:make you frendes of the wycked mammon/that when ye thall departe/they may receaue you into euerlastynge habitacions.

He that is faythfull in that which is lefte/ & same is fayth= C full in moche. And he that is bufaythfull in the least: is bufayth= Mat.vi. till also in mothe. So then yf ye have not bene faythfull in the wycked mammon-who wyll beleve you in that which is true-And pf ye have not bene faythfull in another mannes bulynes: who wall gene you youre owne. Do fernaunt can ferue. i.masters/ for other he shall hate the one/and love the other: or els he wall lene to the one and despyle the other. ye can not serve

God and mammen.

All these thinges herde the Pharyses also which were coues Mat.r(,b teous and they mocked him. And he sayde buto them: ye are they which iustifye youre selves before men: but God knoweth pourehertes. For that which is hyghlie esterned amonge men/ is abhominable in the syght of God. F

The lawe and the Prophetes raygned butyll the tyme of John: and sence that tyme the kyngdome of God is preached!

and enery man Arqueth to go in.

Somer

Soner Wall heaven and earth perishe/then one tytle of the Mat.v.c. laws wall periffe. Who so ever forsaketh his wyfe a maryeth wat.v.c. an other/breaketh matrimony. And every mā which marieth war. r.b her pisdeuogled from her husvande/comitteth aduoutry also.

Therwas acertagn ryche mā/which i. col.vii.

was clothed in purple and fyne byste/& fared deliciouslye enery daye. And ther was a certayne begger named Lazarus which laye at his gate ful of foozes/defy rynge to be refresched with the cromes which fel fro the ryche manes borde. De which felfrő the ryche manes borde. De uerthelesse/the dogges came and lycked his soozes. And it fortuned that the begs gerdyed/a was caryed by the aungelies into Abrahams bosome. The tyche man

also dyed/and was buryed.

And beinge in hell in tomentes/helyfte by his eyes a fawe Abraham a farre of/and Lazarus in his bosome/and herryed and layde: father Abraham/have mercy on me/and lende Las zarus that he may dyppe the typpe of his fynger in water/and cole my tonge/for Jam tourmented in this flame. But Abra= ham layd buto him: Sone/remebre that thou in thy lyfe tyme receased thy pleasure / and contrary wyse Lazarus payne. Powtherforeis he comforted / thou art puny shed. Beyond all this/bytwene you and by ther is a greate space set / so that they which wolde go from hence to you can not mether maye comefrom thence to bs.

Then he layde: I praye the therfore father/lende him to my fathers house. For I have frue brethre: for to warne them lest they also come into the place of tourmet. Abraham sayde buto him: they have Adoles and the prophetes: let them heare the. And he layd:nage father Abraham/but yf one came buto them: frothe deed/they wolde repet. He sayd but o him: yf they heare not Adoles and the prophetes/nether wyl they beleue, though one rose from deeth agayne.

the what farth mare bo. Of the ten lepers. The pharifes ared of Christ when the kyngdome of Bod shulde come.

The.rby. Chapter.

itt; Then The Gospell

mat.evill.



Hen laydhe to g disciples/it can= A I not be avoided but that offences wyll come. Peuerthelesse wo be to hun thozow whom they come. It were bet= ter for him that amplitone were hanged aboutehis necke/ and that he were cafte into the see/then & he wilde offende one ues. pf thy brother trespas agaynst the/ rebuke him: a yf he repent/forgeue him. of this lytelous. Take hede to youre sel= and though he synne agaynst the seven

tymes in a daye/& seven tymes in a daye tourne agayne to the sayingent repenteth me/forgenehum.

And the Apostles sayde buto the Lorde: increase our fayth. And the Lorde layde: yf ye had fayth lyke a grayne of mustard fede/and fould lave buto this fycamine tree/plucke thy felfe bo by the rotes/and plant thy selfe in the see: he wulde obey you.

moho is it of you yf he had a servaunte plowynge or fedynge catell that wolde laye buto him when he were come frome the felde: Go quickly adlyt doune to meate: and wolde not rather sape to him/dresse wher with I may sup/and gyrde by thy selfe and ferue me/tyll I have eaten and dronken: and afterwarde/ eate thou/and dipnke thou. Doeth he thanke that leruaut be= cause he dyd that which was comauded buto him. I trownot. So lyke wyse ye/when ye have done all those thynges whiche are comaunded you: saye/we are bupzofitable servauntes. We have done that which was oure duety to do.

And it chaunsed as he went to Jerusalem/that he passed of thozowe Samaria & Galile. And as he entred into a certapne toune/there met him ten men that were lepers. Which stode a farre of and put forth their boyces and layd: Jelu master/haue mercy on bg. 119 hen he sawe them/he sayde buto them: Go and thewe your selves to the prestes. And it chaunsed as they went they were clensed. And one of them/when he sawe that he was clensed/turned backe agayne/a with aloud boyce prayled God and fell doune on his face at his fete/ a gaue him thankes. And the same was a samaritane. And Jesus answered a sayde are ther not ten clensed. But where are those nyne. Ther are not

founde

founde that retourned agapne / to gene God prayle lane only this straunger. And he sayd buto him: aryse/and go thy waye/ thy fayth hath made the whole. L

4 mhehe was demanded of the phari ies, whe the kyngdoof God Buld come: heanlwered the a layde: The kyngdo of Eod cometh not with waytinge for. De ther hall me laye: Lo here lo there. for beholde/the kyngdo of God is w in you.

And he layde buto the disciples: The dayes will come/when ye hall delyze to se one daye of the sone of ma/and ye shall not se it. And they shall saye to you. Se here/Se there. To not after the/nox fo-

lowe them / for as the lyghtenynge that apereth out of the one parte of the heaven/a Myneth unto the other parte of heaven: So thall y some of man be in his dayes. But fyll must he suffre

many thynges/and be refused of this nacion. Asit happened in the tyme of Noe: So Walit be in the tyme mat. rring of the some of man. They ate they dranke they maryed wynes Ben. vin. and were marged even buto that same dage & Poe went into the arke: and the floud cam and destroyed them all. Lyke wyse Bene. rix also/as it chaused in the dayes of Lot. They ate/they drancke/ they bought/they folde/they planted/they bylte. And even the same daye that Lot went out of 30 dom it rayned fyze & bzym= Stone from heaven and destroyed them all. After these ensant= ples/Mall it be in the daye when the sone of man Mall appere.

At that days he that is on the house toppe/a his stuffe in the housse:let him not come donne to take it out. And lyke wyse let not him that is in the feldes/turne backe agayn to & he lefte be= hind. Remeber Lottes wyfe. Whosoever will go about to save hislyfe/thall lose it/a whosoever thall lose his lyfe/thall save it.

I tell you in that nyght/ther Walbe two mone beed/the one Mat.r.c. Mall be receased & the other Mall be forsaken: Two Mall be also soberied. a grindynge together: the one thall be receased and the other mat.rxiif forlaken. And they anlwered and layd to him: where Lorde-And he land buto them: wher so ever the body shall be thyther wyll the egles resorte.

The. rbij.

The Gospell

Distance and cease not. Of the wycked indge. Of the pharise and the publican. To chyldren belongeth the kyngdome of God. Of the ryche man that came to Livist. Of him that was blynde.

The.rviy. Chapter.

Et. eriii Ad he put fortha limilitude buto the/signifyinge that A men ought alwayes to praye and not to wery/laying: Ther was a Judge macertayne cite/which feared not god nether regarded man. And there was a certagne wedowe in the came cyte/which came buto him cayinge: auenge me of myne adversary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God / noz care for man/ pet because this wedowe troubleth me/ I woll avenge her lest at the laste the come and hagge on me.

And the Lorde sayde/heare what the burightewes Judge capeth, And Chall not God advenge his electe/which crye daye and nyght buto him / ye though he deferre theme. I tell you he well avenge them and that quickly. F

Deuerthelesse/when the sone of macometh/suppose pe that

he Mallfynde fayth on the earth.



4 And he put forth this limilitude bur 18. to certagne which truited in them ceines that they were perfecte/ a despited other Two me wet by into the teple to praye: the one a Phartie & the other a Publica. The Pharife stode a prayed thus with him selfe. God I thanke the & Jam not as other menare/ertoilioners/bniulte/ advoutrers/oras this Publican. I faste twosse in g weke. I gene tythe of althat Jpossesse. And the Publicastode afarre

of/aid wolde not lyfte by hiseyes to heaue/but imote his breft capinge/God be mercyfull to me a cymer. I tell you/this man departed home to his house instifyed moare then the other. mat. prin. For enery mathate palteth him selfe/shalbe brought lowe. And

he that humbleth him selfe, Walbe exalted. F

They brought buto him also babes / that he shulde touche them. 119hehis disciples sawe that/they rebuked the. But Tes fus called them buto him/and layde: Suffre chyldren to come buto me/and forbidde them not. For of soche is the kyngdome of God of God. Aerely I sage buto you: who soever receaveth not the Mar. r. c.

kyngdom of God as a chylde: he Chall not enter therin,

And a certagne ruler ared him layinge: good malter/what ought I to do/to obtayne eternall lyfe. Jelus layde bnto him: mphy callest thou me good. No man is good/saue God onlye. Thou knowell the comaundemêtes: Thou walt not compt ad= Erod. Fr. noutry/thou halt not kyll/thou halt not deale/thou halt not beare falle witnes: Honour thy father and thy mother. And be sayde: all these have I kept fro my youth. When Jesus hearde that / he sayde buto him: yet lackest thou one thyinge. Sell all that thou hall/ and distribute it buto the pooze/ and thou walt have treature in heaven / and come / and folowe me, when he herde that/he was heuy: for he was very tyche.

mhen Jelus sawe hun mozne/he sayd: with what difficulte Wall they which have ryches enter into the kyngdome of God: it is easyer for a camell to goo thore toe anedles eye then for a ryche man to enter into the kyngdom of God. Then fayd they that hearde that. And who wall then be faued. And he fayde. Thinges which are unpossible with me/are possible with God.

Then Peter layde: Lo we have lefte all/& have followed the And he sayde buto them: Terely I saye buto you there is no man that leaveth house other father and mother other bres thren/or wyfe/or chyldren/for the kyngdome of Goddes lake/ which same thall not receave moche moare in this worlde/and in the worlde to come lyfe euerlastynge.

De toke buto him twelue/and sayde mat. rr. o



D

bnto them. Beholde we go bp to Jeru= salem and all halbe fulfylled that are wrytten by the Prophetes of the sone of man. Hegialbe delyuered unto the Gens tyls/and halbe mocked/and halbe del= pytfully entreated / ad thalbe spetted on: and when they have scourged him/ they will put him to deeth / A the thylde dage he thall aryse agayne. But they bnder= Gode none of these thynges. And thys

Cayinge was hyd from them, And they perceaned not the thinges which were spoken.

And it came

And it came to passe as he was come nye buto Dierico/a cermat. rr.o tapne blynde man sate by the way syde begginge. And whehe War.r.g hearde the people passe by the ared what it meant. And they layde buto him/that Jelus of Nazareth passed by. And he cry= ed fayinge: Jesus the some of David / have thou mercy on me. And they which went before rebuked him/f he chuld holde his peace. But he cryed so moch the moare/thou sone of David ha= he mercy on me. And Jesus stodestyll/& comaunded him to be brought buto him. And when he was come neare/he ared him sayinge: What wilt thoug Joo buto the-And he sayd: Lorde that I maye receave my syght. Jesus sayde buto hun: receave thy syght: thy fayth had saued the. And immediatly he sawe! and folowed him/prayling God. And al the people/when they faweit/gauelaude to God. F

TOf zacheus the publican. Of the ten servauntes to whom the talentes are geven. Of the colte that Christ sent for. Jesus bewayled: Verusalem. Jesus cast out the byers and sellers in the temple.

The.rip. Chapter. 4 Ad he entred in a went thosow Hierico. And beholde x ther was a man named 3acheus/which was a ruler a= monge the Publicans/ was ryche also. And he made meanes. to se Jesus/what he shuld be: A could enot for the preace/becau= se he was of alowe stature. Wherfore he ran before ascended bpinto a wylde fygge tree/to se him: for he thuld come & waye. And whe Jesus came to the place / he loked bp/and sawe him/ A sayd buto him: 3ache/attonce come doune/for to daye I must abyde at thy house. And he came downe hastely e and receaved him ioyfully. And whethey sawe that they algrudged saying: He is gone in to tary with a man that is a synner.

And sachestodeforth & sayd buto the Lorde: beholde Lorde 13 the haulfe of iny goodes I gene to the pooze/Ayf I have done any man wronge / I wyll restore him fower folde. And Jesus sayde to him: this daye is healthe come buto this house/for as: moche as it also is become the chylde of Abzaham. For the sone of man is come to seke a to save that which was looste.

As they hearde these thinges/he added therto asmilitude/ mat. rviil mar, rr.d because he was nye to Hierusalem/& because also they thought that the kyngdome of God thuld thortely appere. He sayd ther foze: La acertagne noble man/went into a farre countre/to re= ceaue him:

ceaue him à kyngdom/and then to come agayne. And he called his ten seruauntes/a delpuered them ten pounde saying buto them:bye and sell tyll I come. But his cytesens hated him/and Cent mellengers after him layinge: we wyll not have this man

to raygne ouer bs.

And it came to palle/bohen he was come agayne and had receaued his kyngdome/hecomaunded these servautes to be cal= led to him (to whom he gaue his money) to wyt what every ma had done. Then came the fyist saying: Lozde thy pounde hath encreased ten pounde. And he sayde buto him: Well good ser= uaunt/because thou wast faythfull in a very lytell thinge/take thou auctorite oner ten cities. And the other cam laying: Lord thy pounde hath encreased fyue poude. And to & same he sayd/ and be thou also ruler over fyue cyties.

And the thyrde came and layde: Lorde/behold here thy pounde/which I have bepte in a napkyn/foz I feared the/because thouart a stragt man/thou takest bp & thou lay dest not doune/ and repell that thou dyddelf not lowe. And he layd buto him. Of thyne owne mouth/indge I the thou euil servaut. Knewest thou that I am a strayt ma takyng bp that I laydenot doune/ and reppnge that I dyd not sowe. Wherfore then gauest not thou my money into the banke that at my comynge I myght

have required myne owne with bauntage:

And he sayd to them that stode by: take frohim that pounde and gene it him that hath ten poude. And they sayde butohim: Lozde he hath ten pounde. I save buto you that buto all them mat. xviii that haue/it thalbe geuen: from him that hath not/euen that mar. hij.e he hath Chalbe taken from him. Adozeouer those myne enemys which wolde not that I childe raygne over them/bypage hy= ther/and are them before me. And whehe had thus spoken he proceded forth before/ascendynge by to Jerusalem. F

And it fortuned/when he was come nye to Bethphage and Bethany/belydes mounte Dlinete/helent two of his disciples caping. Go pe into the toune which is overagaynst you. In the which assone as ye are come/ye shall fynde a colte tyed wheron pet neuer man sate. Lowse him and bisnge him hyther. And pf mat. xxi. a any man are you/why that ye lowfe him: thus fave buto him/ the Lorde hath nede of him,

They that

The Golpell

Job.x4b

They that were sent/wet their wave and founde even as he had layde buto them. And as they were a loosynge the coolte/the owners layde buto the: why lowse ye the colter and they sayde: for the Lozde hath nede of him. And they brought hym to Jefus. And they cafte their raymet on the colte/and let Jelus theron. And as he went they spredde their clothes in the waye.

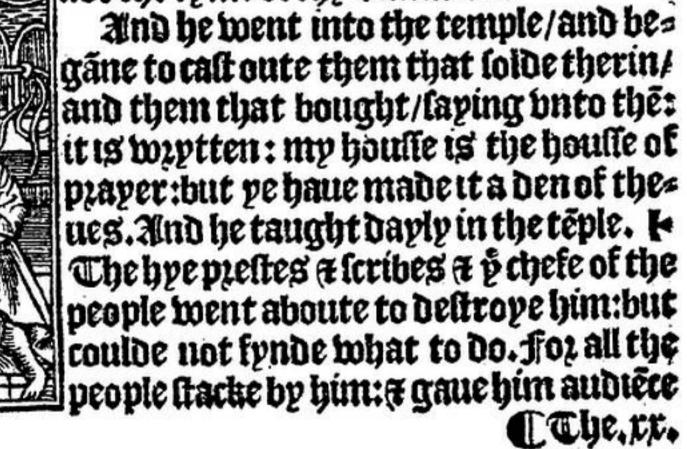
And when he was now come/where F he thuld go doune fro the mounte olivete/the whole multitude of the disciples began to rejoyce/A to lawde God with a lowde boyce/foz all the myzacles that they had sene sayinge: blessed be the kynge & cometh in the name of the Lorde: peace in heaven/ and glozy in the hyelt. And some of the Pharises of the compas ny layd buto him: Master rebuke thy disciples. He answered/ and sayd buto them: I tell you/yf these shuld holde their peace: the stones woldecrye.

And when he was come neare/he behelde the cytic/and G wept on it sayinge: yf thou haddest knowe those thinges which mat.rrilli belonge buto thy peace / even at this thy tyme. But now are mar.rilla they hydde fro thyne eyes. For the dayes wall come byon the/ that thy enemyes chalcacte a bancke aboute the / a compacte the rounde/and kepe the in on every lyde/and make the even with the grounde/with thy chyldre which are in the. And they wall not leve in the one stone boon an other / because thou knowest

not the tyme of thy bilitacion.

mat.rri.b

Efa.lvj.



Most be elders that enquyzed of Christ by what power he by d those thinges. The parable of the vyneyarde. The question of tribute. Of the Saduces that denyeth the refurreccion. The question of Christ agaynst the Pharyles.

The.rr. Chapter.



Mdit foztuned in one of those da Mat. res. yes/ashe taught the people in § temple and preached the Gospel: the hye Pleased and the Scribes came with the elders & spake buto him saying: Tell bs by what auctorite doest thou these thin= ges. Ether who is he that gave the this auctorite: He answered and sayde buto them: Jallo will are you a question, and answer me. The baptyme of Jhon was it froheue oz of men. and they thought

with in them celues cayinge: yf we thall caye frome heaven: he well save / why then beleved ye him not - But and yf we hall Cape of men/all the people wyll Cone vs. for they be per Cuaded that John is a prophete. And they answered that they coulde not tell whence it was. And Jelus layde buto them: nether tel Jyou by what auctorite Joo these thinges.

Then beganne he to put forth to the people this symilitude. Mar. ru. Acertagne man planted a byneparde/Alet it forth to fermers Bier, i.o and went him selfe into a straunge countre for a greate season. And when the tyme was come he sent a servaut to his tenaun tes that they Hulde geue hum of the frutes of the byneparde. And the tenauntes dyd bet him / and sent him awaye empty. And agayne he sent yet another sernaunt. And they dyd bete him/and foule entreated him also/and sent him awage empty. Adoreover/he fent the thyrde to/and him they wounded/ and cast out. Then sayde the loade of the byneyarde: what shall I do . I wyll sende my deare sone / him peraduenture they wyll reuerence/when they se hun.

But when the fermers lawe him/they thought in them sels ues layinge: this is the hepre/come let bskyll him/that the inheritaunce maye be oures. And they caste him oute of the by= negarde/and kylled him. Powe what thall the lozde of the by= negarde do buto them. He will come a destroye these fermers/

and will

and will let oute his byneyarde to other. When they hearde that/they layde: God forbyd.

pla.exivij

And he behelde them and sayde: what meaneth this then D actifile, that is wrytten: The stone that the bylders refused & same is 1.16e. 11.a made the heed corner stone. Whosoever stomble at & stone shal be broken: but on whosever it fall boon/it will grynde him to powder. And the hye prestes a the scribes the same houre went about to lave hodes on hun/but they feared & people. For they perceaued that he had spoken this smilitude agapnst them.

And they watched hum/& sent forth spies/bohich shuld fayne mat. rrij. mar.rij.b them selves perfecte/to take hun in his wordes/and to delyver him buto the power and auctorite of the debite. And they ared him layinge: Adalter/we knowe that thou layelt and teachelf right/nether confyderest thou any mannes degre/but teachest the way of God truly. Is it lauful for by to gene Celar tribute or no. He perceaued their craftynes, and fayd buto them: why Rozmib tempt pe me. Shewe me a peny. Whose ymage & superscripcion hathit. They answered and sayde: Cesars. And he sayde buto them: Geue then buto Cesar/that which belongeth buto Celar: a to God & which pertayneth to God. And they coulde not reprove his fayinge before the people. But they maruayled

mat. rrtj. Zibar. rij.

Den.rry.



at his answer/and helde their peace.

duces which denye that there is any re-furreccion. And they ared him fayinge: Then cam to him certagne of the Sa F Master/Moles wrote buto by / yfany manes brother dye hauinge a wyfe/and the same dye without issue: that then his N brother hulde take his wyfe/a rayle bp Is seed but o his brother. Ther were seuen brethren / A the fyrst toke a wyfe/A dyed without chyldren. And the seconde toke the wyfe/ad he dyed chyldlesse. And the

thyzde toke her and in lyke boyle the relydue of the leuen and left no chyldren behynde them/and dyed. Last of all the woma dyed also. Powe at the resurrection whose wyfe of them thall the be-for seven had her to wyfe.

Jelus answered and sayde buto them. The chyldren of this moride woulde mary boyues, and are maried / but they which walbe made worthy to eniope & worlde athe refurrecció from deeth/ nether mary wonces nether are maried / noz yet can dye any moare. For they are equall buto & angels: are cones of God/ in as moche as they are the chyldren of the redirreccion. And that the deed thall ryle agayne/even Moles lignified belydes the bulthe/when he layd: the Lorde God of Abraham/and the Ero. 111.6 God of Maac/and the God of Jacob. For he is not the God of the deed/but of them which live. For all live in him. Then cer= tayne of the Phariles and wered and layde: Malter thou half well capde. And after that durst they not are him any questionat all.

Then layde he buto them: how laye they that Chailtis Da= 20at. rrq uids sone. And Dauid him selfe sayth in the boke of the Psal- mar. rs. o meg: The Lord layde buto my Lorde/lyt on my right honde/ Plal.cir. tyl I make thyne enemys thy fote stole. Semge Dauid calleth him Lorde: how is he then his sone.

Then in the audience of the people/he layde buto his discis mat. rring ples: beware of the Scribes / which delyze to go in longe do. thinge: and loue gretinges in the markets/and the hyelf leates in the spnagoges and these roumes at feastes/which devoure widdowes houses / a that buder a coloure of longe prayinge: the same Gall receaue greater damnacion.

Of the poore wedowe that offered two mytes. of the destruction of the temple. Beins sheweth before the tokens that shall come afore the destruction of Berusalem. The signes. Eyatche cos tinually and praye.

The.rri. Chapter. She behelde he sawe the ryche men how they cast in mat. rk. a their offeringes into the treatury. And he sawe also a certaph poore widdowe/which cast in thither two mites. And he lay de: of a trueth I lay but o you this pooze wyddowe hath put in moare then they al. For they alhaue of their superflupte mat.xxuu added buto the offering of God: but the of her penurphath cast mar. riu. in all the Substaunce that the had.

As some spake of the temple / how it was garnished with goodly stones and iewels/he sayde: The dayes will come/whe of these thinges which pe se/shall not be lefte stone byon stone/ that Chall not be throwen downe. And they ared him cayinge: Matter

Matter when thall these thinges be and what signe will there

be/when suche thinges shall come to passe.

And he layde: take hede that ye be not deceaued. Formany B will come in my name fayinge: Jam he/and the tyme draweth neare. Folowe penot them therfore. But whe ye heare of war= re and diffencion/be not afrayed. For these thrnges muste frast come: but the ende foloweth not by and by. Then layd he buto them. Pacion hall ryle agaynst nacion/ad kyngdome agaynst kyngdome/and greate erthquakes Walbe in all quarters/and honger/and pestilence/and fearful thinges. And greate signes Mall there be from heaven.

But before all these, they shall laye their hondes on you, and perfecute you/deliverynge you bp to the Synagoges and into preson/and bringe you before kynges and rulers for my names take. And this hall chaunce you for a testimoniall. Let it sticke therfore faste in your ehertes/not once to study before/what ye mail answere: for I will gene you a mouth & wyldome, where agaynst/all youre aduersaries shall not be able to speake noz res tpit. yee and ye halbe betrayed of youre fathers and mothers/. and of poure brethren/and kynimen/and louers/ & some of you Hall they put to deeth. And hated thall ye be of all men for my names sake: yet ther chall not one here of your heedes perushe.

Mith youre pacience possesse youre soules.

And when ye le Jerusalem beseged with an hoste then bus C derstonde that the desolacion of the same is nye. Then let them which are in Jewzy flye to the moutagnes. And let the which are in the middes of it departe oute. And let not them that are mat. rritti in other countreis/enter ther in. for these be the dayes of venmar. ritt.
Wafi. u. geaunce/to fulfill all that are writte. But wo be to them that be with chylde/A to them that geue lucke in those dayes: for ther malbe greate trouble in the londe/& weath over all this people. And they hall fall on the edge of the swearde/Ahalbe leed cap= tive into all nacions. And Jerusalem Walbe troden binder fote of the gentyls/butyll the tyme of the gentyls befulfylled.

mat.rrffff abar. zu

4 And ther walbe signes in the sonne/and in the mone/and D elai. rin.b in the starres: and in the erth the people shalbe in soche perples Boeling rite/that they wall not tell which waye to tourne them selves. The see and the waters thall rooze / and mennes hertes thall farie



ifayle them for feare and for lokinge after those thynges which shall come on the erth. For the powers of heaven shall mosue. And then shall they se the sone of man come in a clowde with power ad greate glozy. Whe these thinges begunne to come to passe: then loke bp/Alyste bp youre heddes for youre redemption draweth nye.

And he thewed them a similities

holde the fygge tree/and all other trees/

when they wuteforth their buddes / ye se and knowe of youre owne selves that sommer is then nye at honde. So lyke wyse pe (when ye le thele thinges come to palle) bnderliode/that the kyngdome of God is nye. Uerely I saye buto you: this genera cion thall not passe/tyll all be fulfylled. Heaue and erth thal pas-

fe:but my wordes wall not passe. F

4 Take hede to youre selves / lest youre hertes be overcos me with furfetting and dronkennes and cares of this worlde: and that/that daye come on you bnwares. For as a mare wall it come on all the that ut on the face of the erthe. Watche thera fore continually and praye/that ye maye obtaine grace to Ape all this that thall come and that ye maye stonde before the sone ofman. F

In the daye tyme / he taught in the temple/and at nyght/ he went out/and had abydinge in the mount olivete. And all the people came in the moznynge to hun in the temple / for to

hearehun.

(Christis betrayed of Budas. Ef the esterlambe. The institucto of the Gacrament. Of the ftryfe betwene the Apostles which of them shulde be the chefest. Bow Chist was troubled in the flest be. Baichas eare was Itryken of. Befus was led vnto the chefe prefte.

The.rry.Chapter. 4 Defeast of tweete breed drue nye which is called efter/& mat. revi. the hye Prestes and Scribes sought how to kyll him/ mar.rim. but they feared the people. Then entred Sataninto Judas/ mat, prys whole ly name was Mcariot (which was of the nomble of the twelve) and he went his wave and communed with the hye prestes and officers how he might betrave him to them.

and

And they were glad: and promised to geue him money. And he consented / and sought opostumite to betraye him buto them/ when the people were awaye.

mat.ervf. mar.plij.

Then came the daye of tweete breed / when of necessite the es sterlambe must be offered. And he sent Beter and John laying: goo and prepare by the electambe, that we maye eate, They Capde to him: 119 here wilt thou/that we prepare. And he capde buto them. Beholde when ye be entred into the cyte/ther wall a man mete you bearynge a pitcher of water / him folowe into the house that he entreth in/ and saye buto the good ma of the houlle. The master sapeth bnto the: where is the gest chamber where I wall eate myne esteriambe with my disciples. And he that thew you a greate parloure paued. There make redy. And they went and founde as he had sayde buto them , and made redy the esteriambe.

And whe the houre was come he late doune and the twelue mat.rrvi. Apostles with him. And he sayde buto them: I have inwardly mar rini. despred to eate this esterlambe with you before that I suffre. For I laye buto you/hence forth I wyll not eate of it any more butyll it be fulfylled in the kyngdom of God. And he toke & cup and gave thankes/and layde. Take this/and deupde it among you. For I saye but o you: I woll not drynke of the frute of the

byne/bntyll the kyngdome of God be come.

And he toke breed/gaue thankes/and gaue to them/laying: This is my body which is geue for you. This do in the remembraunce of me. Lykewyle also, when they had supped, he toke the cup sayinge: This cup is the newe testament in my bloude, which Chall for you be seedde.

mat.revi. mar.Elli.

pet beholde/the honde of him that betrayeth me/is with me sob ruic on the table. And the sone of mangoeth as it is apoputed: But wiai.ri.c wo be to that man by whom he is betraped. And they began to enquire amonge them selves/whiche of them it shulde be/that bulde do that.

20 at EED Ziear. t.f.

4 And there was a Arpfe amonge them / whiche of them C shulde be taken for the greatest. And he sayde buto them: the kunges of the Gentylsrapgne ouer them/and they that beare rule over them/are called gracious lozdes. But pe hall not be lo: But he that is greatest amonge you/hall be as the yongest: and he

æhe that is chefe/halbe as the minister. Foz whether is greater/he that litteth at meate:02 he that lerueth. Is not he that litteth at meate. And Jamamöge you/as he that ministreth. pe are they which have bidden with me in my teptacions. And I apoynt buto you a kyngdom/as my father hath appoynted to me: that ye maye eate and dypncke at my table in my kyng= dome/Aut on leates/Aiudge the twelue tribes of Acrael. F

And the Lozde layde: Simon/Simo beholde/ Satan hath destred you/to lifte you/as it were wheate:but I have played for the/that thy fayth fayle not. And when thou arte conuer= ted/strengthe thy brethren. And he sayde butohim. Lorde I mat. rrvs. am redy to go with the into preson / % to deeth. And he sayde: I tell the Peter/the cocke thall not crowe this daye/tyll thou

have theyle denyed that thou knewell me.

And he layde buto them: when I sent you without wallet and scrippe a choes: lacked ye any thinge-And they sayd/no. And he say de to them: but now he that hath a wallet let him ta= ke it bp/Alykewyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I sape but o you that yet that which is waytten/must be performed in me:euen with the Es. 11111. wycked was he nombred. For those thynges which are wrytten of me/haue an ende. And they sayde: Lozde/beholde here are two (weardes. And he sayde buto them: it is ynough.

And he came out/and went as he was wonte/to mounte oli mat. rrvf. nete. And the disciples folowed him. And when he came to the mar. ring.

place/he sayde to them:praye/lest ye fall into temptacion.

And he gate him selfe from them/about a stones cast/&kne> led doune/& prayed/sayinge:father yf thou wilt/ withdrawe this cup fro me. Deuerthelesse/not my wil/but thyne befulfyl= led. And ther appered an angell buto him from heaven/confoz= tungehim. And he was in an agonye/æprayed somwhat löger. And his (weate was lyke droppes of bloud/trickling downe to the grounde. And he role upfrom prayer and came to his disci ples/and founde them slepinge for forowe/& sayde buto them: mohy Clepe ye-Ryle and praye/lest ye fall into temptacion.

mbyllhe yet spake:beholde/ther came a company / and he that was called Judas one of the twelve went before them / E preased nye buto Jesus to kyssehim. And Jesus sayd butohim

Judas/

Audas/betrayest thou the sone of ma with a kyste. When they which were about him sawe what wold folow, they sayd buto hun. Lorde chall we smyte with swearde- And one of the smot a servaunt of the hyest preste of all/and smote of his right eare. And Jelus answered a layde: Soffre pe thus farre forth, And he touched his eare/and healed him.

mat.rrvi. mar.riff.

Then Jelus layde buto the hye prestes & rulers of the tem- f tob.xviii. ple and the elders which were come to him. Be pe come out/as buto a thefe with sweardes a staues. when I was dayly with you in the teple/ye stretched not forth hondes agayns me. But this is eve your bery houre/and the power of darcknes. Then toke they him/and ledde him/& brought him to the hye prestes house. And Peter folowed a farre of.

mat.rrvi. mar.zitil.

nohen they had kyndled a fyre in the myddes of the palys/& tob. rvin. were let doune together/Peter allo late doune amonge them. And one of the whences behelde him as he late by the free/and fet good eyelyght on him & layd: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/an other sawehim and sayde: thou arte also of them. And Peter layderman Jam not. And about the space of an houre after/an other affirmed laying: berely even this fes lowe was with him/foz he is of Galile/and Peter layd: man I wote not what thou sayest. And immediatly why! he yet spake the cocke crewe. And the Lorde tourned backe and loked byon Peter. And Peter remembred the wordes of the Lorde/how he sayde buto hum/befoze the cocke crowe/thou walt denye me thiple. And Deter went out/and wepte bytterly.

And the men that stode about Jesus/mocked him/&smote & him/and blyndfolded him/& Imote his face. And ared him lay= inge:arede who it is that smote the. And many other thinges despytfully sayde they agaynst him.

matervij ABar. EV.

And assone as it was daye the elders of the people & the hye sob. rviii. prestes a scribes came to gether/and leddehim into their coun= sell sayinge: art thou very Christ-tell vs. And he sayd unto the pf I hall tell you/ye wyll not beleve. And yf also Jare you/ye will not answere me og let me go. Herafter hall the sone of mã lyt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sone of God. He sayde to them: ye saye that I am

that Jam. Then sayd they: what nede we any further wyt= nes-we oure selves have herde of his owne mouth.

Wie was led to Pylate. ibe was mocked of iberode. Poplate and Werode were made fredes. Simon of Strone was compeled to berethe croffe. Of the women that bewayled Jesus. The maner of his tormetes z deeth. Wis body was begged z layde in a lepulchie.

The.rxiii.Chapter.

And the whole multitude of them arole/and ledde him buto Pplate. And they beganne to accuse him sayinge: ma.xxvij. We have founde this sclowe peruertynge the people/a fozbyd= dynas to paye tribute to Celar: saying/g he is Christ a kynge. And Pplate apposed him sayinge: art thou the kynge of the Jewes- He answered him and sayde: thou sayest it. Then sayd Pplate to the hye prestes and to the people: Ifynde no faute in this ma. And they were the more fearce laying. He moueth the people/teachynge thozowout Jewry/and beganne at Galile/ even to this place.

Mine Pylatehearde mencion of Balile he ared whether the mawere of Galile. And assone as he knewe that he was of Hes rodes jurificcion he sent him to Herode/which was also at Je rulalem in those dayes: And when Herode saw Jesus/he was ercedyingly glad. For he was delyrous to le him of a loge leason because he had hearde many thynges of him/a trusted to have fene some miracle done by him. Then questeoned he with him of many thynges. But he answered him not one worde. The hye prestes and scribes/stode forth accused him straytly. And Derod with his men of warre/despyled him/and mocked him/ and arayed him in whyte/and sent him agayne to Bylate. And the same daye Pylate Pherod were made frendes to gether. For before they were at variagnce.

And Pplate called to gether the hye prestes and the rulers/ ma.xxvii. and the people/and layde buto them/ye have brought this ma iob. rviii. buto me as one that pernerted the people. And behold Thaue and xix.e. examined him before you/and have foude no faute in this man of those thinges wher of ye accuse him: No noz yet Herod. Foz Frent you to him/and lo nothynge worthy of deeth is done to him. I wyll therfore chasten him/and let him lowse. for of nes cestite/he must haue let one lowse buto them at that feast.

And all the people cryed atonce fayinge: awaye with him/& m, delyner

zear. rile Bo. rviij.

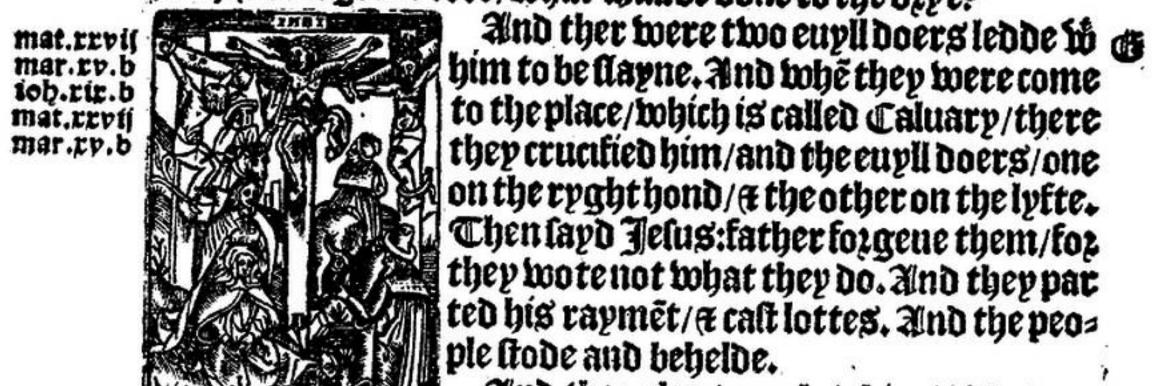
delyuer to by Barrabas: which for insurrecció made in the cyte and morther/was cast into preson. Pilate spake agayn to them wyllynge to let Jesus lowse. And they cryed sayinge: Crucifye him/Crucify him. He sayde buto them the thyrde tyme. What euyll hath he done. I fynde no cause of deeth in him. I will ther fore chasten hun/and let him lowse. And they cryed with loude boyce/and required that he myght be crucified. And the boyce of them and of the hye prestes pressayled.

And Plate gaue sentence that it shulde be as they required to and let lowfe buto them hun that for infurreccion and morther was cast into preson/whom they despred/A delinered Jesus to do with him what they wolde. And as they ledde him awaye/ they caught one Symon of Syzene/compage out of the felde: and on hun layde they the crosse/to beare it after Jesus.

mat.rrvn And there to 10 wen yim a yeene to mented him. But Jelus mar.rv. d men/whiche wemen bewayled and lamented him. But Jelus turned backe buto them/and layde: Doughters of Jerulalem/ Bela.1111. wepe not for me/but wepe for your selves/A for your chyldren.
For beholde/the dayes wyll come/when men shall saye:happy are the baren and the wombes that never bare and the pappes

Biec. E. b which never gave lucke. Then thall they beginne to laye to the Apo.ic.o mountagnes/fall on bs: and to the hylles couer bs. For yf they do this to a grene tree/what thall be done to the daye.

ioh.rir.b mat.rzvíj mar.ry.b



And the rulers mocked him with them saying: he holpe other me: let him helpe him

selfe/yfhe be Christ & chosen of God. The soudiers also mocked him/and came and gaue him beneger ad layde: yf thou be that bynge of the Jewes/lane thy felfe. And his superscripcion was writte over him/in Greke/in Latin/and Hebrew. This is the kyngeof

kynge of the Jewes. And one of the eugli doers which hanged rapled on him/sayinge: If thou be Christ saue thy selfe and bg. The other answered and rebuked him saying: Aether fearest thou God/ because thou art in the same dampnacion - me are righteously punished for we recease according to oure dedes. But this man hath done nothinge amysse. And he sayde buto Jesus: Lorde remember me when thou comest into thy kyngdome. And Jelus layde buto him: Userely I laye buto the to

daye walt thou be with me in paradife.

And it was about the syrt houre. And ther came a darcknes ouer all & londe/butyll the nynth houre/& the fonne was darc= kened. And & vayle of the teple dyd rent eue thozow the myd= des. And Jeluscryed with a great boyce a layde: Kather/into thy hondes I comende my spirit. And when he thus had sayde he gaue by the gooft. When the Centurion saw what had hap= pened/he glozifyed God saying: Dfa suretie this mā was per= fecte. And all p people that came together to that fyght/behol= dinge the thinges which were done: smoote their breffes/& re= turned home. And all his acquayntauce/a the weme that folo= wedhim from Galile/stode a farre of beholdinge these thinges And behold there was a ma named Joseph/a councellour/and mat. rvi was a good man & a iuste / & dyd not cosent to the counsell and fob.rir.s dede of them/which was of Arimathea/a cyte of the Jewes: which same also wayted for the kyngdom of God: he wet buto Pylate & begged the body of Jelu/& toke it doune/ & wrapped 6 it malynneclooth/ layed it in an hewen toumbe/wherin was neuer mā befoze layed. Fand g daye was the saboth eue athe Caboth drue on. The weme that followed after which cam with him fro Galile/behelde the sepulcre & how his body was layed. And they returned a prepared odoures and oyntmentes: but rested the saboth daye/accordynge to the comaundement.

The wemen visited the sepulchie. Peter ranne vnto the grave. Of the pilgrems that went vnto Emaus. Jesus stode in the mydes of his disciples. Wow Jesus ascended into heaven.

The. rrivi. Chapter. A the mozowe after the saboth/crip in & moznyng/they mar. rvs. I came but o the toumbe and brought the odoures whiche they had prepared & other wemen with them. And they found the stone rowled awaye fro the sepulcre/ a went in: but founde

not the

mat.rrvij ZDar.ir.a

not the body of the Lorde Jelu. And it happened as they were amaked therat. Beholde two men stode by them in thy= nynge bestures. And as they were as frayde/Abowed downe their faces to the searth: they sayd to the: why seke ye the but is rylen. Reméber how he spake unlyuinge amoge the deed. He is not here a to you/whehe was yet with you in Gas lile/sayinge:that the some of man must be dely wered into the hodes of synfull me/

and be crucifyed and the thylde daye ryle agayne.

And they remembred his wordes / and returned fro the les 13. pulcre/and tolde althese thinges buto the eleven and to all the remnast. It was Mary Magdalen and Joanna/and Mary Jacobi/and other that were with them/which tolde these thin ges buto the Apostles/ad their wordes semed buto them fays ned thinges/nether beleved they them. Then arose peter and ran buto the sepulcre and stowped in and sawe the lynnen clas thes layde by them selfe and departed wondzynge in him selfe at that which had happened. F

And beholde/two of them wet that same daye to a toune @: which was from Jerusalem about threscoore forlonges/called Emaus: They talked to gether of all these thinges & had hap= pened. And it chaunsed/as they comened to gether. a reasoned that Jesushimselfe dzue neare/4 wet with the. But their eyes were holde/that they could enot knowe him. And he layd buto them: no hat maner of comunicaciós are these & pe haue one to another as ye walke/Fare ladde. And the one of them named. Cleophas/answered & sayd buto him:arte thou only a straun= ger in Jerusalem/ thaste no tknowen the thynges which have chaused therm in these dayes. To who he sayd: what thinges.

And they sayd buto him: of Jesus of Pazareth which was a Prophet/myghtie in dede & worde before God/& al the people And how & hye Prestes/& oure rulers delinered him to be cos Depned to deeth: Thane crucified him. But we trusted fit shuld have benehe p thuld have deliquered Acrael. And as touchyng al these thinges/to daye is eue g thyrd daye: g they wer done.

ye and certagne wemen also of oure company made by alto= nyed/which came erly buto the sepulcre/& foude not his body: and came laying/that they had sene a vision of aungels/which tayde that he was a lyue. And certayne of the which were with bg/went their waye to the sepulcre/and founde it eve so as the wemen had layde: but him they lawe not.

And he layde buto them: D foles and Nowe of herte to bele= ne all that the Prophetes have woke. Dught not Christ to has ue suffred these thinges and to enter into his glozy. And he be gan at Moles/and at all the Prophetes/and interpreted buto them mal scriptures whith were writte of him. And they drue npe buto the toune which they wet to. And he made as though be wolde have gone further. But they costrayned him sayinge abyde with bg / for it draweth towardes nyght / and the daye

is farre passed. And he went in/to tary with them. And it came to palle as he late at meate with them / he toke breed/blessed it/brake and gaue to them. And their eyes were opened & they knewe him: and he banished out of their syght. And they layd betwene them selves: dyd not oure hertes bur= ne with in vs/whyll he talked with vs by the waye, and as he opened to by the scriptures. And they roose by & same houre/ and returned agapne to Jerusalem/and founde the eleuen gas thered together/& them that were with them/which layd:the Lorde is rylen in dede, and hath apered to Simon. And they toldewhat thinges was done in the waye/A how they knewe

him in breakinge of breed. As they thus spake / F Jesus him selfe stode in the myddes wand. of them / and sayde buto them: Peace be with you. And they mar.xvi. were abathed and afrayde / supposynge that he had sene a sob. rr.e sprete. And he sayde buto them: Why are ye troubled ad why do thoughtes arple in youre hertes. Beholde my hondes and my fete/that it is even my felfe. Handle me and fe: for spretes have not flesshe and bones/as yese me have. And when he had thus spoken the shewed them his hondes and his fete. And whyll they pet beleved not for iope and wondred he sayde bn= to them: Haue ye here any meate. And they gave him a pece of a broyled fyllhe and of an hony combe. And he toke it and ate it before them.

And he layd

re and

The Gospell

And he layd but o them. Thele are \$ wordes which I spake 23 but o you/whyll I was yet with you: that all must be fulfylled which were writte of me in the lawe of Adoles and in the Property of the phalmes. Then opened he their writes/that they mught buderstond the scriptures/and sayde but o them. Thus is it write/and thus it behoved Christ to suffre/and to ryse agains from deeth the thride daye / and that repentance and remusion of synness huld be preached in his name amonge all nations / k smult beginne at Jerusalem. And ye are wit seconds. I nesses of these thruges. And beholde I will sende the promes soft, rule. of my father byon you. But tary ye in the cyte of Jerusalem/butyll ye be endewed with power from an hye.

And he ledde them out into Bethany/Alyste by his hondes and blessed them. And it came to passe as he blessed them/he desparted from them/and was carried by into heaven. And they worshypped him/Areturned to Jerusalem with greate toye/and were continually in the temple plays synge and laudynge God: Amen.

Here endeth the Gospell of S. Luke.

Tohn.

The Apolite/and that one of the chefe. Then Chistes nye kynsma/and for his singular innocencie and softenes/singularly e beloved to singular familiaritate with Chist/t ever one of the threwitnesses of moost secret thing? The cause of his wrytinge was certain eheresies that arose in his tyme/and namely two/of which one denyed Christ to be verye Sod/and the other to be verye ma/and to be come in the verye fiels he/t nature of ma. Against which two heresyes he wrote both his Bospell/and also his frist pisters in the bestingnings of his Sospell sayth that the worde or things was at the begins nynge/t was with Sod/and was also verye Bod/ and that all thinges was created t made by it/t that it was also made selfethe; that is to saye became verye man. End he dwelt amonge vs (sayth he) and we sawe his glorie.

that was from the beginning which also we heard sawe with our eyes and our handes handled. And again e we shew you everlastly ngely se that was with the father z apered to vs/z we heard and sawe.zc. In that he say th that it was from the beginning and that it was eternal lyse and that it was with bod he affirmeth him to be very e Bod. And that he say the we heard also John also wive last and therfore touched not the story e that the other had copiled. But writeth most of the say th z promy ses/z of the sermones of Christ. This be sofficiet cocers minge the citil. Enagelistes/z their auctorite z worthynes to be beleved.

The Gospell

The Gospell of Saynct John the Apostic and Enangelist.

Toon Baptilt bare wytnes of Christ.
The Jewes enquyred of S. John of hewere Christ.
Ef the callynge of Andrew/Peter/Philip and Mathanael.
The fyrit Chapter.



ginnyng was the worde was worde was god. The same was in the begynnynge withe God. All thynges were made by it/a without it/ was made nothinge that was made. In it was lyste/a the lyfe was g lyght of me/and the lyght shysneth in the darcknes/but the darcknes comprehended it not.

frome God, whose name

was John. The same cam as a wytnes/to beare witnes of the light/that all me through him myght beleve. He was not that light / but to beare wytnes of the lighte. That was a true light which lighteth all me that come into p worlde. He was in the worlde / and the worlde was made by him: and yet the worlde knewe him not.

But as many as receaned hym / to them he gave power to be the fones of God/ in that they beleved on his name: which wer boxne not of bloude/noz of the wyll of the flellhe/ noz yet of the wyll of man:but of God.

And the worde was made stellhe and dwelt amoge bs/and washie we sawe the glory of it/as the glory of the onlye begotte sone of Luce. 11.0 the father/which worde was full of grace and verite.

4 John bare

4 John bare witnes of him and cryed layinge: This was C he of whom I spake/he that cometh after me/was before me/ because he was yer then J. And of his fulnes have all we recea ued leuen grace for grace. For the lawe was geven by Moles/ but grace and truthe came by Jefus Christ. Po man hath sene God at any tyme. The only begotten sone/which is in the boa Come of the father/he hath declared him. F

4 And this is the recorde of John: when the Jewessent D Prestes and Leuites frome Jerusalem/to are him/what arte thou. And he cofessed and denyed not and sayde playnly. Jam not Chill. And they ared him: what then-arte thou Helyas-And he sayde: Jam not. Arte thou a Prophet. And he answes red no. Then sayd they but ohim: what arte thou that we may geue an answer to them that sent bs: 110 hat sayes & of thy sel= Esa.rl.a. fe-He layde: I am the boyce of a cryar in the wyldernes/make Mat. 111 a strayght the waye of the Lorde/as sayde the Prophet Esaias.

Auc.iij.a And they which were sent / wer of the pharises. And they ared hun/and layd buto hum: why baptylest thou then/yf thou be not Christ/nor Helyas / nether a prophet. John answered them sayinge: I baptise with water: but one is come amonge you whom ye knowe not/he it is that cometh after me/which was before me/whole thoe latchet I am not worthy to bilose. These thinges were done in Bethabera beyode Jorda/where John dyd baptyfe. F

4 The nextedaye John lawe Jelus commynge buto him/ E and sayde: beholde the lambe of God/which taketh awaye the synne of the worlde. This is he of whom I sayde, After me cometh a man/which was befoze me/foz he was yer then I/and I knewehim not/but that he wuld be declared to Israel thers fore am I come baptifynge with water.

And John bare recorde layinge: I lawe the sprete descende from heauë lyke a doue/z abyde bpohun/z I knewe him not. mat. iii. d But he that sent me to baptise in water/ & same sayde buto me: Luc.ii.d bpon whom thou halt se the sprete descede a tary styl on him/ the same is he which baptised with the holy goost. And I sawe and bare recorde that this is the sone of God.

The next daye after/John stode agayne/and two of his disciples. And he behelde Jelus as he walked by/A layde: beholde the lambe

the lambe of God. And the two disciples herdehim speake/and folowed Jelus. And Jelus turned about / Flawe them folowe and sayde buto them: what seke ye. They sayd buto him: Kab bi (which is to laye by interpretacion/Adalter) where dwellest thour He saynde buto them: come and se. They came and sawe where he dwelt: abode with him that daye. For it was about the tenth houre.

Due of the two which herde John speake & folowed Jesus! was Andrew Symon Peters brother. The same founde his brother Simöfyelt/and layd buto him: we have founde Adelstas/which is by interpretacion/announted: and brought him to Jelus. And Jelus behelde him and layde: thou art Simon the sone of Jonas/thoushalt be called Cephas: which is by in= terpretacion/astone.

The days folowynge Jelus wolde go into Galile/& founde Philip/A layde buto hun:folow me. Philip was of Bethlayda the cite of Andrew & Peter. And Philip founde Mathanael/ & Cayde buto him. We have founde him of whom Adoles in the Sen. etc. lawe & the Prophetes dyd wryte. Jesus the sone of Joseph of Esay. ri.e Nazareth. And Mathanael sayde butohim: can ther any good thinge come out of Mazareth. Philip sayde to him: come a se.

Jesus sawe Nathanael cominge to hun/& sayde of him. Bes holde a ryght Mraelite/in whom is no gyle. Pathanael sayde buto him: where knewell thou me. Jelus answered and sayde butohim: Befoze that Philip called the/when thou wast buder the fygge tree/Hawe the. Pathanael answered a sayde buto him: Rabbi/thou art the sone of God/thou art the kynge of IC= rael. Jelus answered and sayd buto hun: Because I sayd buto the/I sawethe buder the fygge tree/thou belevest. Thou walt se greater thynges then these. And he sayd buto him. Aerely/ berely/I saye but o you: her after thall ye se heaven open/a the angels of God ascendinge & descendinge over the sone of man.

Of the maryage in the Lane of Balile. Of them that were cast out of the temple. Wow Jesus sayde destroye ye this temple. The.ij. Chapter.

Ad the thyrdedaye / was there a maryage in Cana a crte of Galile: and the mother of Jesus was ther. And Jelus was called also and his disciples buto the mariage. And when the

and riv.b ezerrriil ād.rrrvij Dan.u.f.

The Golpell

whe of wine failed of mother of Jelus layd but o him: they have



no wyne. Jelus layde buto her: womá/ what have I to do with § - myne houre is not yet come. His mother layde bus to the ministres: whatsoever he sayeth buto you/do it. And ther were stonding there / like waterpottes of stone after the maner of the purifying of § Jewes! contaying two or thre friking a pece.

And Jelus layde buto them: fyll the 25 beaterpottes with water. And they fylled them by to the byym. And he layde but other out now/s beare bu

to the governer of the feaste. And they bare it, ushen the ruler of the feast had tasted the water that was turned buto wyne/ Aknewe not whence it was (but the ministres which drue the water knew) He called the brydegrome / and sayde buto him: All men at the beginnynge/set forth good wyne/and whëmen be dronke then that which is worke. But thou halt kept backe the good wyne/butyli now.

This begunnynge of miracles dyd Jesus in Cana of Galile/ and thewed his glozy / This disciples beleved on him. Faster that he descended into Capernaum/and his mother/Ahis brez thren and his disciples: but cotynued not manye dayes there.



+ And the Jewes ester was even at C honde/and Jesus went by to Jerusale/ and founde lyttynge in the temple thole that folde oren and thepe and doues and chaungers of money. And he made a scourge of small coades/and draue them all out of the temple / both the thepe and oren/a powied oute the changers mos ney/and overthrue the tables / and fayo Unto them that folde doues: Haue thefe thinges hece/and make not my fathers

house an house of marchaundyse. And his disciples remempla. Irviv bred/how that it was wryttem: the zele of thyne house hath es uen eaten me.

Then auswered the Jewes & sayde buto him: what token Bet.rrs. thewelf thou buto bs/seying that thou doest these thinges. Je and trvis Aus answered and sayde buto them: destroye this temple/& in and.rv. thre dayes I will reare it by agapne. Then sayde the Jewes. rly, yeares was this temple a byldynge: and wylt thou reare it by in thredayes. But he spake of the teple of his body. Assone therfore as he was rylen from deeth agayne / his disciples remembred that he thus sayde. And they beleved the scripture/ posting. and the wordes which Jelus had layde.

When he was at Jerusalem at ester in the feaste/many bele= ued on his name/when they sawe his miracles whiche he dyd. But Jesus put not him selfe in their hondes/because he knewe all men/and neded not/that any man bulde tellify of man. Foz he knewe what was in man. F

Cof Micodemus and Belus. Of the baptyme of Belus and Bohn. The question of purificacion.

The.w. Chapter.



Pher was a mãof the pharifes na med Aycodemus atuler amõge the Jewes. The same came to Jesus by night / and layde buto him. Rabby/we knowe that hart a teacher which arte come fro God. Foz no má coulde do such miracles as y doest / except God were with him. Jesus answered x sayde buto him: Terely/berely I save buto the:ercept a man be bozen a newe/he can not se the kyngdom of God. Pycodemus sayd

buto hum/how can a man be bozen whe he is older can he enter into his mothers wombe and be bozen agayne. Jelus anlwe= red: berely/berely I save buto the: except that a man be bosen of water and of the spirite/he can not enter into the kyngdome of Bod. That which is bozen of the fleshe/is fleshe: and that whiche is bozen of the spirit/is spirite. Abaruayle not that I sayde to p pe must be boze a newe. The wynde bloweth where helysteth/and thou hearest his sounde: but canst not tell whece he cometh and whether he goeth. So is every man that is bo= ren of the spirit.

And Aycodemus answered & sayd buto him: how can the le thynges be. Jelus answered and sayd buto him: art thou a master in Israel/and knowest not these thinges. Herely/bere ly/I save buto the/we speake that we knowe/ and testify that we have sene: and ye raceane not oure wytnes. If when I tell you erthly thinges/ye beleue not: how thuld ye beleue/yf I that tell you of heavenly thinges:

And no man ascendeth by to heave, but he that came downe from heaue/that is to laye/the cone of man which is in heauen.

And as Moles lyfte by the serpent in the wyldernes / even Aum.rri. so must the sone of man be lyfte by / that none that beleveth in him periffhe:but have eternall lyfe. F

4 for God so loueth the worlde/that he hath geuen his on= C 1.100.1111. ly sone/that none that beleue in him/buld perishe: but buld ha ue enerlastinge lyfe. Foz God sent not his sone into the worlde/ to condempne the worlde: but that the worlde through him/ myght be saued. He that beleueth on him/shall not be condemp= ned.28ut he that beleueth not/is condempned all redy/because he beleveth not in the name of the only cone of god. And this is the condempnació/that lyght is come into the worlde/and the men loued darcknes more then light/because their dedes were eupll. For every man that eupll doeth/hateth the lyght:nether cometh to lyght lest his dedes shulde be reproued. But he that doeth trueth/ commeth to the lyght that his dedes myght be knowen/how that they are wrought in God.

After these thinges came Jesus & his disciples into the Jewes londe and ther he haunted with them and baptyled. And John also baptised in Enon besydes Salim/because ther was moche water there and they came a were baptyled. For John

was not yet cast into preson.

4 And there axose a question bitwene Johns duciples a the Jewes about purifying. And they came buto John/and sayde bnto him: Rabbi/he that was with the beyonde Jozdá/to whó thou barest wytnes. 28 eholde the same baptyseth / and all men come to him. John answered and sayde: a man can receaue no thynge at all except it be geven him from heaven. ye youre lel= ues are witnestes/how that I sayde: I am not Chust/but am cent before him. He that hath the bryde/is the brydegrom. But the frende

the frende of the brydegrome/which stondeth by and heareth him recoyleth greately of & brydegromes boyce. This my tope is fulfylled. He must increace: and I muste decreace.

He that commeth from an hyers aboue all: He that is of the earth/is of the earth / and speaketh of the earth. He that coms meth from e heaven/is above all and what he hath sene and hearde/that he tellisteth: but no mã receaueth his testimonye. How be it/he that hath receaued his testimonie hath set to his seale that God is true. For he whome God hath sent/speaketh rom. 111.a the wordes of God. For God geneth not the sprete by meas fure. The father loueth the sone and hath geue all thynges into his honde. He that beleveth on the sone/hath everlastynge 1.100. v.b lyfe: and he that beleveth not the sone/shall not se lyfe/but the boxath of God abydeth on him. H

Of the woman of Samarle. The rulars sone that was sycke.

The.ing. Chapter. Tolone as the Lorde had knowledge/how the Pharis Leshadherde g Jelus made and baptiled moodisciples then John (though that Jelus him felfe baptyled not / but his disciples) he lefte Jewzy / & departed agayne into Balile. And it was to that he must nedes go thozowe Samaria. Then cam he to acite of Samaria called Sichar/belydes & possessió that Nacob gaue to his sone Joseph. And ther was Jacobs wel. Je Be. riving

> And it was aboute the litte houre: & there came a woman of Samaria to drawe water. And Jelis layd buto her: geue me dzyncke. Foz his disciples were gone awaye buto & toune to bye meate. Then layde the woma of Samaria buz to him: how is it/that i beinge a Jewe/ arest duncke of me/which ama Samari tane-for the Jewes medle not with the Damaritans. Jelus answered & layde buto hyz: yf thou knewell the gyfte of

God/a who it is that sayeth to the gene me drincke/thou wol= desthaue asked of hym / and he wolde have geven the water of lyfe,

fus then werved in his iozney/fate thus on the well.

of lyfe. The woman layde buto him. Syz thou half nothynge to drawe with / and the well is depe: frome whence then halt thou that water of lyfe - Arte thou greater then oure father Jacob which gave by the well/ and he him selfe dranke theros/

and his chyldren/and his catell-

Jelus answered and sayde buto hyz: who so ever drinketh of 25 this water/hall thurst agayne. But whosoever shall drynke of the water that I chall geue him/chal never be moze a thyza:but the water that I wall geve him/wall be in him a well of water/ springinge by into everlastingelyfe. The womā sayd buto him: Syz gene me of that water/that I thyzit not/nether come hys ther to drawe. Jesus sayde buto her. Go and call the husband/ and come hyther. The womaanswered a sayd to him: I have no hulband. Jesus sayd to her: Thou hast well sayd/ I have no hulband. For thou halte had frue hulbandes/& he whom thou now half/is not thy hulband. That laydest thou truely.

The woma layde buto him: Syl I perceaue that thou arte C a Prophet. Dure fathers worthypped in this mountagne: and ye laye that in Jerusale is the place where men ought to work hippe. Jelus sayde buto her: woman beteue me/the houre co= meth when ye hall nether in this mountayne not yet at Jerus falem/worthyppe the father: ye worthyppe ye wote not what/ we knowe what we worthyppe. For saluation cometh of the Jewes. But the houre commeth and is now / when the true worthyppers thall worthyppe the father in spirite/and in trous the. For verely such the father required to worthippe him. God is a sprete and they that worthippe him/must worthyppe him

in sprete and trouthe.

The woman layde buto him: I wot well Apellias thall co= me/which is called Christ. When he is come, he wyll tell bs all M.Coz. 111 thynges. Jelus layde buto hyz: I that speake buto the am he. And eve at that popute came his duciples, and maruelled that he talketh with the woman: yet no man layde buto him/ what meanest thou/or why talkest thou with her. The woman then lefte her waterpot/and wether waye into the cyte/and sayde to the men. Come se a man which tolde me all thynges that e= ner I dyd. Is not he Chailt. Then they went oute of the cite! and came buto him.

And in the

And in the meane whyle his disciples prayed him sayinge: Master/eate. He sayde buto them: I have meate to eate/that pe knowe not of. Then sayde the disciples betwene the selues: bath any man brought hun meate. Jelus layde buto them: my meate is to do the will of them that sent me. And to fpnishe his bootke. Sape not ye:ther are yet foure monethes/a then com= meth haruest. Beholde I saye buto you/lyfte bp youre eyes/& loke on the regions: for they are whyte all redy buto haruelt. And he that repeth receaueth rewarde/& gadderethfrute bn= to lyfe eternall: that both he that soweth and he that repeth myght recoyle to gether. And herin is the layinge true / that one soweth and another repeth. I sent you to repe that where on pe bestowed no laboure. Other me laboured and pe are entred into their labours.

Many of the Samaritas of that cite beleved on hun/for the sayinge of the woman/which testified: he tolde me all thinges that ever I dyd. Then when the Samaritans were come buto him they belought him/that he wolde tary with them. And be abode there two dayes. And many moo beleved because of bis owne wordes/a layde buto the woma: Row we beleue not because of thy sayinge: for we have herde hum oure selves/and know f this is eve in dede Christ the sautour of the worlde. F

After two dayes he departed thence, and went awaye into mat.xiii.a Galile. And Jesus him selfe testified & a Prophete hath none mar.vi.a. bonoure in his owne countre. Then assone as he was come in- met, iii. b to Balile/the Balileas receased him which had fene al the thin ges that he dyd at Jerusalem at the feast. Foz they wet also bn= to the feast daye. And Jesus came agayne into Cana of Galile/ where he turned water into wyne.

4 And there was a certagne ruler/whose sone was sicke at mar.s.d. 6 Capernaum. Assone as the same herde that Jesus was come out of Jewry into Galile/he wet buto him/and besought hum/ that he wolde descende and heale his sone. For he was eue readie to dye. Then layde Jelus buto him: excepte pe le lignes & wondres/pe cannot beleue. The ruler layde buto him: Syrco= me awaye or ever that my chylde dye. Jelus layde buto him: Go thy waye / thy fone liveth. And the man beleved the wozdesthat Jesus had spoken buto him/and went his waye. And

anone

anone as he went on his waye / his servauntes met him/and tolde him saying: thy chylde lineth. Then enquyzed he of them the houre when he beganne to amende. And they sayde buto him: pester daye the seweth houre , the feuer lefte him' And the father knew p it was the same houre in which Jesus sayde bn= to him: Thy sone lyueth. And he beleved / al his housholde. F This is agayne the seconde myracle that Jesus dyd / after he was come out of Jewry into Galde.

Tof him that was rrrviij yere lycke. The Jewes lought Jelus to bestroye him. Of the resurrection. Searche the scripture. Moles accuseth the Jewes.

The. v. Chapter. 4

H Jewes/& Jelus went by to Je: rusalem. And ther is at Jerusale/by the faughterhousse/a pole called in & Ebrue touge/28ethseda/hauinge kyue pozches/ m which layea greate multitude of sycke folcke/of blynde/halt a wyddered/way= ltinge for y mouinge of the water. For an aungel went doune at a certayne ceason into the pole a troubled the water. 1940 so ever then fyrste after the sterynge of

the water/stepped in/was made whole of what so ever disease he had. And a certayne man was there/which had bene diceas sed.rrrbin, yeares. Whe Jesus sawe hun lye/a knewe that he now longe tyme hadde bene diseased the sayde buto him. Myst thou be made whole. The cycke mã answered him: Syz Thaue no man when the water is troubled to put me unto the pole. But in the meane tyme / whyll Jam about to come an other

steppeth doune befoze me.

And Jelus layde buto him: ryle take by thy beed/& walke. 28 And immediatly the man was made whole / and toke by his beed and went. And the same days was the saboth days. The Jewes therfore sayde to him that was made whole. It is the Saboth daye/it is not lawfull for the to cary thy beed. He an= Iwered them: he that made me whole/sayde buto me: take by thy beed/Aget the hece. Then ared they him: what mais that which layd

which sayd buto the take by thy beed and walke. And he that was healed / wist not who it was. For Jesus had gotten him selfe awaye/because that ther was preace of people in the place.

And after that/Jelus foundehim in the temple/Alayd bn= to him: beholde thou arte made whole / synne no moze / lest a worse thynge happen buto the. The man departed and tolde the Jewes that it was Jesus/which had made him whole. L And therfore the Jewes dyd perfecute Jesus/and sought the meanes to flee him / because he had done these thynges on the Saboth dage. And Jesus answered them: 4 my father wors kethhidder to/and I worke. Therfore the Jewes fought the moare to kyll him not only because he hath broken the Saboth: but sayde also that God was his father / and madehim Celfe equall with God.

Then answered Jesus and sayde buto them: berely/berely Taye but o you: the some can do nothinge of him selfe/but that he feeth the father do. For what soener he doeth/that doeth the sone also. For the father loueth the sone / and sheweth him all thinges/whatsoever hehm selfe doeth. And he wil shewehm greater workes then these/because ye shulde maruayle. For lykwyle as the father rayled by the deed/A quickeneth them/ even so the sone quickeneth whom he will. Dether sudgeth the father any man: but hath committed all judgement buto the sone/because that all men shuld honoure the sone/euen as they honoure the father.

De that honoureth not the sone/the same honoureth not the father which hath sent him. Aerely / verely Isape buto you: He that heareth my wordes / Abeleveth on him that lent me/ hath everlactinge lyfe/and chall not come into damnació: but is

scaped from deeth buto lyfe.

Terely/berely I saye but o you: the tyme Hall come/ now is/when the deed thail heare the boyce of the sone of God. And wat rrw they that heare / Mall live. For as the father hathlyfe in him selfe/so lyke wyse hath he geven to the sone to have lyfe in him selfe: and hath genen him power also to judge/in that he is the sone of man. Adaruayle not at this: the houre shall come in the which all that are in the graves/shall heare his boyce/and shall come forth: they that have done good buto the resurreccion of lyfe:

lyfe: and they that have done eugli/buto the recurreccion of

dampnacion. F

4 I can of myne owne felfe do nothynge at all. As Theare/ F I indge/& my indgemet is will/because Iseke not myne owne wyll/but the wyll of the father which hath sent me. If I beare wytnes of my selfe/my wytnes is not true. Ther is an other that beareth witnes of me/& Jam fure that the wytnes which

he beareth of me/is true.

pe sent buto John/and he bare wytnes buto the truth. But I receaue not the recorde of ma. Neuerthelesse/these thynges Tlaye/that ye myght be lafe. He was a burnynge/a a thynung lyght/and pe wolde for a season haue reioysed un his lyght. But mat. in. o I have greater wytnes then the wytnes of John. For the wor kes which the father had geue me to fynishe: the same workes which I do/beare wytnes of me/that the father sent me. And the father him selfe which hath sent me/beareth wytnes of me. ye have not hearde his voyce at any tyme/noz ye have sene his wape/therto his wordes have renotaby dinge in you. for who he hath sent:him pe beleue not.

Searche the scriptures/foz in the pe thynke pe haue eternal & lyfe: and they are they which testify of me. And yet wyll pe not come to me/that ye might hauelyfe. I receaue not prayle of me But Iknowe you/that pehauenot & loue of God in you. Jam come in my fathers name/a pe receaue me not. If an other hal come in his ownename/him wil pereceaue. How can pe beleue which receaue honoure one of an other/& seke not the honoure

that commeth of God only.

Do not thynke & I wil accuse you to my father. Ther is one p accuseth you: eue Adoses/in who ye trust. For hath ye beleued Moles: ye wold have beleue me: foz he wzote of me. But seyng pe beleue not his wrytyng/how anild pe beleue my wordes. F

Of the Prue loues 2 two frst bes. Besus by d bim selfe because the people wolde baue made bim kynge. Besus walked on the see. The people folowed Besus with shippes. The people required a sysne. Of the beauenly breed.

Many of the disciples of Jesu went backe from him. what Peter sayde to Christ.

The. bi. Chapter. met.risto I fter these thinges Jesus wethis wave over the see of a mar.vi.c. La Galile nye to a cite called Tiberias. And a greate multitude folo=

titude folowed him / because they had sene his myracles which he dyd on them that were diseased. And Jesus went by into a mountagne / and there he sate with his disciples. And ester / a feast of the Jewes was nye.

4 Then Jesus lyfte vphis eyes/and sawe a greate compas ny come buto him/and sayde buto Philip: whence thall we bye breed that these myght eate. This he sayde to proue him: for he

him selse knewe what he wolde do.

13 hillip answered him/two hondzed peny wozth of bzeed are not sufficient for them/that every manhaue a lytell. Then sayd buto him one of his disciples/Andrew Simo Peters brother. There is a lad here/which had fyue barly loues a two fyshes: but what is that amoge so many. And Jesus sayde: Apake the people lyt doune: There was moch grasse in the place. And the men sate doune/in nombre/about fyue thousande. And Jesus toke the breed and gave thakes and gave to the disciples and his disciples to them that were set downe. And lyke wyse of the fyllhes as moche as they wolde. When they had eate ynough/ he layd buto his disciples: gather up the broken meate that remayneth: that nothynge be looft. And they gathered it to ges ther/and fylled twelve baskettes with the broken meate of the fyue barly loues/which broke meate remayned buto them that had eate. Then the men/when they had sene the myracle that Jesus dyd/sayde: this is of a trueth the Prophet that wulde come into the worlde.

mohē Jesus perceaued that they wold mat.ring. come/a take him bp to make him kynge/ he departed agayne into a mountayne him selfe alone.

And when ene was come/his disciples went buto the see a entred into a thippe/ and wet over the see buto Capernaum. And anone it was darcke / a Jelus was not come to them And the see arose with a greate wynde g blew. And when they had rowen aboute a. rrb. or a. rrr. fur=

longes/they sawe Jesus walke on the see/and drawe nye buto the thypland were afraged. And he layde buto them: It is Il benot

be not a frayde. Then wolde they have receaved him into the Myp/& the Myp was by and by at the londe whither they went.

The daye followinge the people which stode on the other sys de of the see/sawe that there was none other Cyp there / saue that one where into his disciples were entred and that Jesus went not in with his disciples in the shyp: but that his disciples were gone awaye alone. How be it there came other Chyppes from Tiberias nye buto the place/where they are breed/when the Lorde had blessed. Then when the people sawe that Jesus was not there nether his disciples, they also toke suppingelad came to Capernaum sekynge for Jesus.

And when they had founde him on the other syde of the see/ they sayde buto him: Rabbi/when camest thou hyther. Jesus answered them a sayde: berely/verely I saye buto you: ye seke me/not because ye sawe the myzacles: but because ye are of the loues/and were filled. Laboure not for the meate which pes riffheth/but for the meate that endureth buto everlastynge ly= fe/whiche meate the sone of man Wall gene buto you. For him hath God the father fealed.

Then sayde they but o him: what shall we do that we myght worke the workes of God. Jelus answered a sayde buto the. This is the worke of God/that re beleue on him/who he hath fent. They sayde but o him: what signe shewest thou then/ that we maye se and beleue the. What doest thou worke. Oure fa-Ero. rvi. thers dyd eate Mannam the defert/as it is wrytten: He game Mie.ri. b them breed from heaven to eate. Jelus layde buto them: bere= Sapirvi ly/berely I sape buto you: Adoles gaue you not breed fro hea= nen:but my father geneth you the true breed from heaven. For the breed of God is he which commeth downe from heave, and aeueth lyfe buto the worlde.

Then sayde they but ohim: Lorde / euer more geue by this Eccl.xvi. breed. And Jelus layde buto them: Jam the breed of lyfe. He that commeth to me/hall not honger: and he that beleveth our me thall never thurst. F But I sayed but you / that re have Cene me/and yet beleue not. All that the father geueth me/hall come to me: and him that cometh to me/I cast not awaye. For I came donne from heaven: not to do myne owne will/but his will which hath cent me. And this is & fathers will which hath tent me/

fent me/that of all which he hath geuen me/ I wulde loose no= thynge:but thulde rayle it by agayne at the last daye. And this is the wyll of him that sent me: that every man which seith the sone and beleueth on hym/haue everlastynge lyfe. And I wyll rayle him by at the last daye.

The Jewes then murmured at him/because he sayde: Jam that breed which is come downe from heaven. And they layde: Is not this Jelus the sone of Joseph/whose father ad mother we knowe. How is it then that he layeth/ I came downe from heaven. Jelus answered and sayde buto them. Adurmur not

d betwene youre selves. H No mā can co= 20at.rig. me to me/ercept the father which hath tent me drawe him. And I wil rayle him bp at the last daye. It is wrytten in the prophetes/that they halbe all taught of wie.erri. God. Euery matherfoze that hath hear= de and hath learned of the father/com= meth buto me. Not that any man hath the same hath sene the father. sene the father/saue he which is of God:

Therely verely I say but o you/he that beleueth on me hath everlastynge lyfe. I am that breed of lyfe. youre fathers dyd eate Mana in the wyldernes and are deed. Ela. ervl. This is that breed which commeth from heaven that he which eateth of it/hulde also not dre. Jam that lyuynge breed which came doune from heave. If any man eate of this breed the thall lyue for euer. And & breed that I will geue/is my flesshe/which I will gene for the lyfe of the worlde.

And the Jewes Aroue amonge them selves sayinge: Howe can this felowe geue his fless to eater Then Jesus sayd buto them. Aerely/berely Playe buto you/except ye eate the flesshe of the sone of man and dryncke his bloude/ye shall not have lyfe in you. My hosoeuer eateth my fless he and drynketh my bloude! hath eternall lyfe: and I wyll rayle him by at the last daye.

4 for my flethe is meate in dede: and my bloude is dryncke in dede. He that eateth my flesshe / and dyncketh my bloude/ dwelleth in me/and I in him. As the lyuynge father hath sent me/enen solyne I by my father: and he that eateth me Gallyne

by me.

by me. This is the breed which came from heaven:not as your fathers have eaten Mana and are deed. He that eateth of this

breed/hall lyue euer.

These thinges sayde he in the synagoge as he taught in Ca- 65 pernaum. Many therfore of his disciples/when they had herde this/layde: this is an herde layinge/who ca abyde the hearing of it. Jelus knewe in hun lelfe/that his disciples murmured at it/and sayde buto them: Doth this offende you. what and yf pe thall se the sone of mã ascende by where he was before. It is the sprete that guyckeneth/the sless broffeteth nothing. The wordes that I speake buto you are sprete and lyfe. But there are some of you that beleue not. For Jewsknewe from the be= ginnyng/which they were & beleved not/A who shuld betraye him. And he sayde: therfoze sayde I buto you: that no man can come buto me/except it were geven buto him of my father.

From that tyme many ofhis disciples went backe/and walked no moare with hun. Then layde Jesus to the twelue: wyll mat. rviii pe also go awaye. Then Simon Peter answered: Master to whome thall we goo - Thou halte the wordes of eternall lyfe/ and we beleve and knowe that thou arte Child the sone of the lyuynge God. Jefus answered them: Haue not I chosen you twelve/and pet one of you is the deupll. He spake it of Judas Accarrot the sone of Simon. For he it was that Unide betrape

him/and was one of the twelve.

1/and was one of the twelte. **L** Thefus went prevely up unto the feast. The Newes marveled how be knewe the scriptures and was learned. Bowthe people were beuided for Jefus. Wow the rulers and Hicodemus oyd contende.

The. by. Chapter. 4

Ifter that/Jelus wet about into Gakle and wolde not A goo about in Jewzy/for the Jewes fought to kyllhim. The Jewes tabernacle fealt was at honde. His brethzen therfore lande buto him: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. For there is no man that doeth any thynge secretly / and he him selfe seketh to be knowen openive. If thou do soche thynges thew thy selfe to the worlde. For aspethis brethren beleued not in him.

Then Jesus sayd buto them. My tyme is not yet come: but pouretymeisalwaye redy. The worlde cannot hate you. But me it hateth/because I testifye of it/that the workes of it are

euyll,

eupll. Goo ye by buto this feast. I wyll not go by yet buto this fealt/for my tyme is not yet full come. These wordes he sayde buto them and abode ftyll in Galile. But assone as his brethren were gone bp/then went he also by buto the feast: not openly/ but as it were preuely. Then fought him & Jewes at the fealt/ and layde: where is he . And moche murmurynge was there ofhim amonge the people. Some layde: He is good. Wother sayde naye/but he deceaueth the people. How be it no mã spake openly of him/for feare of the Jewes.

4 In the myddes of the feast/Jesus went bppe into the temple and taught. And the Jewes maruelled faying: How knoweth he the scriptures / seynge that be never lerned. Jeius answewed them and sayde: Ady doctryne is not myne/ but his that sent me: yf any man wyll do his wyll/he thall knowe of the doctryne/ whether it be of God/oz whether I we= ke of my selfe. He that speketh of him sel= fe/seketh his owne prayle. But he that seketh his prayse that sent him, the same

is true, and no buryghtewelnes is in him.

Dyd not Roles gene you a lawe / a yet none of you kepeth the lawe- 119hy go re aboute to kyll me- The people answered and layde: thou half the Deuyll/ who goeth aboute to kyll the: Jelus answered and sayde to them: I have done one worke! and ye all marueyle. Adoles therfore gave buto you circumci= sion: not because it is of Afoses/but of the fathers. And pet pe seuleu. 14. a on the Saboth daye circumcise a man. If a mã on the Saboth daye receaue circulion without breakynge of the lawe of ABo= wea.y.c. les:disdayne yeat me/because I have made a man every whyt who ale on the Saboth daye. Judge not after the btter appe= raunce: but udge ryghtewes iudgement.

Then sayde some of them of Jerusalem: is not this he who they go aboute to kyll. Beholde he speaketh boldiye and they saye nothings to him. Do the rulers know in dedethat this is very Chailt. How be it we knowe this man whence he is: but when Chult cometh/no man Wallknowe whence he is.

They cryed

Thencryed Jeius in the teple as he taught laying: ye know me/and whence I am yeknowe. And yet I am not come of my selfe/but he that sent me is true / who ye knowe not. I knowe him: for Jam of him/ad he hath fent me. Then they fought to take him:but no malayde hodes on him/because his tyme was not yet come. Adany of the people belened on him & sayde: whe Chailt cometh/wil he do moo miracles the this ma hath done.

The pharifes hearde that the people murmured suche then E ges about him. 11Dherfoze the pharifes and hye prestes sent mi= nisters forth to take him. Then sayd Jesus buto them: yet am Jalytell whyle with you / Athengo I buto hun that sent me. pe thall seke me/and thall not fynde me: and where Jam/thy= ther can penot come. Then fayd the Jewes bytwene them fels ues: whyther wyll he go/that we thall not fynde him. myll he go amoge the gentyls which are scattered al abroade/a teache the gentyls/what maner of sayinge is this that he sayd: ye wat seke me/and hall not fynde me: and where Jam thyther can penot come-

In the last daye, that great daye of the feaste. Jesus stode & cryed sayinge: I fany man thyrst / let him come buto me and ti.pa.rvi. dryncke. He that beleueth on me/as layeth the scripture/out of his belly Mall flows ryuers of water of lyfe. This spake he of the spirite which they that beleved on him/shulde receave. I For the holy gooft was not yet there/because that Jesus was not yet glozifyed.

4 Adany of the people/whe they hearde this layinge layde F of a trueth this is a prophet: other layde / this is Christ/some sayde: that Christ come out of Galile. Sayeth not the scripture that Chailt thall come out of & feed of Dauid/Fout of the toune mich. v.a of Bethleem where Daud was - So was ther distencion as monge the people about him. And some of them wolde haueta-

ken him: but no man layed hondes on him.

Then came the minuters to the hye prestes a pharises. And they layde buto them: why have ye not brought him. The lernauntes answered: never man spake as this man doeth. Then answered them the pharises: are pe also disceaued. Doth any of the rulers of of the Phariles beleue on him. But the comen people which knows not the law/are cursed. Dicodemus sayd buto them

buto them: He that came to Jesus by nyghte/and was one of them. Doth oure lawe moge any man befoze it heare him/and knowe what he hath done. They answered & sayd buto him/ arte thou also of Galile. Searche ad loke/fozout of Galile arys seth no prophet. And every ma went buto his owne house. L

The woman that was taken in adultery. Of them that alked Beins what bewas. Wow they asked him of his father. The fredome that Christ promysed to them that beleue in him. Of them that say de Jesus had a deuyll. The Jewes wolde have stoned bim because be say de bewas afore Abraham was.

The. biy. Chapter.



A Ad Jelus wet buto mounte D= Limete: and erly in the moznynge came agayne into the temple/and all the people came buto him, and he late doune and taught them. And the Scribes and Dharifes brought buto hum a woma tathen in advoutry: and let hyr in the myd= des/and sayde buto him. Adaster/thys woman was taken in aduoutry/euen as the dede was a doinge. Moles in § lawe levi.rvi.e comaunded by that suche shuld be stoned

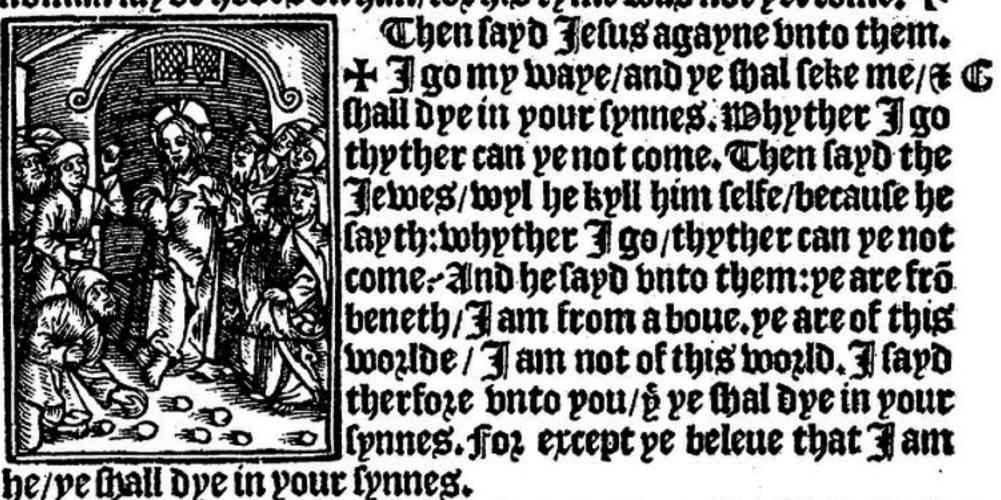
Mohat layelt thou therfore. And this they layde to tempt him: that they myght have wher of to accused him. Jesus stouped doune/and with his fynger wzote on the grounde. And whyll they continued axinge him/he lyfte him selfe bp/and sayd buto them: let him that is amonge you without synne/cast the fysite Deu.xv.a stone at her. And agayne he stouped downe and wrote on the grounde. And assone as they hearde that they went outcome by one/the eldest fyrst. And Jesus was lefte alone/ and the woman stonding in the myddes, 113he Jesus had lyfte by hun selfe agayne/ and sawe no man but the woman/ he sayde buto hyz. Moman / where are those thyne accusars - Hath no man cous dempned the. She sayde: Poman Lorde. And Jesus sayde/ Nether do I condempne the. Go/and fpnne no moze.

Then spake Jesus agayne buto the sayinge: Jam the light 1.30b.s.b of the worlde. He that foloweth me / hall not walke in darck= nes / but thall have the lyghte of lyfe, The Pharyses sayde buto him

The Golpell

buto him: thou bearest recorde of thy selfe / thy recorde is not true. Jeuis answered and sayde buto them: though I beare re corde of my selfe/yet my recorde is true: for I knowe whence I came and whyther I go. But ye can not tell whence I come and whyther I go. ye wdge after the fleshe/I wdge noman. And yf I udge/my iudgemet is true. Foz I am not alone: but I and the father that sent me. It is also wrytten in your lawe/ begirtrib that the testymony of two men is true. Jam one g beare wyt 11.coz.riu nes of my selfe, and the father that sent me/beareth wytnes of Beb.r.c. me: Then sayde they buto him: where is thy father: Jesus ans (wered: ye nether knows me / noz yet my father. If ye hadde knowen me/ye wulde haueknowe my father also. These woz= des spake Jesus in the tresury/as he taught in the temple/and noman layde hodes on him/for his tyme was not yet come. F

Ro.III.b.



he/pe shall dye in your synnes.

Then layde they but ohum: who arte thou-And Jelus layd D buto them: Euen the very same thynge that I save buto you. Thaue many thinges to laye and to indge of you. ye the that cent me is true. And Ispeake in the worlde , those thynges which Thave hearde of him. Howe be it they buderstode not that he spake of his father.

Then layd Jesus buto the: when ye have lyft by an hye the sone of ma/then thal ye knowe & Jam he/& that I do nothing of my selfe: but as my father hath taught me/euen so I speake: and he that sent me / is with me. The father hath not lefte me alone: for I do alwayes those thinges that plese him. Lashe spake these wordes/many beleved on him.

4 Then layd Jelus to those Jewes which beleved on him. If pe continue in my wordes then are ye my very disciples / & hall knowe the trueth: the trueth hall make you free. They answered him: we be Abrahams seede/and were never bonde to any man: why layest thou then/ye halbe made fre.

Jesus answered them: verely/verely I sape buto you/that mo.vi.e. whosoever committethsynne/is the servant of synne. And the 11.pe. 11.d feruaunt abydeth not in the house for ener: But the sone aby= deth euer. If & sone therfore wall make you fre then are ye fre in dede: I knowe that ye are Abrahas seed: but ye seke meanes to kyll me/because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye has ue sene with youre father.

They answered and sayde buto him: Abraham is oure father. Jesus sayde buto them. If ye were Abzahams chyldzen pe wolde do the dedes of Abraha. But now ye go about to kyll me/aman that have tolde you the trueth which I have hearde of God: this dyd not Abraha. ye do the dedes of youre father. Then layde they to him: we were not borne of fornicacion. We haue one father/which is God. Jesus sayde buto them: pf God were poure father then wolde ye love me. For I proceaded: forthe and come from God. Pether came Jof my selfe/but he sent me. My do ye not knowe my speache. Eus because ye can not abyde the hearynge of my wordes.

pe are of youre father the deupli/and the lustes of youre father ye wil do. He was a murtherer from the beginnynge/and i.iob.iiib aboode not in the trueth/because ther is no trueth in him. Adhe hespeaketh alye/then speaketh he of his owne. For he is a lyar/ and the father therof. And because I tell you the trueth / ther= fore ye beleue me not.

4 mbhich of you can rebuke me of synne. If I say & trueth/ why do not ye beleue me. He that is of God/heareth goddes wordes. Lye therfore heare the not/because ye are not of God

Then answered the Jewes and sayde buto him: Saye we not well that thou arte a Samaritane and half the deupl. Jes. fus answered: I have not the deuplibut Thonoure my father/ a pe have dishonoured me. I seke not myne obone prayse: but ther is one that seketh and judgeth.

The Gospell



Merely berely I say buto you/yfama kepe my layinges/he that never le deeth Then layde the Jewes buto him. Row know we that thou half & deugl. Abzahā is deed and also the Prophetes: and yet thousayest:yfamankepemysayunge/he Chall neuer taste of deeth. Art thou greas ter then oure father Abzaham/which is deed. Athe prophetes are deed, uphome makest thou thy selfe.

Jesus answered: If I honour my selfe &

myne honourers norninge worth. It is my father that honou reth me/which pe sape/is your God/& pehauenot knowehim: but I know him. And yf I shuld say/I know him not/I shuld be alpar lyke buto you. But I knowe him/a kepe his sayinge.

voure father Abzaham was glad to le my daye/ & he sawe it and rejoyled. Then layde the Jewes buto him: thou arte not pet.l. pere olde and hast thou sene Abzaham. Jesus sayd buto them: Aerely berely I sape buto you: per Abraha was/ I am. Then toke they by stones/to case at him. But Jesus hyd him felfe/and went out of the temple.

Cofhim that was borne blynde/and the bufynes that was betwene him and the lobarifes.

The.ir. Chapter.



Moas Jesus passed by the same A La man which was blynde frohis Hebyrth. And his disciples ared him saying: Master/who dyd synne: this man oz his father a mother/g he was borne blynder Jesus answered: Nether hath this mair Cynned/noz yet his father & mother: but that y workes of God Buld be thewed on him. I must worke & workes of him that sent me/ whyllit is daye. The nyght co= meth when noman can worke, As longe

as I am in the worlde/I am the lyght of the worlde.

Assone as he had thus spoken/he spatte on the grounde and made claye of the spetle/ ad rubbed the claye on the eyes of the blynde/

blynde / and sayde buto him: Go wesshe the in the pole of Sy loe/which by interpretacion/signifieth sent. He went his waye 23 and walched and came agayne lenge. The neghbours & they that had sene him before how that he was a begger/sayde:13 not this he that late & begged. Some layde: this is he. Other sayd:he is lyke him.

But hehim selfe sayde: Jam eue he. They sayde buto him: How are thyne eyes opened then. He answered a sayde: The mā that is called Jelus/madeclaye/and anounted myne eyes/ and layd buto me: Go to the pole Syloe a wellhe. And I wet and welched a receaued my lyght. They layd but ohim: where

is he-He sayde: I cannot tell.

Then brought they to the pharifes / him that a lytell before was blynde: foz it was the Saboth daye whe Jelus made the clave & opened his eyes. Then agayne the Pharifes also ared him how he had receased his lyght. He layde buto the Heput claye bpo myne eyes & I wallhed and do le. Then lapde some of the Phariles: this man is not of God/because he kepeth not the Saboth daye. Other layde: how can a mathatis a lynner/ do suche miracles. And ther was Aryfe amoge the. Then spake they but o the blynde agayne: What sayst thou of him/becau Ce he hath opened thyne eyes. And he layd: He is a Prophet.

But the Jewes dyd not beleue of the felowe / how that he was blynde Freceaued his syght/butyll they had called the father and mother of him that had received his fyght. And they ared them sayinge: Is this youre sone/who ye saye was borne blynde. How doth he now se then. His father and mother ans Owered the a layde: we wote well that this is oure sone / that he was borne blynde:but by what meanes he now feith that can we not tellor who hath opened his eyes/can we not tel. He is olde prough / arehim / let him answer for him selfe. Suche wordes spake his father and mother / because they feared the Jewes. For the Jeweshad conspred al redy that yeary man dyd confesse that he was Christ he sould be excommunicat out of thelynagoge. Therfoze laydehis father a mother: heis olde pnough/arehim.

Then agayne called they the mā that was blynde/and tayd buto him: Geue God the prayle/we knowe that this man is a

fynner.

Conner. He answered and sayde. Whyther he be a synner of no/ Tca not tell: One thinge I am sure of that I was blynde and now I se. Then sayd they to him agayne. What dyd he to the-How opened he thyne eyes. He answered them / I tolde you per whyle / and ye dyd not heare. Wherfore wolde ye heare it agayne: myll ye also be his disciples: Then rated they hym/ and layde: Thou art his disciple. We be Adoles disciples. We are sure that God spake with APoses. This felowe we knowe

not from whence he is.

The man answered a sayde but o them: this is a maruelous f thinge that ye wote not whece he is/seing he hath opened mys ne eyes. For we be fure that God heareth not synners. But yt any man be a worthipper of God and do his wyll/hun heareth he. Sence the worlde begane was it not hearde that any man opened the eyes of one that was borne blynd. If this mawere not of God/he coulde have done nothynge. They answered & layde buto him: thou art all together bozne in lynne/ and doest

thou teache bs. And they call him oute.

Jelus hearde that they had excomunicat him: and allone as as he had founde him/he layde but o him: doelf thou beleue on the sone of God. He answered and sayde/who is it Lozde/that I myght beleue on him. And Jesus sayde buto him. Thou haste sene him/ the it is that talketh with the, And he sayde: Lozde I beleue: and worthipped him. F Jelus layd: I am come buto iudgement into this worlde: that they which se not myght se/ and they which se myght be made blynde. And some of the pha riles which were with hun/hearde these wordes a sayde buto hum: are we then blynde. Jelus layde buto them. If pe were blynde/ye thulde haue no fynne. But nowe ye faye/we fe/ther= fore your synne remayneth.

Defthe good shepherd and hyzed servaunt. Besus walked in Salomons porche. The Jewes toke vp stones to have stoned him. The.r. Chapter. 4

- Erely verely I saye buto you: he that entreth not in by * the doze/into the Mepefold/but clymeth bp some other wave: the same is a thefe a a robber. He that goeth in by & doze is the thepeherde of the thepe: to him the porter openeth/Athe thepe heare his boyce/and he calleth his owne thepe by name/ and leadeth

and leadeth them out. And when he hath fent forth his owne thepe/he goeth before them / and the thepe followe him for they knowe his boyce. A ftrauger they wil not folowe/but wyl flye from him / for they knows not the boyce of straugers. This si= militude spake Jesus buto the. But they buderstode not what

thynges they were which he spake buto them.

Then sayde Jesus buto them agayne. Aerely berely I saye buto you: I am the doze of the thepe. Alleue as many as came before me/are theues and robbers: but the Gepe dyd not heare them. I am the doze: by me yf any man enter in/he thal be lafe/ and that go in and out and fynde pasture. The thefe cometh not but for to steale/kyll and destroye. I am come that they myght

have lyfe and have it more aboundantly. F

4 I am the good Hepeheerd. The good Hepeheerd geueth his lyfe for the Grepe. An hyzed feruaut/which is not the Grepe= heerd / nether the thepe are his owne / lepth the wolfe com= mipnge and leueth the thepe and flyeth and the wolfe catcheth them and scattereth the shepe. The hyzed servaunt flyeth/be= Esa. ri.c. cause he is an hepzed servaunt/& carethnot for the spepe. I am 2. xxxvii. that good Gepeheerd/&knowe myne/&amknowen of myne. As my father knowethme: even so knowe I my father. And es. exervil. Toque my lyfe for the thepe:and other thepe Thane/which are not of this folde. Them also must I bypnge/g they maye heare my bopce/A that there may be one flocke A one thepeherde. L

Therfore doth my father love me/because I put my lyfe fro me/that I myght take it agayne. Po man taketh fro me:but I put it awaye of my selfe. I have power to put it fro me/a ha= ue power to take it agayne: This comaundment haue I recea= ued of my father. And ther was a diffention agayne amoge the Jewes for these sayinges and many of them sayd. He hath the deupli/& is mad: why heare pe him. Dther layde these are not the wordes of him that hath the deugll. Can the deugll open the eyes of the blynde:

4 And it was at Jerusalem the feaste of the dedicacion and i.mae.iii it was wynter: and Jelus walked in Salomos porche. Then came the Jewes rounde aboute him/and sayd bute him: How longe doest thou make by doute-yf thou be Christ/tel by playn ly. Jesus answered them: I tolde you and ye beleue not.

The

The workes that I do in my fathers name, they beare withes of me. But pe beleue not/because pe are not of my thepe. As I sayde buto you:my shepe hearemy boyce/and I knowe them/ and they folowe me / and I geue bnto them eternall lyfe / and they Wall never periathe/nether Wall any mã plucke them oute of my honde. My father which gave them me/is greater then all/and no man is able to take them oute of my fathers honde.

And I and my father are one.

Then the Jewes agayne toke by stones to stone him to all. F Jesus answered them: many good workes have I thewed you fro my father: for which of them wyll pe stone me. The Jewes answered him sayinge. For thy good worker sake we stone the not/but for thy biasphemy/ & because that thou beynge a man/ makest thy selfe God. Jesus answered them: Is it not written Esa. rivil in your elawe: I laye/yeare goddes. If he called them goddes buto whome the worde of God was spoken (and the scripture pfel. irrej can not be broken) saye ye then to him/whome the father hath Canctifyed/and Cent into the worlde/thou blasphemest/ because Tayd I am the sone of God. If I do not the workes of my father/beleue me not. But yf I do/then though ye beleue not me yet beleue the workes / that ye maye knowe a beleue that the father is in me/and I in him.

Agayne they went aboute to take him: but he escaped out of 65 their hodes/4 wet awaye agayne beyonde Jorda/into & place wher John before had baptised / Ther abode. And many resor ted buto hun/a layd: John did no miracle: but al thing & John spake of this majare true. And many beleved on him there.

Cof the raylinge agayne of Lazarus. Of the council of the phartles and Brestes agaynst Jelus.

The.ri.Chapter. 4 Trectayne man was lycke/named Lazarus/of Betha 🛪 neathe toune of Mary ad hyr lyster Apartha. It was that Mary which anounted Jesus with ountmet/and wyped his fete with her heere/whose brother Lazarus was sicke/and his systers sent buto him sayinge. Lozde beholde/he who thou louelt/is licke. 19hen Jelus hearde that/he layd: this infirmiteis not buto deeth/but for the lawde of God/ that the sone of God myght be prayled by & reason of it. Jesus loved Martha and her

Ther lyster & Lazarus. Then after he had heard & he was sicke/yet abode he two dayes styll in & same place where he was.

Then after that / layd he to his disciples: let bs go into Jewry agayne. His disciples sayde buto him: Master / the Jewes lately fought meanes to stone the and wilt thou go thyther agayne-Iselus answered / are ther not twelve houres in the daye. If amawalke in the daye/he stombleth not / because he seith the lyght of this worlde. But pf a man walke in the nyght/he stobleth/because ther is no lyght in him. This sayde he/E

after that the sayde unto them:oure frende Lazarus slepeth/ but I go to wake him out of Aepe. Then sayde his dusiples: Lord of he nepe/he that do wel ynough. How be it Jelus spake ofhis deeth: but they thought that he had spoken of the natus rall Nepe. Then sayde Jesus buto them playuly / Lazarus is deed/A Jam glad for youre lakes/that J was not there/becau le ye may beleue. Deuerthelesse let bs go buto him. Then sard Thomas which is called Dydimus / unto the disciples: let bs also go/that we maye dye with him.

Then went Jesus/and founde that he had lyue in his grave foure dayes already. Bethanie was nye buto Jerusale/about rb.furlonges of/and many of the Jewes were come to Adar= tha and Mary/to comforte them over their brother. Martha assone as the hearde that Jesus was compage/went and met

him:but Mary satestyll in the house.

4 Then layd Martha buto Jelus: Lozd pf p haddelt bene here/my brother had not bene deed:but neuerthelesse Tknow p whatsoener parestof God/God wilgeneit g. Jesus sand bu to her: Thy brother Malryle agayne. Martha layd buto him: I knowe that he that ryle agayne in the refurreccion at the last daye. Jesus sayde unto her: Jam the resurrecció and the lyfe: He that beleueth on me/ye though he were deed/yet shall he ly ue. And who so ever ly weth and beleveth on me/hall never dye. Beleuest p this. She sayd buto him: ye Lozd/ I beleue f thou arte Chaift & sone of God which shuld come into & worlde. F ano

And allone as the had to layd the went her wave and called a Mary her lyster secretly sayinge. The master is come a calleth for the. And the assone as the hearde that/arose quickly/& came buto him. Jesus was not yet come into the toune: but was in p place where Marthamet him. The Jewesthen which were buth her in the house and coforted her/when they sawe Mary that the role by haltely and went oute followed her layinge: She goeth buto the grave/to wepe there.

Then when Mary was come where Jelus was and lawe him/the fell doune at his fete/sayinge buto him: Lozde of thou haddelt bene here/my brother had not bene deed. When Jelus lawe her wepel at the Jewes also wepel which came with her! he aroned in the speete/ and was troubled in him selfe & sayde: Mohere have ye layed him. They sayde buto him: Lozde come and se. And Jesus wept. Then sayd the Jewes: Beholde how he loved hum. And some of them sayd: coulde not he which ope= ned the eyes of the blynde/haue made also/that this man shuld not have dyed. Jelus agayne groned in him selfe, and came to

the grave. It was a cave/and a stone layde on it. And Jesus layde/take ye awaye the stone. Martha the sy= @ ster of him that was deed/sayd buto him: Lozde by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde bu to her: Sayde I not buto the/that yf thou dydest beleve/thou thuldest se the glozy of God'. Then they toke awaye the stone frome the place where the deed was layde. And Jelus lyfte bp his eyes and layde: father I thanke the because that thou hast heardeme. I wot that thou hearest me allwayes: but because of the people that stonde by I sayde it that they maye beleve! that thou hast sent me.

And whe he thus had spoke/he cryed to a loud boyce. Lazas f rus come forth. And he that was deed came forth/boude hand and fote b grauebodes/& his face was bounde with a napkin. Jefus layd buto them: lowfehim/and let him go. Then many of the Jewes which came to Mary/and had sene the thynges which Jesus dyd/beleved on him. But some of them wet their wapes to the pharifes/& tolde them what Jesus had done.

Then gadered the hye Prestes and the Pharifes a counsell and layde: what do we- This mã doeth many my acles: yf we let him



let him scape thus/all men will beleue on him/and the Romagnes thall come and and one of the named Capphas whiche was the hye prest that same yeare/sayde bnto them: ye perceaue nothynge at all noz pet conspder that it is expedient foz bs/that one madye for the people/Anot that all the people peryllhe. This spake he not of him selfe: but beyng hye Preste that same yeare/he prophesyed that Je=

tus thulde dye for the people/& not for the people only/but that he thuld gader to gether in one the chyldze of God which were scattered abzoade. From that daye forth they helde a counsell together/foz to put him to deeth.

Jelus therfore walked no more openly amonge the Jewes: but went his waye thence buto a countre nye to a wyldernes/ into a cite called Ephraim/and there hauted with his disciples. And the Jeweseller was nye at honde/and many went out of the countre by to Jerusalem before the ester / to purifye them selves. Then sought they for Jesus/Aspake by twene them selues as they stode in the temple: What thynke ye seynge he cometh not to the feast. The hye prestes and pharyles had geven a comaundement / that yf any man knewe where he were/ he huld thewe it/that they myght take him.

Dabaria anounted the fete of Belus. Wow the people toke palme in their handes and faluted Christ. Of the Brekes that enquyred of Belus. Belus came a lyght into the worlde.

The.ru. Chapter. Hen Jelus lyre dayes before elter / came to Bethany mat.rrvf. where Lazarus was/which was deed and whom Je= custapled fro deeth. There they made him a supper / & Mar= tha served: but Lazarus was one of them that sate at the table with him. Then toke Adary a pounde of opntmet called Mardus/perfecte a precious/ anounted Jesus fete/and wypt his fete with her heer/and the house was fylled of the sauer of the opntment. Then say de one of his disciples named Judas Iscarwth Simos sone/which afterwarde betrayed him why was not this oyntment folde for thre hondred pence/a geuen to the pooze-

poore. This layde he mot that he cared for g poore: but because he was a thefe/& kept the bagge/& bare that which was gene. Then sayde Jesus: Let her alone/agaynst & daye of my burps ince the kept it. The poore alwayes that ye have with you/but me thall ye not all wayes have.

Moch people of the Jewes had knowledge & he was there. 18 And they came not for Jesus sake only but & they might se La zarus alto whom he rayled fro deeth. The hye prestes therfore helde a counsel that they myght put Lazarus to deethalso/because that for his sake many of the Jewes wet away and belez

ued on Jelus.

On the mozowe/moche people that were come to the feaste when they hearde that Jesus Mulde come to Jerusalem/toke braunches of palme trees and went and methim/& cryed: Hos sanna/blessed is he that in § name of the Lozde/comethkynge of Israel. And Jelus got a younge affe a fate theron/accordinge Mat.rri. to that which was weytten: feare not doughter of Syon/be= mar.ring holde thy kynge commeth lyttynge on an astes coolte. These sachiro thynges buderstode not his disciples at the fyllibut when Jes fus was gloufied then remembled they & suche thynges were wiptten of him/& that suche thynges they had done buto him.

The people that was to him/whe he called Lazarus out of C his grave/Arayled him frodeeth/bare recorde. Therfore met him & people/because they hearde & he had done such a miracle. The pharifes therfore fand amoge the felues perceaue ve how we preuayle nothyng. Behold & world goeth away after him.

There were certayne Grekes amoge them/p came to praye at the feast: the same came to Philip which was of Bethsayda a cyte in Galile/and despred him sayinge: Syr we wolde fayne le Jesus. Philip came and tolde Andrew. And agapn Andrew and Philip tolde Jeius. And Jeius aniwered them laying: the houre is come that the sone of man must be glozified.

2Dat. r.d

4 Merely berely I save buto you / except the wheate come mar, vij. fall into the groude & dye/it bydeth alone. If it dye/it bzingeth forth moche frute. He that loueth his lyfe thall destroyeit: The that hateth his lyfe in this world/halkepe it buto lyfe eternal. If any mã minister buto me/let him folow me a where I am/ there wall also my minister be. And yf any man minister buto me/him

me/him wyll my father honoure.

Now is my soule troubled/& what shall I saye. Father deli Luc.tr. e. ner me from this houre: but therfore came I buto this houre. Father glozify thy name. Then came ther a boyce fro heaven: I have glosifyed it and wyll glosify it agayne. Then layde the people that stode by and hearde/it thoundzeth. Other sayd an aungell spake to hun. Jelus answered & sayde: this boyce came not because of me/but for youre sakes.

A Powis the judgement of this worlde: now that the prince of this worlde be cast oute. And I/yf I were lyfte by from the earth/wyll drawe all men buto me. This layde Jelus/signify= plat.clr.b inge what deeth he builde dye. The people answered him. we Esa.xi.c. have heardeout of the lawe that Chulk by deth ever: and how Capell thou then that the some of man must be lyfte bp. 110 ho is that sone of ma. Then Jesus sayd but othem: yet a lytel whyle is the lyght with you. Walke whyll ye have lyght/lest & darck= nes come on you. He that walketh in the darcke / wotteth not

whyther he goeth. Whyll pe have lyght beleve on § lyght that ye maye be the chyldren of lyght.

These thinges spake Jesus and departed/and hyd hun selfe from them. And though he had done so many myracles before them/yet beleved not they on him/that the layinge of Elayas the prophet myght be fulfylled/that he spake. Lorde who wall Rom. E. a beleue our laying. And to who is the arme of the lozde opened. Therfore coulde they not beleue, because that Elayas sayth a= gayne: he hath blynded their eyes and hardened their hertes/ Lu.viii.b that they hulde not le w their eyes/ buderstonde with their act. expiss. hertes/and thulde be converted / Thulde heale them. Suche thinges layde Clayas when he lawe his glozy/a spake of him. Reverthelesse amonge the chefe rulers many beleved on him. But because of the Pharises they wolde not be a knowen of it/ lest they shulde be excomunicat. For they loved the prayse that is genen of men/moze then the prayle that cometh of God.

And Jelus cryed and layd: he that beleveth on me/beleveth not on me/but on him that cent me. And he that ceeth me/ceeth him that sent me. 4 I am come a lyght into the worlde/that whosoener beleueth on me shuld not by de in datcknes. And pf any mã heare my wordes a beleue not/ I iudge him not. for I

came not

Elat.vi.c Mat. rill

cantenot to indge the worlde: but to saue the worlde. He that refuseth me a receaueth not my wordes/hath one that indgeth him. The wordes that I have poken/they chall judge him in the last daye. For I have not spoken of my selfe: but the father which sent me/he gave me a commaundement what I childe saye/Awhat I shuld speake. And I knowe that this comandes met is lyfe euerlastynge. What so euer I speake therfoze/euen as the father bade me/so I speake. L

Belus wallbed his disciples fete. Budas went forth to betrave him. Belus chargeth vs one to love another. Beter alked Christ whether he went.

The.riy. Chapter. 4

mat.rxvi. Hoge the fealt of ester whe Jesus knewe that his houre A mar. ritil. Dwas come/that he shuld departe out of this would buto the father. When he loued his which were in the worlde/buto the ende he loued them. And whe the supper was ended/after that the deuplihad put in the hert of Judas I Cariot Simons Cone to betraye him: Jelus knowynge that the father had geue al thinges into his hondes/A that he was come from God/and went to God: he role frome supper/and layde a syde his opper garmétes/and toke a towell/and gyzd him selfe. After that/he poured water into a balyn/& begane to walh his disciples fete/ and to wype them with the towell/wher with he was gyzde.

Then came he to Simon Peter. And B Peter sayde to him: Lozde thalt & westhe my fete. Jesus answered & sayde bn to him: what I do/thou wotelt not now but thou halt knowe hereafter. Peter Mayd buto him: thou walt not welche my Alfete whil the worlde stondeth. Jesus an= wered him: pf I walke the not h walt haueno parte bime. Simo Peter layde bnto him: Lorde/not my fete only:but alsomyhódes ampheed. Jesus sayde to

hum: he that is wellhed medeth not laue to walke his fetelais clene every whit. And ye are clene: but not all. for he knew his betrayer. Therfoze sayde he:pe are not all clene.

After he had wellhed their fetela receased his clothes and was let doune agayn/he layd buto them: wot ye what I have done to you;

done to you-ye call me master & Lozde/& ye saye wel:fox so am Bat.r.c. I. If I then your Lorde & master haue wellhed youre fete/ye Luk.vi.f. also ought to well he one anothers fete. For I have geven you an ensample/that yeshuld do as Thaue done to you. Aterely be rely I saye but o you the servaunt is not greater then his master/nether the messenger greater then he that sent him.

If ye binderstonde these thinges/happy are ye yf ye do them I speake not of you all/I knowe who I have chosen. But that the scripture be fulfilled: he that eateth breed with me hath lyfte Plal.rl.e by his hele agaynst me. Now tel I you before it come: that whe it is come to passe ye myght beleue that Jambe. Merely berely Bat.r. o I saye buto you. He that receaueth who so ever I sende/recea= ueth me. And he g receaueth me/receaueth him that sent me.

ndhen Jelushad thus layd/he was troubled in the sprete/& mat. rrys. tellifyed laying: berely berely I laye buto you that one of you Luk.xxii. thall be traye me. And then the disciples loked one on another/ douting of who he spake. There was one of his disciples/which leaned on Jelus bolome/whom Jelus loued. To him beckened Sumon Peter that he huld are who it was of whom he spake He the ashe leaned on Jesus brest/sayd but ohim: Lorde who is it. Jesus auswered/he it is to whom I geue a soppe/whe I have dept it. And he wet a soppe/Æ gave it to Judas Iscarioth Simons sone. And after the supper/Satan entred into him.

Then layde Jelus buto him: f thou doelt do quickly. That wist no man at the table/for what intet he spake buto him. So= me of them thought/because Judashad the bagge/that Jesus had fayd buto him / bye those thynges that we have nede of agaynst the feast: 02 that he shuld gene some thinge to the pooze. Assone then as he had receased the soppe the wet immediatly out: Telus layde: now is the sone of man glozifyed. And God is glozifyed by him. If God be glozifyed by hun/God that also glozify hun/in hun selfe: and thall strayght wave glozify him.

Deare chyldze/yet a lytell whyle am I with you. ye hall seke me/Fas I sayde buto the Jewes/whyther Igo/thyther can pe not come. Also to pou sape Inow. A newe comaund met geue I bnto you: h pe loue together / as I have loued you / that even so ye love one another. By this chal all men knowe that ye are my

The Gospell

are my disciples / yf ye thall have love one to another. Simon Weter layde buto him: Lorde whyther goelt thou. Jelus an= twered him whyther I go thou canst not folowe me now/but B halt folowe me afterwardes. Peter fayd buto him: Lorde/ mar.xiii. bohy can not I folowe the now. I will geve my lyfe for thy sa-Auc. rrij. ke. Jesus answered him wylt thou geue thy lyfe for my sake-Merely/berely I saye buto the / the cocke hall not crowe / tyll thou have denyed me theyfe.

Thomas sayde he knew not whether Christwent. Judas Thadeus ared of Christ a question. Christ promyseth to sende his ofsciples a comforter which is the holy goost.

The.ruy. Chapter. 4 Adhesayde buto his disciples: let not youre hertes be a troubled. Beleue in God/ and beleue in me. In my fathers house are many mankos. If it were not so I wolde has ue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/I wil come agayne/A receaue you even unto my selfe & where Jam / there maye ye be also, And whyther I go ye knowe and the waye ye knowe.

Thomas layd buto him: Lord we know not whyther thou goest. Also how is it possible for by to knowe the wave. Jesus sayde butohim: Jam the waye the truthe ad the lyfe. And no man cometh buto the father/but by me. If ye had knowen me! gehad knowemy father also. And now yeknowehim/and has.

ue sene him.

Philip layd buto him: Lorde thew by the father and it luf fileth bs. Jelus layde buto him/haue I bene lo lege tyme with you: and yet hast thou not knowe me-Abhilip/he that hath sene me/hath sene & father. And how sayest thou then: shew by the father. Belevest thou not that Jamin the father/Athefather in me. The wordes that I speake buto you/I speke not of my selfe:but the father that dwelleth in me/ishe & doeth the woz= kes. Beleue me that Jam in the father/A the father in me. At the leest beleue me for the very workes sake.

Ucrely/berely I sape but o you/he that beleveth on me/the 18 workes that Ido/the same Gall he do/Agreater workes their mat. ripa these wal he do because I go buto my father. And what soever Mer.ri.c peace in my name/ boil Joo/ b father might be glozified by the sone. If ye chall are any thinge in my name/I will do it. F

& Mre

4 If ye love me kepe my commaunde metes/and I will praye the father/ The thal gene you another conforter, that he maye by de with you ever/which is p (pi= rite of trueth who the would ecannot res ceaue/because the worlde septh him not/ mether knoweth him. But pe know him. For he dwelleth with you/and thall be in you. I wyll not leaue you cofortlesse: but wyll come buto you.

pet a lytel whyle and the worlde leyth me no moze: but ye hall se me. Foz I lyue & ye hall lyue. That daye thall ye know that Jam in my father/and you in me/and

Jur you.

He that hath my comaundementes a kepeth them, the same is he that loueth me. And he that loueth me hall be loued of mp father/and I wyll loue him/and will thewe myne owne felfe to him. Judas sayd buto him (not Judas Iscartoth) Lord what is the cause that thou wylt shewe thy selfe buto bs/ad not buto the worlde. Jelus answered and sayd buto him: yfa man loue me and wyll kepe my fayinges/my father also will love him/ad we wyll come buto him/a wyll dwell with hum. He that loueth menot/kepeth not my layinges. And the wordes which ye hea re/are not myne/but the fathers which fent me.

This have I spoken buto you beynge yet present with you. But that coforter which is the holy gooff (who my father wyll Cende in my name) he chall teache you all thinges/and bringe all thinges to your eremembrance what soener I have tolde you.

Peace I leue with you/my peace I geue bnto you. Pot as the worlde geneth/gene I buto you. Let not youre hertes be greued/nether feare ye. ye have hearde how I sayd buto you: I go and come agayne buto you. If ye loued me ye wolde bere ly reioyce/because I sayde I go but othe father. For the father is greater then J. And now have I thewed you/befoze it come that when it is come to passe/ye myght beleue.

Here after wyll I not talke many wordes but o you. For the ruelar of this worlde commeth/and hath noughte in me. But that the worlde maye knowe that I love the father: therfore

as the

as the father gaue me commaundement/euen so do I. L Ryse let vs go thence.

E That Chaift is a very vyne. Lhuft commaundeth perfyt loue to behad. The.cv.Chapter. 4

am the true byne/amy father ig an husbande mã. Eue a ___ rybrauche & beareth not frute in me/he wil take awaye. And enery beaunche that beareth frute/wil he pourge/that it maye brynge moare frute. Dow are ye cleane thorow the wor des which I have spoken buto you. Byde in me/a let me byde in you. As the braunche cannot beare frute of it selfe except it by de in the byne: no moare can pe/excepte ye aby de in me.

I am the byne/and ye are the brauches. He that abydeth in me/a Imhim/the same bringeth forth moche frute. For with abat.rrf. oute me can ye do nothinge. If a man byde not in me/he is cast in the forth as a braunche/and is boyddered: and men gadder it/and casteit into the fyze / and it burneth. If ye byde in me/and my wordes also byde in you: are what ye wyll/and it halbe done to you. F Here in is my father gloufyed/that ye beare moche frute/and be made my disciples.

As the father hath loved me/even so have I loved you. Continue in my loue. yf ye hall kepe my comaundementes/ye hall: byde in my loue/euen as I have kept my fathers commaunde: mentes/and byde in his love. These thynges have I spoken buto you/that my to ye myght remayne in you/and that youre

toye myght befull.

4 This is my commaundemet: that pe love together as 3 13 Lie in haue loued you. Greater loue then this hath no mathen that a man bestowe his lyfe for his frendes. ye are my frendes/yf ye do what so ever I comande you. Hence forth call I you not ser uauntes/foz the servaut knoweth not what his Lozde doeth. But you have J called frendes/fox althing; that I have heard of my father I have opened to you.

rehauenot chosen me/but Thaue chosen you and ordepned: you/that ye go and bypnge for the frute/and that youre frute/ remayne/that what so ever ye hall are of the father in my na-

me/he wulde geneit you. F

H This comande I you/that reloue to gether. yf the world C hate you

hate you/ye knowe that he hated me before he hated you. If ye were of the worlde/the worlde wolde loue his owne. How be it because yeare not of y woulde/but I have chosen you out of the worlde therfore hateth you the worlde. Remeber the fayinge that I layd buto you the servautis not greater then & Lorde. If they have persecuted me/so will they persecute you. If they mat.xxiii. have kept my fayinges/so will they kepe youres.

But all these thinges will they do buto you for my names sa ke/because they have not knowen him that sent me. If I had not come & spoken buto them they wilde not have had synne: but nowehave they nothynge to cloke their synne with all. He that hateth me / hateth my father. If I had not done workes amonge them which none other mã dyd/they had not had syn= ne. But now have they sene/and yet have hated both me a my

father: even that the layinge myght be fulfylled that is wzytte pla.rrill

H But when the coforter is come/whom I will sende buto you fro the father/which is the sprete of trueth/ which proceadethof the father he shall testifye of me. And ye shall be are wit= nes also/because pe have bene with me from the beginninge.

CThe resurrection of Christ. Lo whome he appered after he ryle. Now he comitted his Gospell to his disciples to preache. Bow he was receased into heaven.

in their lawe: they hated me without a cause. F

The.rvi.Chapter. Pele thynges have I sayde buto you/because ye Hulde Luke. not be offended. They hall excommunicat you: yee the math. tyme hall come that wholoever kylleth you/ wyll thynke that rring. he doth God service. And suche thynges will they do buto you/ because they have not knowen the father nether yet me. But these thinges have I tolde you, that when the houre is come, pe myhyt remember them/that I tolde you fo. F These thyn= gessayde I not buto you at the beginning/because I was precent with you.

H But nowe Igo my waye to him that sent me / and none of you areth me: whither goest thou - But because Thaue sayd suche thynges unto you/youre hertes are full of sozowe. De= uerthelesse I tell youthe trueth/it is expedient for you that I go awaye. For yf I go not awaye/that comforter wyll not co=

me bnto you

ephe. v.o

1.Bo.iij.d

and.iiii.d

me bnto you. But yf I departe/I wil sende him buto you. And when he is come/he will rebuke the worlde of lynne/& of righte welnes and of indgement. Of lynne because they beleve not on me: of rightewelnes/because I go to my father/and ye mall ce me no moare: and of undgemet/because the chefe ruler of this worlde/is indged all ready.

Thane yet many thynges to laye but you: but ye cannot C beare them away now. How be it whe he is come (I meane the sprete of truthe) he willeade you into al trueth. He mai not spea ke of him selfe: but what soeuer he shal he are that shal he speakes A he will thewe you thinges to come. He thall glozify me/foz he thall receaue of myne and that thewe but o you. All thinges that the father hath are myne. Therfore layde I buto you/that he wall take of myne/and thewe buto you. F

After a whyle ye hal not seme, and agayne after a whyle ye wall seme: for I go to the father. Then sayd some of his disciples betwene them selves: what is this that he sayth buto bs/ after a whyle ye thall not se me / agayne after a whyle ye thall se me: and that I go to the father. They sayd therfore: what is this that he fayth after a whyle / we cannot tell what he fayth. Jelus perceaued that they wolde are him/& layde buto them: This is it that ye enquyze of/butwene youre selves / & I sayde after a whyle ye hall not se me / Fagayne after a whyle ye hall teme. Werely/berely I saye buto you: ye thall wepe and lamet/ and the worlde thall rejoyce, ye thall forowe: but youre forowe Chalbe turned to tope.

A womā whē the trauapleth hath forowe/because her houre E is come: but assone as the is delivered of the chylde, the remem= bjeth no moare the anguythe / for tope that a man is borne in= to the worlde. And ye now are in forowe: but I will be you as gayne/and youre hertes thail rejoyce / and youre joye thall no man take from you. F And in that daye Wal ye are me no que= mat.vil.a Kion. 4 Merely/verely I saye buto you/whatsoener ye hall and.rri.c are the father in my name/he wil geue it you. Hytherto have ye was rri.c ared nothinge in my name. Are a ye chall recease it: that youre Becoiles tope maye befull.

These thinges have I spoke buto you in proverbes. The ty= F me will come whe I chall no meare speake to you in proverbes: but I

but I wall thewe you playnly fro my father. At that daye that peace in my name. And I saye not but o you that I wyll speake buto my father for you. For the father him selfe loueth you/be= cause pe have loved me and have beleved that I came out from God. I went out from the father / & came into the worlde / and I leve the worlde agayne and go to the father.

Disdiciples layde buto hun: lo nowe speakest thou playuly/ and thou blest no proverbe. Pow knowe we that thou bnder= stondest all thynges/and nedest not that any man sould are the any question. Therfore beleue we that thou camstfrom God F Telus answered them. Now ye do beleue: Beholde the houre mat.xxtig. deaweth uye/&is all ready come that ye halbe cattered every man his wayes / & Chall leave me alone, And yet am I not alone For the father is with me.

These wordes have I spoken buto you that in me ye might have peace. For in the worlde that ye have tribulation: but be of good cheare/I have overcome the worlde.

The prayer of Jesus for them whome be had geven to him.

The.rbij.Chapter. Pele wordes spake Jesus/A lyfte by his eyes to heaue/ Lagarde: fath er the houre is come/glozify thy sone/that thy some maye glozifye the: as thou hast geven him power over all fleffhe/that he chulde geue eternall lyfe to as many as thou half genen him. This is lyfe eternall / that they myght knowe the/that only bery God/a whom thou half sent Jesus Christ.

I have glorifyed the on the erth. I have fynyllhed the worke which thou gauest me to do. And nowe glozify me thou father with thy ne owne selfe with the glozy which I had with the yer the worlde was. I have declared thy name buto the men whis the than gauest me out of the worlde. Thyne they were & thou gauest them me and they have kept thy sayinges. Powe they knowe that all thinges what soeuer thou hast geven me / are of the. For I have geven buto them the wordes whiche thou gauest me/and they have receased them/and know surely that I came outfrom the: and do beleve that thou dydelf lend me.

Iprayefor them/Apraye not for the world: but for the which thou hast geuen me/for they are thyne. And all myneare thyne and thyne 0.11.

and thyne are myne/sam glozified in them. And now am I no moare in the worlde / but they are in the worlde / ad come to the. F # mbholy father kepe in thyne owne name/them which thou hast genen me/that they maye be one/as we are. Whyl I was with them in the world/I kepte them in thy name. Thole that thou gauest me/haue I kepte/& none of them is lost/but

mesal. vill that lost chylde/that the scripture myght befulfylled.

Powcome I to the/A these wordes speake Im the worlde/ C that they myght have my love full in them. I have geve them thy wordes/and the worlde hath hated them/because they are not of the worlde/even as I am not of the worlde. I desprenot that thou huldest take them out of the worlde: but that thou kepe them from euyll. I They are not of the worlde as Jam not of the worlde. Sanctifye the with thy trueth. Thy saying is trueth. As thou dyddelf lend me into the world even lo haue I cent them into the worlde/a for their cakes canctify Imp selfe/that they also might be sanctified thozowe the truthe.

I praye not for them alone: but for them also which shall be= 30 leue on methozow their preachinge/that they all maye be one/ as thou father arte in me / and I in the/that they mayebe also one in by/that the worlde maye beleue that thou half lent me. And that glozy that thou gauelt me/I have geven them/that they maye be one / as we are one. I in them / and thou in me/ that they maye be made perfecte in one / and that the woulde mayeknowe that thou half lent me/& half loved them as thou

father/I will that they which thou hast genen me / be with me where I am/that they may se my glozy which thou hast ge= uen me. for thoulouedelt me before the making of the worlde. Drighteousfather/the very worlde hath not knowen the:but Thaneknowen the/and these have knowen that thou hast sent me. And I have declared buto them thy name and wil declare it/that the love wher with thou half loved me / be in them/and that I be in them.

half loved me.

Thefus is betrayed. The Jewes fell backe to the erth at the worde of Christ. Weter strycke of the eare of Malchas. Besus was led to Annas and Layphas and from them to pylate.

The.rbig. Chapter. 4

Then Jelus had spoken these wordes the went forth materrys. with his disciples over the broke Cedron/where was warring. a garden into g which he entred with his disciples. Judas al mat.rry!. so which betrayed him/knewe the place: for Jesus ofte tymes inc. rrule resorted thither with his dusiples. Judas then after he had receaued a bonde of me/and muntlers of the hye Prestes & 19ha= rises/came thither with lanterns a fyerbrondes and wepens. Then Jesus knowinge all thynges that shulde come on him/ went forth and layde buto them/whom leke ye. They answes red him: Jelus of Pazareth. Jelus layde buto them: Jambe.

Judas also which betrayed him / stode with the. But assone as he had fayd buto them/Jam he , they went backe wardes. and fell to the groude. And he ared them agapne: whome seke pe-They layde: Jelus of Mazareth. Jelus aulwered: I layd buto you/Jam he. If ye leke me/let these go their way. That the laying myght be fulfylled which he spake: of the which thou

gauest me/haue Inotlost one.

Sumon Peter had a Tweard/and dive it/and unote the hye prestes servant and cut of his ryght eare. The servauntes na= me was Malchas. Then fayde Jesus buto peter: put by thy Covearde into the cheath: Chal I not drinke of the cup which my father hath geuen me. Then the company and the Captayne/ and the ministers of the Jewes toke Jesus and boundehim/& led him away to Anna fyll: for he was father elawe buto Cay= phas / which was the hye Pleste & same yeare. Capphas was he that game counsel to the Jewes/that it was expedient that one man Muldedye for the people.

And Simon Peter folowed Jelus Fanother disciple: that disciple was knowen of the hye preste and went in with Jesus: into the pallys of the hye preste. But Peter stode at the doze mat. xxvi. without. Then went out that other disciple which was knos mar. rlist wen buto the hye preste/and spake to the damsell that kept the Doze/and brought in Peter. Then layde the damsell that kept the doze buto Peter: Arte not thou one of this mannes disciples. He layde: Jam not. The feruauntes and the ministers stode there and had made after of coles: for it was colde: and they warmed them selves. Peter also stode amonge them and warmed him felfe.

Mhen

The

Jelus answered him: I spake opely in & worlde. Jeuer taught

The hye preste ared Jesus of his disciples a of his doctrine.

in the synagoge and in the temple whyther all the Jewes resoz ted/and in secrete have I sayde nothinge: why arest thou me-Are them which heard me, what I sayde buto them. Beholde mat. rrvi. they can tel what I sayde, when he had thus spoke one of the mar .riiii ministers which stode by/smote Jesus on the face/sayinge: answerest thou the hye preste so. Jesus answered him. If I have eupli spoken / beare witnes of the eugli: If I have well spoken /

why singtest thou me. And Annas sent him bounde buto Cayphas the hye preste.

Simon Peter Rode and warmed him felfe: And they fayde & buto him: arte not thou also one of his disciples. He denyed it/ and layde: I am not. One of the feruautes of the hye prefte (his colyn whole eare Deter (mote of) layde buto hum: dyd not I le the in the garden with him. Peter denyed agayne: and immes diatip the cocke crewe.

mat.rrvii mar.cv. a

Then led they Jelus frome Capphas into the hall of indges A weirig ment. It was in the morninge/and they them selves went not into the undgement hall lest they shuld be defyled/but that they myght eate the paschal lambe. Pylate then wet out buto them and layde: what acculation bringe ye agaynst this man. They answered and sayd buto him. If he were not an eupli doar we wold not have delivered him buto the. Then land Polate bus to them: take ye him / and indge him after youre owne lawe. Then the Jewes layd buto him. It is not lawful for bs to put any mã to deeth. That the wordes of Jelus myght be fulfylled which he spake/signifyinge what deeth he shuld dye.

mat.rrvti mar.ep.b

Then Pylate entred into the indgement hall agayne / and 65 Au. rrin. called Jelus/& layd buto him: arte y the kynge of the Jewes. Jefus answered: sayst thou that of thy selfe/ oz dyd other tell it the of me-pylate answered: Am Ja Jewe- Thyne owne nacion & hye prestes have delyuered the buto me. What hast thou done. Jelus answered: my kyngdom is not of this worlde. If my kyngdome were of this worlde, then wolde my mynisters suerly fyght/that I thulde not be delyuered to the Jewes/but nowis my kyngdomenot from hence. Pylate sayde buto him: Arte thou a kynge then. Jesus answered: Thou sayest that I

ama

am a kynge. For this cause was I borne / A for this cause came Into the worlde / that I wild beare witnes buto the trueth. And all that are of the trueth heare my boyce. Pplate layd bn to him: what thinge is trueth. And when he had layd that he went out agayne buto the Jewes/A layde buto them: I fynde in him no cause at all, ye have a custome that I bulde delyuer pou one lowsse at ester. Wil ye that I lowse buto you the kynge mar. xv. b of the Jewes. Then cryed they all agayne sayinge: Not him! wexten. but Barrabas: that Barrabas was a robber.

Telus was condempned to the veeth of the croffe. Of them that stode by the croffe. Jelus was thrust in with a speare. Joseph begged the body of Jelus and buryed it.

Hen Pylate toke Jelus and scourged him. And the sou mat. xxvii diers wounde a croune of thornes & put it on his heed. And they dyd on him a purple garment/and layd:hayll kynge of the Jewes: They imotehun on the face. Pplate went forth agayne/& sayde buto them: beholde I bringe him forth to you/ that re maye knowe/that I fynde no faute in him. Then came Telus forth wearinge a croune of thorne and a robe of purple. And Pylate layde buto them: beholde the man. When the hye Dreftes a ministers sawe him/they cryed saying e: crucify him/ crucify him. Pylate layde buto them. Take ye him and crucify

him: for I fynde no cause in him. The Jewes answered him.

The.rix.Chapter.

me have a lawe and by our elawe he ought to dre: because he made him selfe the sone of God.

nohē pylate heard that faying he was the moare afrayde/ and went agapne into the indgement half/and sayde buto Je= lus: whence arte p. But Jelus gaue hun none answere. Then layd Dylate buto him. Speakelt thou not buto merknowelt thou not that I have power to crucify the and have power to 28 lowfe the. Jefus answered: Thou couldest have no power at all against me/except it were geven the from above. Therfore he that delinered me buto gis moare in spnne. And fro thence forth lought Pylate meanes to lowfe him: but & Tewes cryed Caping: yf thou let him go/ & arte not Celars frende. For wholo euer maketh him selfe a kynge/is agaynst Cesar.

mohen poplate hearde that sayinge/hebrought Jesus forth/ and sate doune to geue sentence/maplace called the pauement: butin

The Goldell

but in the Hebrue toge/Gabbatha. It was & saboth eue which falleth in the efter feast/& about & artehoure. And he sayde bus to P Jewes: beholde your kynge. They cryed/away with him away is hun/crucify him. Pylate fayd vinto them. Shal Icru= cify your kynge. The hye prestes answered: we have no kynge but Celar. Then delyuered he him buto them/to be crucifyed.

mat.rrvii

And they toke Jeuis/and led him awaye. And he bare his C wer. Ep. b croffe and went forth into a place called the place of deed mens scolles/which is named in Hebrue/Golgotha. Where they crucifyed him/and two other with him/on ether syde one/a Jesus un the myddes. And Pylate wrote his tytle / and put it on the crosse. The wrytynge was: Jesus of Pazareth / kynge of the Jewes. This tytle reed many of the Jewes. for & place where Telus was crucified/was nye to the cyte. And it was wrytten in Hebrue/Greke ad Latyn. Then sayde the hye prestes of the Jewes to Pylate: wypte not kynge of the Jewes: but that he sayd/Jam kynge of the Jewes. Pylate answered: what I has ue wextten/that have I wextten.

Then the foudiers/when they had crucified Jesus/toke his mar.rv.b garmentes & made foure partes/to every soudier a parte/and also his cote. The cote was without seme/ wrought bpon thos rowoute. And they layd one to another. Let by not deup de it/ but caste lottes who shall have it: That the scripture myght be plai.rri. fulfylled which layeth. They departed my rayment amonge them/and on my cote dyd cast lotes. And the soudiers dyd such thynges in dede.

Then Rode by the croffe of Jesus his mother/a his mothers spster / Adary the wyfe of Cleophas / and Adary Adagdalene. mohen Jelus lawe his mother/a the disciple stondynge whom he loued the sayde buto his mother: woman beholde thy sone. Then sayd he to the disciple: beholde thy mother. And fro that houre the disciple toke her for hisowne.

After that when Jesus percepued that all thinges were per pfalleviii formed: that the scripture myght be fulfylled/he sayd: I thyra. Ther stode a bessell full of beneger by. And they fylled a sponge with beneger and woude it about with plope and put it to his mouth. Assoneas Jesushad receased of the beneger/he sayde: It is fynellhed and bowed his heed and gaue by the gooft.....

The Jewest

The Jewes then because it was the saboth eue/that the bos dyes fould not remayne byon the croffe on the faboth daye (for that saboth dage was an hye dage) besought Pylate that their legges myght be broken/and that they myght be taken doune. Then cam the foudiers and brake the legges of the fyllt/and of the other which was crucified with Jelus. But whe they came to Jelus/and lawe that he was deed alredy they brake not his legges: but one of the foudiers with a spere thrust hun into the (yde/and forth with came ther out bloud and water.

And he that lawett/bare recorde/& his recorde is true. And he knoweth that he layth true that ye myght beleve also. The se thinges were done that & scripture build be fulfylled. ye thall gro. rtf. not breake a bone of him. And agapne another scripture sayth: Hue. ir. b

They hall loke on him/whom they pearled.

After & Joseph of Arimathia (which was a disciple of Jesus: but (ecretly forfeare of the Jewes) besought plate & he might mat. xxvn take doune the body of Jelus. And Pdate gaue hun licece. And mar. rv. b there came also picodemus which at the begynnynge came to Jelus by nyght/& brought of myre & aloes myngled together aboute an hundzed pounde wayghte. Then toke they the body of Jesu/& woundert in lynne clothes with the odoures / as the maner of the Jewes is to bury. And in the place where Jelus was crucified/was a garden/& in the garden a newe sepulcre/ wherin was neuer ma layde. There layde they Jelus because of the Jewes laboth ene/for the sepulcre was nye at honde. F

The refureccion of Christ. Abery Abagdalene came fyrit to the grave/ and to byz appered Lhzist fyzst. As the disciples were gathered to ges ther/Befus came and appered vnto them.



The.rr. Chapter. 4 He mozow after the laboth daye came Mary Magdalene early/ mat.rrviwheit was yet darcke/buto the sepulcre and sawe the stone take awaye from the toumbe. Then the ranne/ Ecame to St= mon Peter and to the other disciple who Jesusloued/and sayd buto them. They have taken awaye the Lorde out of the toumbe/a we canot tel where thep have laydehim.Peter wet forth a that other

duciple

The Golpell

disciple a came buto the sepulcre. They ranne bothe to gether/ and that other disciple dyd out runne Peter/and came fyst to the sepulcre. And he stouped downe and sawe the lynne clothes lyinge/yet went henot m. Then came Simo Peterfolowinge him/and went into the sepulcre/a sawe the lynnen clothes lye/ and the napkyn that was about his heed / not lyinge with the lynnen clothe/but wzapped to gether in a place by it selfe. Then went in also that other disciple which came fyzst to the sepulcre/ and he law and beleved. For as yet they knew not the scriptures/that he chulde ryse agayne fro deeth. I And the disciples went awaye agayne buto their owne home.

mat.rrvij mar.rvib



4 Mary Aode without at & sepulcre 15 weping. And as the wept, the bowed her selfe into the sepulcre and sawe two aungels in whyte syttinge/theone at & heed and the other at the fete/where they had layde the body of Jelus. And they layde unto her/womā why wepell thou. She layde buto them: for they have taken as wave my Lorde / and I wote not wher they have layd him, nohen the had thus layd: the turned her felfe backe and fame

Jelus flondynge: knewe not that it was Jelus. Jelus fard buto her: 110 oman why wepelt thou- 110 hom sekelt thou- She supposynge that he had bene & gardener: sayde buto him. Syz of thou have borne him hence tell me where thou halt land him/ that I maye fet him. Jeluslayd buto her: Mary/She turned her selfe: and sayde buto him: Rabboni which is to saye master. Jelus sayde buto her/touch me not/for Jam not yet ascended to my father: But go to my brethre a save buto them Jascede unto my father & youre father: to my God & your God. ABary Magdalene came and tolde the disciples that the had sene the Lorde and that he had spoken suche thynges but o her. F

me.rrviif

4 The same daye at nyght/which was & mozoweafter the C mar.rvi.c saboth daye/whe y dozes were thut/where the disciples were i.coz.xv.a assembled to geder foz feare of the Jewes/came Jesus & stode in the myddes/and sayd to them: peace be with you. And whe he had so sayde/he shewed buto them his syde. Then were the disciples

disciples glad whe they same the Lorde. Then sayde Jesus to them agayne: peace be with you. As my father sent me/euen so sende I you. And when he had sayde that/he brethed on them/ and fayd buto them. Receaue the holy gooft. Who foeuers fynnes pe rempt/they are remptted buto them. And who so evers synnes ye retayne, they are retayned.

* But Thomas one of the twelve/called Didymus/ was not with the when Jelus came. The other disciples sayd buto him: we have sene the Lorde. And he sayd buto them: except I se in mat.xxs. his hondes the prent of the nayles/and trull my honde into his spde/I wyll not beleue.

And after. biu. dayes agayne his disciples were with in/and Thomas with them. Then came Jelus when the dozes were thut/and stode in the myddes and sayde: peace be with you.

After that layde be to Thomas: by ynge thy fynger hyther/ and se my hondes: Ebypngethy honde and trustit into my syde and be not faythlesse / but beleupinge. Thomas answered and sayde buto him: my Lorde/& my God. Jesus sayde buto him. Thomas/because thou hast sene me/therfore & belevest: Happy are they that have not sene, and yet beleve.

And many other lignes dyd Jelus in the presence of his disciples/which are not wrytten in this boke. These are wrytten that ye might beleue/that Jelus is Christ the sone of God/and that in beleupnge pe myght haue lyfe thozowhis name. F

To Beter and other that were a fysibinge ovo Lhrist appere agayne. To Beter be gave commaundement to fede his shepes and lambes. Christ shewed before unto Beter what deed he shuide dye.



The.rri. Chapter. 4 fter y Jesus Wewed him selfe as gayneat y see of Tyberias. And on this wyse thewed he him selfe. There were to gether Simon Peter and Tho mas which is called Didunus/A Natha nael of Cana a cite of Galile/ a the sones of zebedet/Ætwo other of & disciples. Si mon Peter layd buto the: I goa fyllhin= ge. They sayde buto him: we also will go with the They wet their wave zentred

into a hippe Arayght waye/& that nyght caught they nothing. But whe

But when the morninge was now come / Jelus Rode on the thore: neverthelesse the disciples knows not that it was Jesus. Jesus sayde unto them: syrs/have ye any meate. They answe ted him/no. And he sayd unto them: cast out the net on h right syde of the ship / and ye wall synde. They cast out/Fanone they were not able to drawe it for the multitude of syshes.

Then layde the disciple whom Jesus loued/bnto peter: It B is the Lorde. When Simon Peter hearde pit was the Lorde he apide his mantell to him (for he was naked) and sprange ui= to the see. The other disciples came by Wippe: for they were not farrefrom londe/but as it were two hondred cubites/and they drewe the net with fysibes. Assone as they were come to londe they sawe hoot coles and fysibe layd ther on / and breed. Jesus sayde buto them: bringe of & fyshe which re have now caught. Sumon Deter stepped forth and drewe the net to londe full of greate fyshes/an hondred and.lig. And for all ther were so many/yet was not the net broken. Jeluslayde buto them:come & dyne. And none of the disciples durst are him: what arte thou-For they knewe that it was the Lorde. Jesus then came and tokebreed/and gave them/a fyllbe lykewyle. And this is now the thyrde tyme that Jelus appered to his disciples/after that he was rylen agayne from deeth. F

won Joanna/louest thou me moze then these. He sayde buto: him:ye Lozde / thou knowest / that I loue the. He sayde buto him:fede my lambes. He sayde to him agayne the secode tyme: Simon Joanna/louest thou me. He sayde buto him:fede my she louest thou knowest that I loue the. He sayde buto him:fede my shepe. He sayde buto him the thyzde tyme: Simon Joanna / louest thou me. And Heter sozowed because he sayde to him & thyzde tyme. And Heter sozowed because he sayde to him & thyzde tyme/louest thou me, and sayd buto him: Lozde/thou knowest all thinge/thou knowest that I loue the. Jesus sayd buto him:

fede my Gepe.

Gerdedst thy selfe/a walkedst whyther thou woldest: but when thou arte olde/thou shall stretche forth thy hodes/and another thouarte olde/thoushalt stretche forth thy hodes/and another shall gyzde the/and leade the whyther thou woldest not. That spake he signifyinge by what deeth he shull glorify God.

And when

fus layd but him: yf I wil have him to tary tyll I come/what is that to the-folowe thou me. Then wet this laying e abloode among the brethren / that that disciple shulde not dye, yet Iesus layde not to him/he shall not dye; but yf I will that he tary tyll I come/what is that to the. The same disciple is he/which testifyeth of these thynges/and wrote these thinges. And we knowe / that his testimony is true. Is There are also many other thynges which Iesus dyd: the which yf they shulde be wrytten every one/
I suppose the worlde coulde not constayne the bokes that shulds be wrytten.

And when he had layde thus the layde buto him: 4 folowe

me. Deter turned aboute and sawe that disciple whom Jesus

loued folowynge: whiche also lened on his brest at supper and

Cayde: Lozde which is he that thall betraye the mhen weter

same him/he sayde to Jesus: Lorde what shall he here do-Je=

Here endeth the Gospellof Saynct John.

Thereafter folowe the Actes of the Apostles / made by Saynct Luke.

The Actes

les/wzyttenby Saynct Luke the

Euangelist/which was present at the doynges of them.

(Efter Christ was ascended the disciples remayned together. The frest fermone of Beter. The ende of Judas. Wow the lot fell on Wathias.

The Fyist Chapter.



mer treatis le (deare fré de Theophi lus) I have wrytten of all that Jesus began to do æ teache / butyll the daye/in whiche he was taken by / after that he 剧(thozowe g holy gooft) had geue comaundeme ates buto the Apostles/ bohich he had chosen/to who also he she wed him celfe alque after his pal= sion by many tokes/ap= perynge buto the fourty dayes/ād speakynge

of the kyngdom of God/& gathered them to gether/& comaun ded them/that they shuld not departe from Jerusalem: but to wayte for the promys of the father / wherof ye have hearde of Burrin me. For John baptised with water:but pe halbe baptised with the holy gooff and that with in this feawe dayes. When they were come together/they ared of him saying: Lozde wilt thou at this tyme / restore against the kyngdome to Israel - And he sayde buto them: It is not for you to knowe the tymes/or the seasons which & father hath put in his owne power:but ye shal recease power of the holy gooft which that come on you And ye Mall be witnesses buto me in Jerusalem/and in all Jewyy and in Samary/and even buto the worldes ende.

> And whe he had spoken these thinges/whill they behelde the 27 was taken

of the Apostles.

Fo.crif.

was taken by and a cloude receased him by out of their syght. And whyle they loked stedfastly by to heave as he wet/beholde two men stode by them in whyte apparell/which also sayde: ye men of Galile why Rond ye egalynge by into heaue. This same Jesus which is taken by from you into heaven / wall so come/ euen as ye haue sene him go into heauen. F

Then returned they buto Jerusalem from mount Olyuete La. rrug which is nye to Jerusalem contenninge a saboth dayes torney. And whe they were come in/they wet by into a parler/where aboode booth Peter and James / John and Andrew/Philip and Thomas/Bartlemew & Matthew/James the sone of All= pheus/and Simon zelotes/and Judas James sone. These all continued with one accorde in prayer and supplication with the wemen and Mary the mother of Jelu/and with his brethren.

And in those dayes Peter stode up in the myddes of the disciples and sayde (the nounble of names that were together were aboute an hondred and twenty) ye men and brethre this scripture must have nedes bene fulfylled which the holye goost thozow the mouth of Pauid spake before of Judas which was appe to them that toke Jelus. For he was noumbred with bs/ and had obtained fellouthip in this ministracion. And the same hath now possessed a plot of groude with & rewarde of iniquite and when he was hanged/braft a fondre in the myddes/and all his bowels gushed oute. And it is knowen buto all the inhabiters of Jerusalem: in so moche that that felde is called in their mother tonge Acheldema/that is to laye/the bloud felde.

It is writte in & boke of Plalmes: His habitació be boyde/& Pla. levill no mã be dwellinge therin: This Billhoppycke let another take. moherfore of these me which have copanged with us/al & tyme that the Lorde Jesus wetin Fout amoge bs/beginnyngat the baptime of John buto that same daye & he was take bp fro bs/ must one be ozdepned to beare witnes to bs of his recurrecció.

And they apoynted two/Joseph called Barlabas (whose lyz name was Julius) and Mathias. And they prayed / layinge: thou Lorde which knowell the hertes of al me/wewe whether of these two thou hast chosen/that the one may take the roume of this ministracion and Apostleshippe/frome which Judas by transgression fell that he might go to his owne place. And they gaue forth

Malm.rl lob.rviij.

gave forth their lottes/and the lot felon Mathias/and he was counted with the eleven Apostles. k

Ilow the disciples receased the holy gooft. Wow they spake with of: nerse tounges. The people wondred at the and thought them oronken. At the preachynge of Beter were converted a great multitude. Wow goodes were comen amonge the Apostles.

The.ii. Chapter. 4

Then the fystith daye was come they were all withe a one according e together in one place. And sodely there came a founde from heaven/as it had bene the commynge of a myghty wynde/and it fylled all the house wher they late. And ther appered buto them clouen tounges/lyke as they had bene fyle/Att fate boon eache of them: and they were all fylled with the holy goost/and begane to speake with other tounges/euen

as the spirit gave them beteraunce.

And there were dwellinge at Jerusale Jewes devoute men 38 which were of all nacios under heave. When this was noyled aboute/the multitude came to gether a were astonyed/because that every man hearde them speake his owne tounge. They wondzed all and marneyled fayinge amonge them felnes/ Be= holde/are not all these which speake of Balue. And how heare we enery man his owne tounge wherin we were bozen: Par= thians/ADedes and Elamytes/and the inhabiters of Adelopo tamia/of Jewzy Fof Capadocia/of Ponthus FAlla/Phrigia/ Pamphilia/and of Egypte/ ad of the partes of Lybia which is belyde Syzene/and Araugers of Rome/ Jewes & convertes/ Grekes and Arabians: we have bearde them speake with oure owne touges the greate workes of God. I They were all ama fed/and wondzed fayinge one to another: what meaneth this: Dther mocked them fayinge: they are full of newe wyne.

4 But Peter Repped forth with the cleuen/and lyfte bphis C boyce/Flayde buto them: ye me of Jewzy/and all ye that inha bite Jerusalem: be this knowe but you and with your eares heare my wordes. These are not dronken as ye suppose : for it is yet but the thyrdehoure of the dave. But this is that which iohe. ii. s was spoken by the prophete Johel: It wall be in the laste dayes fayth God: of my spirite I will powie out boon all flesshe. And your sones and youre doughters wall prophely / Eyoure yonge men Wall se visions/and youre olde men Wal dreamedreames.

And on my

And on my servacites/and on my honde maydes I will powze out of my sprete in those dayes/and they thall prophesie. And I will hewe wonders in heaue aboue/& tokens in gerth beneth/ bloud a fyre/and the vapour of smoke. The sonne shalbe turned into darcknes/and the mone into bloud/before that greate and notable daye of the Lozde come. And it halbe that who so ever

Chall call on the name of the Lorde Chalbe laued. F

4 ye men of Mrael heare these wordes: Jesus of Pazareth rome.r. z a man approved of God amonge you with myracles/wonders and fignes which God dyd by him in the myddes of you/as ye youre selves knowe: him have ye take by the hondes of unrighs teous persones/after he was delinered by the determinat cous fell and foreknowledge of God/and have crucifyed and flagne/ whom God hath rayled by a lowled the lozowes of deeth/be= cause it was impossible that he shuld beholden of it. For David Wal. rv. speaketh of him: Afoze honde I sawe God alwayes befoze me. For he is on my right honde/that I thuld not be moved. Ther fore dyd my herte retoyce / and my tounge was glad. Moreo= uer also my stell he chall rest in hope/because thou wylt not leue my soule in helt/nether wylt suffre thyne holye to se corrupcion Thou half thewed me the wayes of lyfe/and thalt make me full of tope with thy countenaunce.

Men and brethren/let me frely speake buto you of the patri arke Dauid: Foz he is both deeth and burged and his sepulcre ill.re-il.b remayneth with by buto this daye. Therfore seynge he was a Prophet/& knewe that God had Iworne with an othe to him/ that the frute of his loynes thuld fyt on his feat (in that Chuft shuld ryse agayne in the stesshe) he same before and spake of the refurrection of Christ / that his soule wulde not be left in hell/ nether his stellhe shulde secorrupcion. This Jesus hath God

rayled bp/wherof we all are witnesses.

Sence now that he by the right honde of God exalted is/ & hath receaued of the father & promyle of the holy goolt/he hath weed forth that which ye now le & heare. For Danidis not als cended into heave/but he layd: The Lozde layde to my Lozde wisl.cir. fyt on my ryghthonde/butyll I make thy fooes thy fote stole. So therfore let all the house of Israel knowe for a surety/that God hath made the same Jesus who ye have crucifyed/Lozde

and Chailt

and Chill. When they hearde this they were pricked in their A hertes/and sayde buto Peter and buto the other apostles: ye men & brethren/what that we do. Peter layd unto them: repet Abe baptyled enery one of you in the name of Jelus Chult for the remission of synnes / a ye shall recease the gyfte of the holy gooft. For the promyle was made but o you a to your chyldren and to all that are a farre / even as many as the Lozde our God that call. and with many other wordes bare he wytnes and era borted them sayinge: Saue your selves from this butowarde generacion. Then they that gladly receaued his preachynge/ mere baptiled: and the lame daye ther were added buto them about thre thousande soules.

And they contynued in the apostles doctrine & felloushyppe/ 6 and in breakyinge of breed/and in prayer. And feare came ouer every soule. And many wodzes and signes were spewed by the Apostles. And all that beleved kepte them selves to geder and hadde thynges comen/and folde their possessions and goodes/ and departed them to all men/as every man hadde nede. And they contynued dayly with one accorde in the temple/and bras ke breed in enery house and dyd eate their meate to gether/ with gladnes and synglenes of hertepraysinge God / and had fancour with althe people. And the Lozde added to the congre

action dayly suche as wulde be saued. The balt is cured in the name of Chrift.

Weter had nether golde ner silver. The sermon of Weter.

The.iii. Chapter.

Eter and John went by to geder into the temple at the A nynthehoure of prayer. And ther was a certagne man halt from his mothers wombe/whom they brought and layde at the gate of the temple called beutyfull/to are almes of them that entred into the temple. Which same when he sawe Beter and John/that they wolde into the temple/despred to receaue analmes. And Peter fastened his eyes on him with John and sayde: loke on bs. And he gave hede buto them/trustynge to re ceaue some thynge of them. Then sayd Peter: Siluer & golde haue I none such as Thaue geue I the. In the name of Jesus Chailt of Pazareth rife by a walke. And he toke him by & right honge/and lyftehim bp. And immediatly his fete anclebones receaued

receased Aregth. And he sprang / stode & also walked & entred with them into the teple/walkinge & leapying & landying God.

And al the people sawe him walke and laude God. And they knewehim/that it was he which late a begged at the beauty= full gate of the temple. And they wondzed a were soze astony ed at & which had happened buto him. And as the halt which was healed helde Peter and John / all the people rane amaled

buto them in Salomons porche.

mhen Deter lawe that he answered buto the people. 4 ye men of Acael/why maruagle ye at this/oz why loke ye so sted= fastly on bg/asthough by our eowne power or holynes/we had made this man go. The God of Abraham/Isaac & Jacob/the God of oure fathers had gloufied his sone Jesus/whom ye de= livered/and denyed in the presence of Pylate/when he had ind mat. revis ged him to be low led. But ye denyed the holy and infland dely mar. rv. c red a mortherar to be genen you and kylled the Lorde of lyfe/ iob. rvis whom God hath rayled fro deeth/of the which we are witnels ces. And his name thosow & fayth of his name/hath made this man found/whom ye se and knowe. And the fayth which is by him/hath genen to him this health in the presence of you all.

And now brethren I wote well that thorow ignoraunce re dyd it/as dyd also your heddes. But those thinges which God beforehad thewed/by the mouth of all his 1020phetes/how that Christ thuld suffreshe hath thus worse fulfylled. Repet ye ther= fore a turne/that your synnes may e be done away | I whe the tyme of refreshing cometh/which we that have of & presence of the Lord/& whe God Challend him/which before was preached buto you/p is to wit Jelus Christ/which must receaue heue but tyll the tyme & all thunges/which God had spoke by the mouth of alhisholy prophetes sence & worlde bega/be restored agapti.

For Adoles layde buto & fathers: Aprophet Walthe Lorde veu. xviq poure God rayle by buto you/even of youre brethre lyke buto me:him thall pe heare in all thinges what soeuer he thal save bu to you. For the tyme wil come/that every soule which wall not heare that same prophet/Walbe destroyed from amoge the peo ple. Allo all the prophetes from Samuel & thence forth/as ma ny as have spoken/have in lykewyse tolde of these dayes.

ye are the chyldren of the Prophetes and of the couenaunt/ which

which God hath made buto our fathers/layinge to Abzaham: Bue in thy feed that all kynredes of perth be bleffed. Tylt buto you hath God rayled up his sone Jelus / & him he hath lent to blyffe you/p every one of you wild turne fro your wyckednes.

Theter and John was presoned. Weter z John were presoned because they confessed Little to be the only sauyour. The answer of weter at his eraminacion. Weter and John were forby dden to preache Christ. The prayer of the Apostles. All thinges were commen.

The.iii. Chapter.

They spake buto the people/the prestes and the rular A of the temple/Athe Saduces came byon them/takpng it greuoully that they taught the people & preached in Jelus/ the refurreccion from deeth. And they layde hondes on them/ and put them in holde butyll the next daye/for it was now eue tyde. How be it many of them which herde the wordes beleved and the noumbre of the men was aboute frue thousande.

And it chaused on the mozow that their rulars a elders and scribes: as Annas the chefe preste and Capphas and John and Alexader and as many as were of the kynred of the hye prestes gathered together at Jerusalem/A set the other before them/A ared:by what power of in what name have ye done this fyispfal.crvii & Then Peterfull of the holy good fayd buto them: ye rulars mar.rij.a of the people/æ elders of Israel/pf we this daye are examined Luc. rr.c of the good dede done to the sycke man / by what meanes he is 1. He. ii. a made who ale: be it knowe but o you all/and to the people of To Ro. ix.8. rael/that in the name of Jelus Chailt of Mazareth/who pe cru cifyed/and whom God rayled agayne from deeth:euen by him doth this mastonde here present before you whole. This is the stone cast a syde of you bylders/which is set in the chefe place of

> is ther any other name geue to me wherm we must be saued. F When they sawe the boldnes of Peter & John / and under 23 stode that they were bolerned me & laye people/they marueys led/and they knew them/that they were with Jesu: and behol= dinge also the ma/which was healed stonding with them: they coulde not saye agaynstit. But they commanded them to go a lyde out of the counsell/& conceled amonge them selves saying: what thall we do to these men- for a manifest signe is done by them/Ais openly knowen to all them that dwell in Jerusalem and we

the corner. Mether is there saluació in any other. Nor vet also

and we canot denye it. 25 ut that it be noyled no further amone the people / let vs threaten and charge them that they speake

hence forth to no man in this name.

And they called them/and commanded them that in no wyfe they thuld weake or teache in the name of Jelu. But Deter and John answered buto them & sayde: whether it be ryght in the syght of God/to obeye you moare then God/indge ye. for we cannot but speake that which we have sene & herde. So threatened they them and let them go/and founde nothynge how to punithe them/because of the people. For all me lauded God for the my tacle which was done: for the mā was aboue fourty yere olde on whom this my acle of healynge was the wed.

Mone as they were let go/they came to their felowes/ and Gewed all that the hye preftes and elders had sayde to them. And when they hearde that/they lyfte by their boyces to God with one accorde and layde: Lorde thou arte God which halt made heaven and erth/the see and all that in them is/which by the mouth of thy feruaunt David half layde: 110 hy dyd the hes potal. 11. a then rage/and the people ymagen bayne thinges. The kynges of the erth stode bp/and the rulars came together/agaynst the

Lorde and agaynsthis Christ.

for of a trueth agaynst thy holy chylde Jesus whome thou hast anounted/both Herode and also Pocius Pylate/ with the gentyls a the people of Mrael gaddered them selves to gether for to do what soeuer thy hondes a thy counsell determined be= fore to be done. And now Lorde/ beholde their threateninges/ and graunte buto thy feruauntes with all confydence to speake thy worde. So that thou Aretche forth thyne honde that healinge and fignes and wonders be done by the name of thy holy chylde Jelus. And allone as they had prayed, the place moved where they were assembled to gether / and they were all fylled with the holy gooff/a they spake the worde of God boldely.

4 And the multitude of them that beleved/were of one hert/ and of one soule. Also none of the sayde/that any of the thinges which he possessed/was his owne: but had all thinges commen And with greate power gave the Apostles witnes of the resur reccion of the Lord Jelu. And greate grace was with them al. Aether was there any amoge them/that lacked. Fozas many

as were p.w.

as were possessed fondes of houses/solde them and brought the piyce of the thynges that were solde/and layed it downe at the apostes fete. And distribution was made unto every man accordynge as he had nede. H

And Joses which was also called of the apostles/Barnabas (that is to saye/the sone of consolacion) beynge a Leuite/and of the countre of Cypers had londe/and solde it & layde the plyce

doune at the apostles fete.

Ananias 7 Saphira his wyfewas flayne for lyenge to the holy gooft wow wonderfull myracles God dyd by the hondes of the apostles. Wow the apostles were presoned and delivered agayne by the augell of God. God is rather to be obeyed then men. The counsell of Gamaltel. The apostles ceased not preachinge.

The.v. Chapter.

Certayne manamed Ananias with Saphirahis wyfe a folde a pollestio/and kepte away parte of the plyce (his wyfe also beynge of counsel) and blought a certayne parte/and layde it downe at the apostles fete. Then sayd Peter: Ananias/how is it that sathan hath sylled thyne hert/that thou shuldest lye but the holy goost/and kepe awaye parte of pryce of the sylledo: Pertayned it not but the only/and after it was solde/was not the pryce in thyne owne power. Howe is it that thou hast conceaued this thynge in thyne herte. Thou hast not syed but o men/but but God. Whe Ananias hearde these wordes he fell downe and gave by the goost. And great feare came on al them that these thynges hearde. And the yonge men rose by/and put him a parte/and caryed him out/and buryed him.

And it fortuned as it were aboute the space of. in. houres af 28 ter that his wyfecame in / ygnoraunt of that which was done. And peter sayd but her: Tell me/gaue ye y lode for so moch. And the sayd: ye/for so moche. Then peter sayd but her why have ye agreed to gether/to tempt the spirit of the Lorde/Be-holde the fete of them which have buryed thy husbande / are at the dore / and shall cary the out. Then she fell downe strayghte waye at his fete a yelded by the goost. And the yonge men cam un/and founde her deed/and caryed her out/and buryed her by her husbande. And great feare came on all the congregacion/and on as many as hearde it.

By the hondes of the apolles were many lignes a wondies C

thewed amonge the people. And they were all to gether with one accorde in Salomons porche. And of other durite no man toyne him selfe to them: neverthelater & people magnified the. The noumbre of them that beleved in the Lorde both of men twemen/grewe more and more: in so mothe that they broughte the sycke into the stretes/and layde them on beddes and palettes/that at the less wave the spadowe of Peter when he came by myght shadow some of them. There came also a multitude out of the cytics round about/but Jerusale/bryngynge sycke solkes/and them which were bered with buclene spirites. And they were healed every one.

Then the chefe presterose by and althey that were with him (which is the secte of the Saduces) and were full of indignació and layde hondes on the apostles/and put them in the commen preson. But the aungell of the Lorde by nyght opened the preson dores/and brought them forth / and sayde: go/steppe forth/and speake in the temple to the people all the wordes of this system her they hearde that/they entred into the temple early in

the morninge and taught.

The chefe preste came a they that were so him/a called a courcel to geder/a al y elders of the chyldre of Israel a sent to y preson to fet the. When y minustres came a foode the not in the preson they retourned a told saying: y preson food we that as sure as was possible: the kepers stondyng without before y dores. But whe we had opened/we food no ma within. Whe the chefe preste of all a the ruler of the teple a the hye prestes herde these thynges/they douted of them/wher but o this wolde growe.

Then came one and thewed them / beholde the men that ye put in preson/stonde in the temple/and teache the people. Then wet the ruler of the temple with ministers/and brought them without violence. For they seared the people/lest they shuld have been stoned. And whe they had brought them/they set them before the counsell. And the chefe presse ared them sayinge: dyd not we steaytely command you that ye shulde not teache in this name. And behold ye have sylled Jerusale with your doctrine/and ye intende to bringe this mans bloud byon bs.

Peter and the other apostles answered and sayd: we ought moze to obey God then men. The God of oure fathers raysed

p iiii. bpJelus

by Jelus / whom ye flewe and hanged on tree. Him hath God lyfte by with his right honde/to be a ruler and a faulour/for to geue repentaunce to Israel and forgeuenes of synnes. And we are his recordes concerninge thele thinges Fallo the holy gooff whom God hath geue to them & obey hun. When they hearde that/they claus a funder: a fought meanes to flee them. Then stode ther by one in the counself/apharisey named Gamaliel/a Doctoure of lawe/had in auctorite amonge all the people a com maunded to put the apostles a syde a lytel space and sayd buto f them: Men of Israel take hede to your selves what re entende to do as touchyinge these men. Before these dayes rose by one Theudas bostynge him selfe / to who resorted a nombre of men about a foure hondred which was Aayn/and they all which be= leved him were scatted abroode and brought to nought. After this man/arose ther by one Judas of Galile/in the tyme when tribute began / Æ dzewe awaye moche people after him. He also perylihed: and all even as many as harkened to him are scatte= red abrood.

And nowe I save but o you: refrayne your selves from these & men/let them alone. Foz yf the counsell of this worke be of men/ it will come to nought. But a yfit be of God ye cannot destroy it/least haply ye be founde to stryue agaynste God. And to him they agreed / and called the apostles/zbet them/and comaun= ded that they hulde not speake in the name of Jesu/and let them go.

And they departed from the counsell/reioglynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple & m every house they ceased not / teachynge and preachynge Jelus Chult.

Wow.vis.deacones were chosen to mintster to the poore. The accufacton of Stephyn.

The. bi. Chapter. Those dages as § nombre of the disciples grewe ther A arose a grudge amoge the Grekes agaynst the Hebrues because their wyddowes were despised in & dayly ministringe. Then the twelve called the multitude of the disciples to ges ther and sayde: it is not mete that we shulde leave the worde of God & serve at the tables. Wherfore brethren loke ye oute a= mongeyou

monge you leven me of honest reporte and full of the holy goost and wyldome/which we may eapoynte to this nedful bulynes But we will gene oure selves continually to prayer and to the ministracion of the woode. And the sayinge pleased the whole multitude. And they chose Steuen a manfull of fayth a of the holy good/and Philip/& Prochozus / and Aichanoz/and Ti= mon/and Permenas/& Aicholas a couerte of Antroche. Which they let before the apolites/and they prayed a layde their hon-

des on them.

And the worde of God encreased and the noumbre of the di= sciples multiplied in Jerusalem greatly/and a greate company of the prestes were obedient to the fayth. A And Steuenfull of fayth and power/dyd great wondzes and miracles amonge the people. Then ther arose certayne of the synagoge / whiche are called Lybertines and Syzenites/and of Alexandria/and of Cilicia and Alia and disputed with Steuen. And they could not relift the wyldome/& the spiris/with which he spake. Then cent they in men/which cayde: we have heardehim speake blacphemous wordes agaynste Moyles / and agaynste God. And they moved the people and the elders and the scribes: a came bpon him and caught him/and brought him to the counsel/and brought forth falle witnesses which sayd. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: for we hearde him caye: this Jelus of Pazareth Chall de= Aroye this place and thall chaunge the ordinauces which APo= seggaue bg. And all that sate in the counsell/loked stedfastly on him/and sawe his face as it had bene the face of an aungell.

The fermon of Stephyn. Stephyn is stoned to deeth and prayeth for his enemycs. Saul consented to his deeth.

The. vij. Chapter. Hen layde the chefe prestig it even lo-And he layde: ye men/brethren and fathers/harken to. The God of glo= ry appered unto our father Abraham whyll he was yet in Ade= sopotamia/befozehe dwelt in Charran/& sayd buto him:come out of thy coutre/and from thy kynred/& come into the londe/ whiche I wall shewe the. Then came he oute of the londe of sen. rif. a Chaldey/and dwelt in Charran. And after that/allone as his father was deed the brought him into this lande/in whiche ye nowdwel

now dwell/and he gave him none inheritaunce in it/no not the bredeth of a fote: but promyled that he wolde geue it to him to pollelle/and to his feed after him/ whe as yet he had no chylde.

God verely spake on this wyse/that his seed shuld be adweller in a Arauge londe/& that they thuld kepe the in bodage & en-Ben. rou treate the euyl. iii. C. peres. But & nacion to who they halbe in

Ben rev. bodage will Jiudge/sayd God. And after that hall they come= Ben. rriv forth/A serve me in this place. And he gave him the covenant of circucilion. And he begat Isaac/ & circucised him the. bij. daye/ and Jlaac begat Jacob/& Jacob the twelve Patriarkes.

And the Patriarkes hauping indignation folde Joseph into and erry Egypte. And God was with him/and delyuered him out of all Benefis his aduerlites and gaue him fauoure and wyldom in the light Ben, rij. e of Pharao kynge of Egypte/ whiche made him gouerner ouer Egypte/and ouer all his housholde.

Then came there a derth over all the lode of Egypt & Cana: 28 an/and great affliccion/that our fathers founde no lustenauce. But when Jacob herde that there was come in Egypt/he sent oure fathers fyzst. And at the secode tyme/Joseph was knowe of his brethre/A Josephkyndred was made knowne buto Pha Ben. rlv. rao. Then sent Joseph & caused his father to be brought and all his kynne/threscore and .rb. soules. And Jacob descended into Ben.rivi. Egypt/and dyed both he and our fathers/and were traffated Ben.11.b. into Sichem/A were put in the sepulcre that Abzaham bought

Mhen y tyme of y promes drue nye (which God had Iworne C Erod.s.a to Abraham) the people grewe a multiplyed in Egypte/tyll an other kynge arose which knewnot of Joseph. The same dealte futtely with oure kyndred/ envil intreated oure fathers/and made them to cast oute their yonge chyldze/that they shuld not

for money of the sones of Emoziat Sichem.

Ero.11.a. remayne alvue. The same tyme was Adoles borne/and was a proper chylde in the lyght of God/whiche was noxylhed by in his fathers house thre monethes. When he was cast out/Phas raos doughter toke him bp/and nozished him bp foz her owne fone. And Moles was lerned in all maner wyldome of the E= gypcians/z was myghty in dedes and in wordes.

And when he was full fourty yere olde it came into his hert to byset his brethre the chyldren of Israel. And when he sawe one of them

one of them suffre wronge/he defended him/and avenged his quarel that had the harme done to him / Almote the Egypcian for he supposed his brethren wolde have bnderstode/how that God by his hodes thulde laue them. But they buderstode not.

And the nexte daye he thewed him selfe unto them as they Ero.is.c Aroue/and wolde hauc fet them at one agayne sayinge: Sy18/ ye are brethre/why hurte ye one another. But he that dyd his neghbour wronge/thrust him awaye sayinge: who made the a ruler and a judge amoge bs: mbhat/wilt thou kyll me/as thou dyddest the Egypcian yester daye. Then seed Adoles at that Cayinge/and was a stranger in the londe of Adadian/where he

begat two sones. And when.rl.yeres were expired ther appered to him in Erolli.a the wyldernes of mounte Syna / an aungell of the Lozde in a flamme of fyze in a busche. Whe Ahoses sawe it/he wondzed at the light. And as he drue neare to beholde by boyce of the Lord came but o him: I am the God of thy fathers/the God of Abra= ham/the God of Maac/and the God of Jacob. Adoles trembled and durst not beholde. Then sayde the Lorde to hum: Put of thy Mowes fro thy fete/for the place where h stondest is holy groud. I have perfectly sene the afflicció of my people which is

deliuer them. And now come a I will sende the into Egypte. This Moles whom they forloke layinge: who made the a ruler and a udge: the same God sent bothe a ruler and a delues rer / by the hondes of the aungell which appered to him in the bulide. And the same brought them out shewinge wodzes and Ero.vis.ic. signes in Egypt/and in the reed see Ain the wyldernes. rl. year r.ri. riu. res. This is that Moles which layde buto the chyldze of Ilra- Ben. rviil el. A Prophet Mall the Lorde poure God raple by buto you of Ero. rix. poure brethren/lyke buto me/him thall peheare.

in Egypte/& I have heard their groning/& am come donne to

This is he that was in the congregacion / in the wyldernes with the aungell which spake to him in the mounte Syna/and withoure fathers. This man receased the worde of lyfe to ge= ue buto bs/to whom oure fathers coulde not obeye/but cast it from them and in their hertes turned backe agayne into Egy= pte / sapinge buto Aaron: Make bs goddes to go befoze bs. ero.rrps. For this Moles that brought bs out of the londe of Egypte/

we wote

we wote not what is become of him. And they made a calfe in those dayes/Foffered sacrifyce buto the ymage: and rejoyled in the workes of their owne hondes.

Then God turned him selfe & gave them bp/that thep sould worthip the starres of the skye/as it is written the boke of the amos, v g Prophetes. D ye of the house of Israel / gaue ye to me facrify= ces a meate offeringes by the space of. rl. yeares in the wylder= nes: And ye toke buto you the tabernacle of Moloch / and the starre of youre god Remphan/figures which ye made to works

hippe them. And I will translate you beyonde Babylon.

heb.viii b Dure fathers had the tabernacle of witnes in & wyldernes/ ff tofue.iii.c exo.xxv.o as he had apoynted them speaking buto Moses, that he shuld make it accordinge to the fallion that he had sene. Which taber nacle our fathers receaved / brought it in with Fosue into the possession of the Gentyls/ which God drawe out before the face

ires.rvi. of oure fathers buto the tyme of Dauid. Which founde fauour before God/ woolde fayne have made a tabernacle for the God

of Jacob. But Salomon bylthim an house.

How be it/he that is hyest of all/dwelleth not in templis maplal.crrvi de with hondes/as layth the Pzophet. Heaue is my leate/and erth is my fotestole/ what house will ye bylde for me say th the Lorde-or what place is it that I huld rest in-hath not my hode made all these thinges.

pe diffenecked and of bucircumcifed hertes and eares: ye has ue alwayes respsted the holy goost: as youre fathers dyd/so do ye. 119 hich of § 19 20 phetes have not youre fathers perfecuted: And they have flagne them/which the wed before of the compuge of that Just / whome ye have nowe betrayed and mordred. And ye also have receaved a lawe by the ordinaunce of aungels

and have not kept it.

mbhe they herde these thynges their hertes claus a sunder and they gnashed on him with their tethe. But he beynge full of the holy gooff loked by stedfastly with his eyes into heaven and sawe the glorie of God/and Jesus stondynge on the righte honde of God and layde: beholde/ I le the heavens open/A the sone of man stondynge on the ryght honde of God. Then they gave a thute with a loude boyce/A stopped their eares a ranne byon him all at once/Ecast him oute of the cite/and stoned him. And the

and the witnestes layde downe their clothes at a yonge manes fete named Saul. And they stoned Steuencalling on and sayinge: Lorde Jelu receaue my sprete. And he kneled doune and cryed with a lowde boyce: Lorde laye not this synne to their charge. And when he had thus spoken/he fell a slepe.

Wow the congregacion was perfecuted. The buryenge of Stephyn. Saul made hauocke of the congregacion. Philip preached in a cite of Samarta. Of Simon Bagus. Mony obtayneth not the gyfte of Bod. billip converted the Eneuche.

The. bij. Chapter.

Aulhad pleasure in his deeth. And at that tyme there was a great persecució agaynst the cógregacion which was at Jerusalem/& they were all scattered abzoade thezow= out the regions of Jewly and Samaria/except the Apolites/ Then deuout men dressed Steuen / and made great lamentacion ouer him. But Saul made hauocke of the congregacion/ and entred into every house and drewe out both man and wo= ma/and thust them into preson. How be it they that were scattered abroade/went every where preaching the worde. Then came Philip into a cite of Samaria/and preached Christ binto them. And the people gave hede buto those thinges which 19hi lip spake/with one accorde/in that they herde and sawe the mi= racles which he dyd. Foz budene spretes crying with loude boy ce/came oute of many that were possessed of them. And many taken buth pallies/& many that halted/were healed. And ther was great toye in that cite. And ther was a certayne macalled Simon/which before tyme in the same cyte/bled witche crafte and bewitched the people of Samarie/ sayinge that he was a manthat coulde do greate thinges. Whom they regarded stro the lest to the greatest/sayinge: this felowe is the great power of God. And him they fet moche by/because that of longe tyme he had mocked them with forcery. But assone as they beleved Philippes preachinge of the kyngdom of God and of the name of Jesu Christ/they were baptised both men and wemen. Then Simon him felfe beleued also/and was baptyfed/and cotinued

which were thewed. 4 mben the Apostles which were at Jerusaleni/herde sape that Samaria had receased the worde of God: they fent buto them Poter

with Philip/and wondred beholding the miracles and signes/

them Peter and John. Which when they were come / prayed for them that they myght recease the holy gooft. For as yet he was come on none of them: But they were baptifed only in the name of Christ Jesu. Then layde they their hondes on them/& they receased the holy gooft.

mohen Simon sawe/that thorowe layinge on of the Apost D les hondes on them/the holy gooft was geue: he offered them money laying: Geue me also this power that on whom soener I put the hondes he maye receaue the holy gooft. Then fayde Deter but o him: thy money perith with the because thou we= west that of gyfte of God maye be obterned with money. Thou halt nether parte not felloushippe in this busynes. For thy hert is not right in the lyght of God. Repent therfore of this thy wyckednes/& prage God that the thought of thyne hert maye be forgeven the. For I perceave & thou artefull of bytter gall/ and bosapped in intquite.

Then answered Simon and layd: praye ye to the Lorde for me/that none of these thinges which ye have spoke/fall on me. And they when they had tellifyed a preached the worde of the Lorde returned toward Jerusalem/and preached the Gospell unmany cyties of the Samaritans.

H Then the aungell of the Lozde Pake bnto Philip saying: E arple a go toward mydde daye bnto g waye that goeth doune from Jerusale buto Gaza/whichis in the desert. And he arose and went on. And beholde a mã of Ethiopia which was a cham berlayne/a of greate auctorite withe Candace quene of the Co thiopians/and had the rule of all her treasure/came to Jerusa= lem for to praye. And as he returned home agayne lyttynge in his charet/he rede Elay the Prophete.

Then the speete sayde buto Philip: goo neare and toyne thy F selfe to youder charet. And Philip rane to him/and hearde him rede the prophet Elayas/and layde: Understondest thou what thou redest. And he sayde: howe can I/ercepte I had a gyde. And he despred Philip that he wold come up and syt with him: Ela.lin.c The tenoure of the scripture which he redde was this. He was ledde as a thepe to be Cayne: A lyke a lambe dome before his the rer/so opened he not his mouth. Because of his humblenes/he was not estemed: who shall declare his generacion, for his lyfe

is taken

is taken frome the erthe. The chamberlayne answered 19 hilip and layde: I praye the of whom speaketh the prophet this of hum celte/oz of come other man-

And Phulp opened his mouth/and begane at the lame (cris pture and preached buto him Jelus. And as they wet on their wave/they cam buto a certague water / and the chamberlapue Capde: Se here is water/what thall let me to be baptised. Whi= lip layde buto him: yf thou beleue with all thyne hert/b maylt. He antwered and layde: I beleve that Jelus Christ is the sone of God. And he communded the charet to stonde styll. And they went downe both into the water: bothe Philip & also the cham= berlapne/and he baptyled him. And allone as they were come oute of the water/the speete of the Lorde caught awaye 18hi= lip / that the chamberlayne sawe him no moare. And he went on his waye retoplinge: but Philip was foude at Azotus. And he walked thoso woute the countre preachyinge in their cities! tyll he came to Celarea. F

E Saul had a commission to persecute the congregation. Wow Baul was converted and paptyled by Ananias and preached at Damaico. Wow he scaped from Bamasco and came to Jerusalem to the Apostles. Eneas was healed by Peter. Labytha was rayled fro deeth by Peter.

The.w.Chapter. 4 Ad Saul yet brethinge out threateninges A llaughter Bala.1.b. agaynst the disciples of the Lorde / went buto the hye preste/ Bespred of him letters to Damasco/to the synagoges: that yf he founde any of this waye/whether they were men oz weine/he myght bringe them bounde buto Jerusalem. But as he iomeged a was comenge to Damasco/sodenly there Gyned rounde about him a lyght from heaue / and he fell to the earth/ and hearde a boyce layinge to him: Saul/Saul/why persecut 1. Koz. rv. test thou me. And he sayd: what arte y Lorde. And the Lorde 4. Lor. et sayde: Jam Jesus whom thou persecutest / it walbe harde for the to kycke agaynst the prycke. And he bothe tremblyinge and astonped sayd. Lorde/what wylt thou have me to do. And the Lorde layd buto hum: aryle and go into the cyte / and it Malbe tolde the what thou halt do.

The men whiche to meyed with him / stode amased/for they hearde a boyce/but lawe no mã. And Saul arole fro the earth/ and opened his eyes/but lawe no man. Then ledde they him by the honde

the honde & brought him into Damasco. And he was. iii. dapes without lyght/Anether are not drancke. And there was a cer= tayne disciple at Damasco named Anamas/& to him sayde the Lorde in a vision: Anamas. And he sayde: Beholde I am here Lorde. And the Lorde layd buto him: arple & go into the are= te which is called Grayght/& seke in the house of Judas/after one called Saul of Tharfus. For beholde he prayeth/and hath sene in a vision a man named Ananias compnge buto him/and puttyngehishondes on him/that he myght receaue his lyght.

Then Anamas answered: Loide / I have herde by many of D this ma/how moch eugli he hath done to thy faynctes at Jerufalem/and here he hath auctorite of the hye prested to bynde all that call on thy name. The Lorde layd but o him: go thy wayes for he is a chosen bestell buto me / to beare my name before the Gentyls & kynges and the chyldre of Israel. For I will thewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entred into the house/and put his hodes on him and layde:brother Saul/the Lorde that ap= pered buto the in the waye as thou camelt/ hath lent me: that thou mightest recease thy sight and be fylled with the holye gooft. And immediatly there fell from this eyes as it had bene scales/and he receased syght/and arose and was baptised/and receaued meate and was comforted.

Then was Saul certayne dayes with the disciples whiche were at Damasco. And strength way he preached Christ in the Synagoges/how that he was the sone of God. All that herde him/were amaled & layde: is not this he & spoyled them which called on this name in Jerusalem/& came byther for the intent that he Mulde bypage them bounde buto the hye prestes? But Saul encreased in Arenght/and confounded the Jewes which dwelt at Damasco/affirmynge that this was very Christ. F

And after a good whyle/the Jewes toke counsell together/ to kyl hun. But their laying away te was knowe of Saul. And they watched at the gates / daye and nyght to kyll him. Then the disciples toke him by nyght/ and put him thozow the wall/

and let him doune in a balket.

And whe Saul was come to Jerusalem/ he assayde to cople him selfe with the disciples and they were all afrayde of him and beleved

and beleved not that he was a disciple. But Barnabastoke him and brought him to the Apostles/and declared to them how he had sene the Lorde in the waye, and had spoken with him: and how he had done boldely at Damasco in the name of Jesu. And he had his conerfacton with them at Jerusalem/and quyt him selfe boldly in the name of the Lorde Jesu. And he spake & dis puted with the Grekes: and they went about to flee him. But when the brethren knewe of that/they brought him to Cesaria and sent him forth to Tharlus. Then hadde the cogregacions rest thosowout all Jewry and Galple and Samary/ and were edifyed/and walked in the feare of the Lorde / and multiplyed by the comforte of the holy gooft.

And it chaunsed as Peter walked throughout all quarters he came to the Saynctes which dwelt at Lydda. And ther he founde a certapne ma named Eneas/which had kepte his beed bui. yeres lycke of the pallie. Then layd Weter buto him: Enex as/Jesus Christ make the whole: aryse a make thy beed. And he arese immediatly. And all that dwelt at Lydda & Assaron/

came him/and tourned to the Lorde. Ther was at Joppe acertagne woma (which was a disciple named Thabita/which by interpretacion is called Porcas) the came was full of good workes and almes dedes/which the dyd And it chaunsed in those dayes / that the was sycke and dyed. mbhé they had wellhed her and layd her in a chamber. Because Lydda was nye to Joppa / and the duciples had herde that Peter was there they fent buto him deliring him that he wold

not be greued to come buto them. Peter arole and came with them. And when he was come/ they brought him into the chaber. And all the wyddowes stode round about him/wepynge & thewynge the cotes and garmetes which Porcas made whyll the was with them. And Peter put them all forth/and kneled downe and prayed & turned him to the body and fayde: Tabitha/aryfe. And se opened hereyes/ and when the lawe Deter/lat bp. And he gave her the houde & lyft her by/and called the faynctes and wydowes/and thewed her alpue. And it was knowen thozowout all Joppa, a many beleved in the Lorde. And it fortuned that he targed many dayes in Joppa with one Simon a tanner.

Df Comeling

H.Coz.rl.

Esf Cornelius the captayne. The vision of peter. Weter wolde not be worftipped.

The.r. Chapter.

Ther was a certagne man in Celarea called Comelius/ a captagne of the loudiers of Italy/a devoute maxand one that feared God with all his housholde / which gave moche almes to the people / Aprayde God alwaye. The same sawe in a billion eudently aboute the nynthe houre of the daye/an auns act of God coming in buto hum/& laying buto him: Comelius/ rishe be loked on him/he was afrayd a layd/what is it Loide. Delayde buto him. Thy prayers and thy almeles are come by into remembraunce before God. And now sende men to Jops pa/and call fozone Simon named also Peter. He lodgeth with one Sumona taner/whose house is by the see syde. He shal tell the/what thou oughtest to do. When the aungell whiche spake buto Comelius/was departed/he called two of his houtholde cerualites and a devoute foudier of them that wayted on him: and tolde them all the mater/and sent them to Joppa.

On the mozowe as they wet on their iozney and dzewe nye 18 buto the cyte/Peter wet by bpo the toppe of the house to play about the. bi. houre. Then wered he shongred / wolde haue eaten. But whyll they made redy: He fell into a traunce/& fato heaven opened/and a certagne bedell come doune buto him/as it had bene a greate thete/knyt at the.iii.cozners/and was let doune to the earth/where in were al maner of. inj. foted beaftes of the earth/and bermen and wormes / and foules of the aver. And ther came a boyce to him: ryle Deter/kyll a eate. But Des ter layde: God forbyd lorde/for I haueneuer eaten any thynge that is comen or buclene. And the boyce spake buto him agayn the seconde tyme: what God hath clensed that make thou not comen. This was done theyle/and the vessell was receased by agayne into heauen.

mbyle Peter mused in him selfe what this vision whiche he G had sene meant: beholde the men which were sent from Cozne lius/had made inquirance for Simons houste/and stode before the doze. And called out one a ared whether Sumowhich was also called Beter were lodged there. Whyll Deter thought ou this bision the sprete layde buto him: beholde men seke the: arple ther

aryle therfoze/get the doune/ & go with them/& doute not: foz I have fent them. Peter went downe to the men whiche were cent buto him from Coznelius/& cayde. Beholde/ I am he who pe seke/what is the cause wherfore pe are come. And they sayd buto him. Cozuelus the captague a wif man/and one that feas reth God/and of good reporte amonge all the people of the Jewes / was warned by an holy aungell to sende for the into the house/and to heare wordes of the. Then called he them in/ad

lodged them.

And on the mozowe Peter went awaye with them/and cer tayne brethren from Joppa accompanyed him. And the thyrde daye entred they into Celaria. And Coznelius wayted for the and had called to gether his kynsme, and speciall frendes. And as it chaunsed Peter to come in / Cornelius met him / and fell doune at his fete and worthipped him. But Peter tokehim bp fayinge stonde bp:fozeuen I my selfe am a man. And as he tal= ked with him he came in / and founde many that were come to gether. And he layde buto them: ye know how that it is an bulawfull thinge for a man that is a Jewe/to copany or come bn= to an altent/but God hath Gewed me that I wild not call any man comen or buclene: therfore came I buto you without layinge nave/assone as I was sent for. Jake therfore/for what intent have ye fent for me-

And Cornelius layde: This daye now. iii. dayes I falted ad at the nynthe houre Iprayde in my house: and beholde a mair stode before me in bryght clothynge and sayde: Cornelius/ tipy praper is hearde & thyne almes dedes are had in remembrance in the lyght of God. Send therfoze to Joppa/a call for Sumon which is also called Peter. He is lodged in the house of one Sta mon a taner by the see syde, the which allone as he is come that speake buto the. Then sent I for the immediatly: and thou half well done for to come. Pow are we all here present before Bod Det. r. v. to heare all thinges that are commanded buto the of God.

Then Peter opened his mouth & sayde: Dfa trueth I per= Sap.vi.6 ceaue/that God is not parciall/but in all people he that feareth him and worketh ryghtewelnes/ is accepted with him.

ye knowe the preachynge that God sent buto the chyldre of Eph.ri.b Accael/preaching peace by Jelus Christ/ which is Lorde oner 1. wer. 1. c

all thinges

H.par.rie iobreruit eccl rrrv rRom ii.b Bala.u.b all thynges. A mbhich preachynge was publy thed thorowout al Tewzye/a beganne in Galile/after the baptyme which John preached / howe God had announted Jelus of Nazareth with the holy gooft/and with power. Which Jefus went aboute do= ynge good and healynge all that were oppressed of the deuply/ for God was with him. And we are wytnesses of all thynges which he dyd in the londe of the Jewes and at Jerusale: whom they flew/ahonge on tree. Him God reyled by the thyld daye and the wed him openly/not to all the people/but buto by wyta nes cholin before of God: which are and dronke with him/after hearosefro deeth. A And he comanded buto by to preache buto & the people a testifye/that it is he g is ordened of God a judge of quycke a deed. To him gene all & prophetes wytnes/& thorow his name/al p beleue in him/thall receaue remissio of synnes. L

mhyle Weter pet spake these wordes: the holy goost fell on all them which herde the preachinge. And they of the circumcis fron which beleved/were aftonyed/as many as came with pes ter/because that on the Gentyls also was weed oute the gyfte of the holy gooft. for they herde them speake with tonges and magnify God. Then answered Peter: can any man forbyd wa ter/that these shulde not be baptised/whiche have receased the holy gooft as well as we. And he comaunded them to be baptised in the name of the Lorde. I Then prayde they him/to ta= ry a featoe dayes.

Mowe Weter was rebuked of the apostles for preachinge Christ vitto the Bentyls. Barnabas was sent to Antioche to preache.

Algabus (bewed of a bearth to be in Bewry. The.ri.Chapter.

And the apostles and the brethre that were thorowout A Jewzy/herde saye that the hethe had also receased the worde of God. And whe Peter was come up to Ferusale/thep of the circumcilion reasoned with him saying: Thou wentest in to men uncircumcifed and atest with them.

Then Peter began sexpounded the thyng in order to them saying: I was in the cyte of Joppa prayinge/and in a traunce: I sawe a vision: a certen bessell descende: agit had bene a large lynnen clothe:let doune from heaven by the fower comes: ait came to me. Into the which when I had fastened myne eyes: I consydered a sawe fowerfoted beastes of the earth/a bermē a mormes

wormes/& foules of the aver. And I herde a boyce layinge bus to me:arple Beter/Ney & eate. And I layd God forbyd Lorde for nothinge come or unclene/hath at any tyme entred into my mouth. But the boyce answered me agayne fro heaue/cout not thou those thinges comen/whiche God hath clensed. And this was done thre tymes. And all were take by agayne into heaue.

And beholde immediatly ther were thre men come buto the house were I was lent from Celarea buto me. And the sprete sayde buto me/that I shuld go with them/without doutinge. Mozeover these are brethre accopanged me: a we entred into the mas house. And he shewed bs/how he had sene an aungell in his house/which stode & sayde to him. Send men to Joppa/ and call for Simon/named also Peter: he hall tell the wordes wherby both thou a all thone house shalbe saued. And as I begane to preache the holy good fellon them as he dyd on bs at the beginninge. Then came to my remediaunce the wordes of the Lorde/how he layd: John baptiled to water/but ye shalbe baptyled with the holy gooft. Hozas mothe then as God gaue them lyke gyftes / as he dyd bnto bs/ when we beleved on the Lorde Jelus Christ: what was I/that I shuld have withstode God-119hen they hearde this/they helde their peace and glozifyed God/layinge: then hath God also to the Gentyls granted repentaunce buto lyfe.

They which were scattered absoade thosowe the affliction that arose aboute Steven / walked thoso wout tyll they came buto Phenices & Cypers & Antioche preachynge the worde to no man/but buto the Jewes only. Some of them were men of Cypers and Syrene/which when they were come into Antioche/spake unto the Grekes/Apreached the Lorde Jesus. And the honde of the Lorde was with them and a greate noumbre

beleved and turned buto the Lorde.

Tydinges of these thynges came buto the eares of the congregacion/which was in Jerusalem. And they sent forth Bars nabas/that he mulde goo buto Antioche. Which when he was come a had sene the grace of God/was glad/ad exhorted them all/that with purpole of hert/they wold cotinually cleave buto the Lozde. For he was a good man / and full of the holpe gooff and fayth: and moch people was added buto the Lorde. Their

departed q.m.

departed Barnabas to Tharlus/for to leke Saul. And whehe had founde him/he brought him but antioche. And it chaused that a whole yere they had their conversacion with the congregacion there and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen.

In those dayes came prophetes from Jerusalem buto Antioche. And ther stode by one of them/named Agabus/and signi
sted by the sprete/that ther shulde be greate derth throughout
all the worlde/which came to passe in the Emprouse Claudius
dayes. Then the disciples every manaccordinge to his abylite/
purposed to sende socoure buto the brethren which dwelt in
Jewry. Which thinge they also dyd/& sent it to the elders/by
the hondes of Barnabas and Saul.

Miverode put James to beeth and put ibeter also in preson. Idow the congregacion prayed for ibeter.

How the sungel of the Lorde delivered Weter oute of preson by Hyght. How he went to the bousse of Wary the mother of John called Warke. How he was stryken to deeth of the sungeli of the Lorde.

The that tyme Perode the kynge stretched forth his hone des to be excertage of the congregacion. And he kylled James the brother of John with the swerde a because he sawe that it pleased the Jewes/he proceded forther/and toke Peter also. Then were the dayes of swete breed. And when he hadde raught hun/he put him in preson/and delivered him to. siy, quasternios of soudiers to be kepte/entending eafter ester to bringe him south to the people. Then was peter kepte in preson. But prayer was made without ceasinge of the congregacion/buto God/for him. And when Perode wolde have brought him oute but the people/the same night septe Peter bit wene two soudiers/bounde with two charnes/A the kepers before the doze kepte the preson.

And beholde the augell of the Loide was there present/and Balyght shyned in the lodge. And he smote Peter on the syde/E steryd him by saying earls by quickly. And his chepnes fell of from his hodes. And the aungell sayde but him: apride thy selfe and by de on thy sandales. And so he dyd. And he sayd but him: cast thy mantle about the/Afoloweme. And he came out and solowed him & will not/that it was truth which was done

by the

by the aungell/but thought he hadde sene a bisson. When they were past the fysic and the seconde watche/they came but the prongate/that ledeth but the cyte/whiche opened to them by his owne accorde. And they went out and passed thorows one

Arete/and by and by the aungell departed from hun.

And whe peter was come to him selfe he sayd: now I know of a lurety that the Lozde bath cent his aungell/a bath delyne= red me out of the honde of Herode/& frome all the waytyngfor of the people of the Jewes. And as he considered the thinge/he rame to the house of Mary & mother of one John/which was called ABarke also/wher many were gadered to gether in plaper. As Peter knocked at g eritry doze/a damiell came forth to herke/named 1khoda. And rohe the knew Peters boyce/the o= pened not the entre for glaiones/but ran in a tolde how Peter fode before the entre. And they layd but her: hart mad. And the bare them downe that it was even fo. Then layde they:it is his aungell. But Peter continued knockynge. And when they had opened the doze/ & sawe him/ they were astonyed. And he beckened buto them to the honde to holde their peace a tolde them by what meanes the Lorde had brought him oute of the preson. And he sayd:go shew these thinges buto James and to the brethren. And he departed and went in another place.

Thome as it was daye there was no lytell a do amonge the foudiers what was becum of peter. When herode had called for him/a found him not he examined the kepers from a wed to departe. And he descended fro Jewry to Celarea and there abode. Herode was displeased in them of Tyre a Sydon. And they came all at once a made intercession but a Blassus the kynges chamberlen a describe a week because their courter was nor rished by the kynges londe. And by o a daye apoynted herode arayed him in royall apparell a set him in his seate a made an oracion but o them. And of people game a strite saying exit is the boyce of a God a not of a man. And immediatly the aungell of the Lorde linote him/because he game not God the honoure a he was eaten of wormes and game by the gook.

and Paul returned to Jerusalem/whē they had fulfylled their office/& toke with them John/which was also called Marcus.

q.iiy. Barnabas

Barnabas z Banl are fent to preathe. Barlefti relifted Bahl z Barnas bas. Sergius Paulus was converted. The fermo of Paul at Antioche. Bow the Jewes relifted the truthe.

The.riy. Chapter.

here were at Antioche/m the cogregació certapne pros x phetes a teachers: as Barnabas a Simocalled Aiger and Lucius of Terene/and Manahen Herode the Tetrarkes norsselowe / a Saul. As they ministred to the Lorde a fasted/ the holy gooft sayde: separate me Barnabas and Saul/for the worke where buto I have called the. The fasted they a prayed/ and put their hondes on them and let them go. And they after they were sent of the holy goost / came buto Seleutia/Afrom thence they sayled to Cypzus. And whe they were come to Sa lamine/they wewed the worde of God in the lynagoges of the

Jewes. And they had John to their minister.

mohen they had gone thosowout the yle buto the cyte of 10 a 18 phos/they foude a certayne forcerer/a falle prophet which was a Jewe/named Barielu/which was with the ruler of the coun tre one Sergius Baulus a prudent man. The same ruler called buto him Barnabas a Saul/a despred to heare the worde of God. But Elemas the forcerar (for so was his name by ins terpretacion) with stode them / and sought to turne awaye the ruler from the fayth. Then Saul which also is called Paul be= ynge full of the holy gooft let his eyes on him/and layde: Dfull of all futteltie & diffeytfulnes/the chylde of the deuyl/& the ene= my of all right eousnes/thou ceasest not to peruert the strayght waves of the Lorde. And now beholde the honde of the Lorde is bpon the and thou halt be blynde a not le the sonne for a sea-Con. And immediatly ther fell on him a myste and darcknes / & he wet aboute sekynge the that shulde leade him by the honde. Then the rular whe he sawe what had happened beleved and wondzed at the doctrine of the Lozde.

When they that were with Paule/were departed by thippe G fro Paphus/they came to Perga a cyte of Pamphilia: there John departed fro them / and returned to Jerusale. But they wadzed thozowethe countres/from Perga to Antioche a cyte of the countre of Dilidia/Awent into the spnagoge on the Sa both daye and fate doune. And after the lawe a the prophetes were redde/y rulers of y synagoge sent buto the saying: ye me

and bres

and brethre/pf pe haue any fermo to erhorte the people/fay on. Then Paul Code bp & beckened with the honde/and sayde: Men of Mael/and pe that feare God/geue audiece. The God Ero. 1.8. of this people chose oure fathers / and exalted the people when they dwelt as straugers in the lode of Egypt / & with a myghty arme brought them oute of it/and aboute the tyme of. rl. yea res cuffred he their maners in & wyldernes. And he destroyed exo. xvl.a bij.nacions in the londe of Canaan/and deuided their londe to them by lot. And afterwarde he gave buto them woges about tofu. rilling. in. d the space of . mij. C. A.l. yeres buto the tyme of Samuel the prof i.re. vin. a phet. And after that/they desyzed a kynge/and God gaue bn= i.reg.u.c to them Saul the sone of Cis / a man of the tribe of beniamun/ posalm. by the space of. rl. yeres. And after he had put him doune the set by Dauld to be their kynge/of whom he reported faying: I ha ue founde Danid the sone of Jesse/a ma after myne owne hert/ he hallfulfplialimy will.

Of this mannes feed hath God (accordynge to his promes) Ela.r.l.a. broughtforth to the people of Israel/a sausour/one Jesus/whe John had fyllt preached before his communge the baptume of repentaunce to Israel. And whe John had fulfylled his courfe, met. iiii.a he sayde: whom ye thynke that Jam / the same am Juot. But Lu. ii.a. beholde ther cometh one after me / whose howes of his fete I

am not worthy to lowfe.

A pemenand brethren/chyldren of the generacion of Abras ham/a wholoever amoge you feared God/to you is this word of faluacion sent. The inhabiters of Jerusalem & their rulers/ because they knewe him not / noz yet the voyces of the prophes tes which are redde every Saboth day/they have fulfilled the in condempnyngehim. And whe they founde no cause of deeth mat. rrvit in him/yet delyzed they plate to kyll him. And whe they had mar. rv. fulfplled all that were writte of hun/they toke him downe from iob.xic.c. the tree and put him in a sepulcre. But God rayled him agayne zwin. from deeth/and he was sene many dayes of them which came abar.rvs. with him from Galile to Jerusalem. Which are his witnesses Bob. FF. onto the people.

And we declare but o you / how that the promes made but o the fathers/God hath fulfilled buto by their chyldze/in that he rayled by Jelus agayn Leus as it is wzitte in the fyzst plalme: Thou

pfalm.11. Thou arte my fone/this same daye begat I the. Is cocernyng that he repled him up from deeth/nowe no moze to returne to corrupcion/he layde buto this wyle: The holy promyles made wia.lv.b. to Danid/I will gene the faythfully to you. Wherfore he fayth Fres. 1.6: also in another place: Thou halt not suffre thyne holye to se cox

rupcion. How be it David after he had in his tyme fulfylled the will of God/he Aepte and was layde with his fathers and law torrupció. But he who Bod rayled agayn/lawe no corrupcion.

Be it knowen buto you therfore ye men and brethren/that f thozow this mais preached but o you the forgenenes of synnes: and that by him/all that beleve are iustifyed frome all thinges from which re could not be instifted by the lawe of Adoles. Be= ware therfore lest that fall on you/which is spoke of in the 1920= mba.j.b. phetes: Beholde ve despylers/and wonder/and perillhe ve:for I do a worke in youre dayes/which re wall not beleve/yfama

wolde dec lare it you.

when they were come out of the Synagoge of the Jewes! the getyls belought that they wold preache the worde to them Ele.rif. bitwene the Saboth dayes. When the congregacion was bioken by/many of the Jewes and verteous convertes folowed adaul & Barnabas, which spake to them and exhorted them to contynue in the grace of God. And the nexte faboth daye came almoost the whoale cyte to gether / to heare the worde of God. ndhen the Jewes lawe the people/they were full of indignació and spake agaynst those thinges which were spoke of Paul spekynge agaynst it/ad raylinge on it/Then Paul and Barnabag wered bolde/& sayde: it was mete that the worde of God build fylithaue bene pleached to you. But leynge ye put it from you/ and thynke youre selves be worthy of everlastynge lyfe: lo/ we turne to the Gentyls. For so hath the Lorde communded bs: I have made the a lyght to the Gentyls/that thou be faluacion: buto the ende of the worlde.

The Gentyls hearde and were glad and glozified the worde 65 of the Loide/& beleved even as many as were orderned unto eternall lyfe. And the worde of the Lorde was publy thed tho= rowout all the region. But the Jewes moved the worthypfull 2Dat.r.b. and honorable wemen and the chefe men of the cite/and rapled War.vib persecucion agaynti Pauland Barnabas/Aerpelled them oute of their

of their colles. And they houke of the duste of their fete against them and came buto Iconium. And the duciples were fylled with tope and with the holy gooft. F

At Icomium were converted both Jewes and Bentyles. The vibeleuinge Jewes moved bebate. How paul fied to Lyftra. A creple is bealed. To paul and Barnabas wolde the me of Lyftra ha

How Paul was froned and lefte for deed. Paul ? Barnabas orderned preachers in cuery congregacion.

The.rius. Chapter. Ad it fortuned in Iconium that they went both to ges ther into the lynagoge of the Jewes/Alospake/that a aret multitude both of the Jewes and also of the Grekes beles ued. But the bubeleuing Jewes / Aeryd bp and buquieted the myndes of the Gentyls agaynste the brethren. Longe tyme a= bode they there a quyt them selves boldly with the helpe of the Lorde/which game testimony buto the worde of his grace/and caused signes and wondres to be done by their hodes. The peo ple of the cite were deuided: and parte helde with the Jewes!

and parte with the Apostles.

uphen ther was a faulte made both of the Gentyls and also of the Jewes with their rulers / to put the to chame a to stone them / they were ware of it / and fled buto Lyftra and Der= ba/cities of Lycaonia/and buto the region that lyeth round a= boute/and there preached the Golpel. And ther late a certayne mā at Lystra weake in his fete / beinge creple fro his mothers wombe and never walkyd. The same hearde paul preache. phich behelde him & perceaved that he had fayth to be whole! and layd with a loude voyce: stond byzyght on thy fete. And he stert by/& walked. And when the people sawe/what Paul had done they lyfte by their boyces / sayinge in the speache of Ly= caonia: Goddes are come doune to by in the lyknes of me. And they called Barnabas Jupiter/and Paul Mercurius/because he was the preacher. Then Jupiters Preste / which dwelt bea fore their cite / brought open and garlondes buto the churche porche/and wolde have done facrifice with the people.

But when the Apostles/Barnabas and Paul herde that/ they rent their clothes / & ran in amonge the people/cryinge & Caping: Cys/why do ye this- me are moztall me lyke buto you/ a preache buto you/that ye shuld turne fro these banyties buto

the lys

plat.cxiv. the lyuinge God/ which made heave and earth and the fee and sporting all that in them is: the which in tymes past suffred all naciós to walke in their own wayes. Deuerthelesse he lefte not him selfe with oute witnes/ in that he thewed his benefites/ in geuynge us rapne from heaven & frutefull feasons/fyllinge oure hertes with fode a gladnes. And with thele layinges/scale refrayned they the people/that they had not done factifyce buto them.

Thyther came certagne Jewes from Antioche & Iconium/ D' and optayned the peoples consent/& stoned Paul/& dreboe him out of the cyte/supposynge he had bene deed. How be it as the disciples Rode round about him he arose bp & came into the cite. And the nextedage he departed with Barnabas to Derba. After they had preached to that cite/& had taught many/they re= turned agayne to Lyftra/& to Iconici and Antioche/&ffrenc= thed the disciples soules / exhaptynge them to contynue in the fayth/affirmynge that we must thozow moche tribulacion/en= tre into the kyngdome of God. And they ordened them elders by election in every cogregation/& playde and fasted/& comended them to God on whom they beleved.

And they went thosowout Pisidia & came to Pamphilia/& whe they had preached the worde of God in Perga/they desce= ded into Attalia/& thence departed by thippe to Antioche/from where they were deliquered but o the grace of God/ to h worke which they had fulfylled. Whe they were come a had gathered the cogregacion together/they rehersed all & God had done by them/& how he had opened the doze of fayth buto the Betyls. And there they abode longe tyme with the disciples.

Cofthe false Apostles that thaught circucision to be a necessary thyinge. The determinació of the apostles as touching the distenció of circucision The distención betwene paul and Barnabas.

The.rb. Chapter.

Hen came certapne from Jewzy/4 taught the brethre: 31 excepte ye be circumcifed after the maner of ABoles/ye cannot be faued. And when there was ryfen diffencion and difputynge not a lytell buto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/& certayne other of them thulde ascende to Jerusalem buto the Apostles and elders / aboute this question. And after they were brought on their wape

their wave by & cogregacio/they passed over Phenices & Sas maria/declaring the convertio of the Gentyls/& they brought great ione buto all the brethre. And whe they were come to Je rusale / they were receased of the congregacion & of the Apost= les & elders. And they declared what thynges God had done by them. Then role up certayne of the secte of the Pharises/ which dyd beleue/saying/that it was nedfull to circucise them and to eniope them to kepe the lawe of Adoles. And the Apoltles and elders came to geder to reason of this matter.

And when ther was moche disputinge / Peter rose by and sapde buto them: ye men & brethre/ye knowe how that a good whyle agoo / God chose amonge by that the Gentyls by my mouth thuide heare the worde of the Gospell and beleue. And God which knoweth the herte/bare them witnes/and gaue bn to them the holy good/even as he dyd buto bs / and he put no difference bitwene them and bs / but with fayth purified their hertes. Pow therfore why tempte ye God/that ye wolde put a yoke on the disciples neckes / which nether oure fathers noz we were able to beare. But we beleve that thorowe the grace of the Lorde Jesu Christ/we shalbe saued/as they do. Then all the multitude was peased and gaue audiece to Barnabas and Paul/which tolde what signes and wondres God had shewed amonge the Gentyls/by them.

And when they helde their peace James answered sayinge: Men and bzethzen herke bnto me. Sumon tolde howe God at the beginninge dyd bilit the Gentyls / and receaued of them/ people buto his name. And to this agreyth the wordes of the prophetes/asit is written. After this I will returne/and will Amo.k. bylde agayne the tabernacule of Pauld which is fallen doune/ and that which is fallen in dekey of it/wil I bylde agapne/and I wil let it bp/f the relidue of men myght leke after the Lord/ Falso the Setyls bpo who my name is named sayth the Lord/ which doth al these thiges: knowe but o God are alhis workes fro the beginning of the worlde. Wherfore my sentece 18/5 we trouble not the which fro amonge the Gentyls/are turned to God: but that we write buto them/that they abstayne them sel ues from filthynes of ymages from foznicació / from strangiyd and fro bloude. For Moles of olde tyme hath in enery cite that

preache

preachehim/& heis rede in the lynagoge every laboth daye.

Then pleased it the Apostles & elders with the whole cogregation/to sende chosyn me of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsa bas/and Sylas/ which were chefe men amonge the brethren/ and gave them letters in their hondes/after this maner.

The Apolites/elders and brethren send gretynges unto the brethre which are of the Gentyls in Antioche/Syria a Cilicia. For as moche as we have herde that certaine which departed fro vs/have troubled you with wordes/a cobred your myndes saying, ye must be circumcised a kepe the lawe/to who we gave no such comaundement. It semed therfore to vs a good thinge when we were come together with one accorde/to send chosyn mediate you/with our beloved Barnabas a paul/me that have is seperded their sques for hame of our Lorde Jesu Christ. We have sent therfore Judas a Sylas/which shal also tell you the same thinges by mouth. Hor it semed good to the holy goost and to vs/to put no greuous thinge to you/more then these nescessary thinges; that is to saye that ye abstance fro thinges offe red to ymages/sto bloud/from stranglyd a fornicacion. Frome which yf ye kepe youre selves/ye shall do well. So sare ye well.

the multitude together/& delyuered the pittle. When they had rede it/they reioyled of that confolacion. And Judas & Sylas beying prophetes/exhorted the brethre with moch preachinge and strengthed them. And after they had targed there a space/they were let go in peace of the brethre bitto the Aposles. Not withstondying it pleased Sylas to abyde there styll. Paul and Barnabas continued in Antioche teachyinge & preachyinge the

worde of the Lorde with other many.

But after a certaine space/Paul sayd but o Barnabas. Let be go againe and bisyte our ebethien in enery cyte where we have showed the worde of the Lorde/and se how they do. And Barnabas gave counsell to take with them John/called also Marke. But Paul thought it not mete to take him but their copany which departed fro them at Pamphilia/and went not with them to the worke. And the dissence was so sharpe by twent them/that they departed a sunder one from the other: so that

fo that Barnabas toke Marke and sayled but of epers. And Paul chose Sylas and departed / delyuered of the methic but to the grace of God. And he went thomowe all Cyria & Cylicia/ Cably Mynge the congregacions.

of Paule. Of the woman of Lydia. Sowe the spirite was cast cute of the may de that prophesied. Sow Paul and Sylas were beaten with rodes/and cast into presor. Sow they prayled the Lorde in preson. Of the ertip quak. The keper of the preson was baptised with all his boushold. Sow the Rulers wold have had them some their way es/but they wolde not.

The.rbj. Chapter.

Then cambe to Derba and to Lystra. And beholde a cer tayne diciple was there named Timotheus/a womas some which was a Jewes / and beleved: but his father was a Greke. Of whom reported well the brethre of Lystra and Iconium. The same Paul wolde that he wilde go forth with him/ and toke and circuicised him because of the Jewes which were in those quarters: for they knewe all / that his father was a Greke. As they went thorow the cytics/they delivered them the decrees for to kepe / orderned of the Apostles and elders/ which were at Jerusalem. And so were the congregacions stably shed in the fayth/and encreased in noundre dayly.

Balacia/and were forbydden of the holy gooft to preache the worde in Alia/they came to Apylia/and fought to go into Beathynia. But the sprete softed them not. Then they went over Apylia/a cam downe to Troada. And a vision appered to Paul in the nyght. There stode a mā of Pacedonia/and prayed him sayinge: come into Pacedonia and helpe vs. After he had sene the vision/immediatly we prepared to go into Pacedonia/cer tisyed that the Lorde had called vs/for to preache the Gospell but o them. Then lowsed we forthe frome Troada/and with a straight course came to Samothracia/and the nexted aye to Reapolim/and from thence to Philippos/which is the chefe cite in the partes of Pacedonia/and a fre cite.

Mewere in that cite abydinge a certapne dayes. And on the Saboth dayes we went out of the cyte befydes a cyner where mewer wont to praye. And we fate down a spake but o f wes me which resorted thyther. And a certapne woma named Lysdia a seller of purple/of the cyte of Thiatira/which worthipped

God/gaue

God/gauels audience. Whole hert the Lorde opened that the attended but the thynges/which Paul spake. When the was baptiled and her housholde/the belought by saying eight ye thinke that I beleue on the Lorde/come into my house/and abyde there. And the constrayned by.

And it fortuned as we wit to prayer/a certaine damiel policifed with a sprete that prophetied/met bs/which brought her maker and makers moche vauntage with prophetyings. The same followed Paul and vs and cryed/layings: these men are the sermaintes of the most hee God/whiche shewe but o vs the waye of saluació. And this dyd she many dayes. But Paul not content/turned aboute and sayd to the sprete. I comaunde the in the name of Jesu Christ/that thou come oute of her. And he

came oute the same houre.

and when her master a mastres sawe that the hope of their gaynes was gone/they caught Paul a Sylas/and drue them into the market place but the rulars/ad brought them to the officers saying. These men trouble our cite/which are Jewes and preache ordinaunces/which are not saufull for his to receasue/nether observe / seyinge we are Romayns. And the people ranne on them/and the officers rent their clothes/and comaun led them to be beaten with roddes. And when they had beate them sore/they cast them into preson/comaundynge the taylar to kepe them surely. Which saylar when he had receased suche comaundement / thrust them into the suner preson/and made their sete salt in the stockes.

presoners herde the. And sodely ther was a great erthquake, so that the foundation of the preson was shaken/& by and by all the dozes opened & enery mannes bondes were lowsed. When the keper of the preson waked out of his slepe & sawe the preson dozes opened by the swearde & wold have kylled him selfe supposinge & presoners had bene stedde. But Paul cryed with a loude boyce saying: do thy selfe no harme, for we are all here.

Then he called for a lyght and spräge in a came tremblynge/ and fell doune before Baul/a Splas/a brought them oute and sayd: Sprs/what must I do to be saued. And they sayd: beleue on the Lorde Jesus/ and thou shalt be saued a thy housholde. And they And they preached but o him the worde of the Lorde/and to all that were in his house. And he toke them the same houre of the nyght a wallhed their woudes/and was baptised with all that belonged but o him strayght waye. When he had brought them into this house/he set meate before them/ a loyed that he with

all highou Wolde beleued on God.

and when it was daye the officers fent the ministers saysinge let those mengo. The keper of the preson tolde this saysinge to Paul the officers have sent worde to lowse you. Pow therfore get you hence and go in peace. Then sayde Paul but them: they have beaten be openly but ondempned for all that we are Komayns and have call be into preson; and now wolde they sende be awaye preuely. Paye not so but let them come them selves and fet be oute. When the ministers tolde these wordes but the officers they seared when they hearde that they were Komayns and came and besought them: Exought them oute and despred them to departe oute of the cyte. And they went oute of the preson and entred into the house of Lie dia and when they had sene the brethren, they consorted them and departed.

E Baul preached Christ to the Thessalonyans. The unbeleupuge Jewes wolde have kylled Baul. The Thessalonyans searched dayly the scriptures. Bow Baul fied to Athens. Baul preached Christ to the Athenians. Bow Dionysius and many other were conterted.

The roy. Chapter.

They made their ioney thozow Amphipolis/A Appolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paulas his maner was/went in buto them/and thre saboth dayes declared out of the scripture buto them/openinge and alleginge that Christ must nedes have suffred a rylen agaque from deeth/A that this Jesus was Christ whom (sayde he) I preache to you. And some of them beleved a came a companyed with Pauland Sylas: also of the honorable Grekes a greate multitude a of the chefe wemen/not a feawe.

But the Jewes which beleved not/having indignació/toke but o them evill men which were bagaboundes / and gadered a company/and let all the cite on a rooze/and made alaute but o the house of Jason/& sought to byinge them out to the people.

r, But when

But bohen they founde them not they dive Jason & certayne brethren buto the heedes of the cyte crying: these/that trouble the worlde are come hydder also / which Jason hath receaued prenely. And these all do contrary to the decrees of Cesar/affir minge an other kynge/one Jelus. And they troubled & people and the officers of the cyte / when they hearde these thynges. And when they were lufficiently answered of Jason and of the

other/they let them go.

and the brethren immediatly sent awaye Paul and Sylas G by night buto Berrea. Which when they were come thyther/ they entred into the synagoge of the Jewes. These were the noblest of bysthe amonge them of Thessaloma whiche receaued the worde with all diligence of mynde/and searched the scriptu res dayly whether those thinges were eveso. And many of the beleved: also of worthipfull wemen which were Grekes/and of men not a feawe. When the Jewes of Thessalonia had knows ledge that the worde of God was preached of Paul at Berrea they came and moved the people there. And then by and by the brethren sent awaye Paul to go as it were to the see: but Sylas and Timotheus abode there figll. And they & gyded Paul/ brought him buto Attens/ receaved a comaudemet buto Sy las a Timotheus for to come to him atonce a came their waye.

mohyl Paul wayted for them at Attens/his sprete was moued in hun/to se & cyte geue to worthippinge of ymages. Then he disputed in the synagoge with the Jewes/and with the des nout persones / and in the market daply with them that came buto him. Certayne Philosophers of the Epicures and of the Stoyckes/disputed with him. And some ther were which sayd what wyl this babler laye. Dther layd: he semeth to be a tydin ges bringer of newe deupls/because he preached buto them Je fus and the refurrection. And they tokehim/and brought hunt into Marsestrete sayinge: maye we not knowe what this new doctrine wherof y speakest/is-for thou bringest strange tydin ges to our eares. We wolde know therfore what these thyngesmeane. For all the Attenians and Araungers whiche were there gaue them selves to nothynge els / but ether to tell of to heare newetydinges.

Paul Rode in the myddes of Marle Arete and layde/ye men & of Attens

of Attens/I perceaue that in all thinges ye are to superaicious for as I palled by a behelde the maner how ye worthyp pours goddes/I founde an aultre wherin was wytten: buto the bus knowen God. Whom ye then ignozantly worthip him thewe I buto you: God that made the worlde all that are in it/seynge that he is Lorde of heaven a earth/he dwelleth not in temples made with hondes / nether is worthipped with menes hondes / as though he neded of any thynge / seynge he him selfe geueth lyfe & breeth to all men cuery where / & hath made of one bloud all nacions of me/for to dwell on all the face of the earth/& hath assigned before/how longe tyme/and also the endes of their inhabitació/ that they hud seke God/ yf they myght fele & fynde bun though he be not farre from every one of bs. for in him we lyue/moue & haue our beynge/as certayne of youre owne poe= Aratus teg land. For we are also his generation. For as mothe then as we are the generacion of God/we ought not to thynke that the godhed is lyke buto golde/filuer of stone/grauen by crafte and pmaginacion of man.

And p tyme of this ignorance God regarded not. But now he byddeth all men euery where repent/because he hath apoyns ted a daye/in the which he will indge the worlde accordynge to ryghtewelnes/by that man whom he hath apoynted/and bath offered fayth to all men, after that he had rayled him fro deeth.

mben they hearde of the refurrecció from deeth/some moca ked/and other layde: we will heare the agayne of this matter. So Paul departed fro amonge them. How be it certayne men clave buto Paul & beleved/amongethe which was Dionyswas a senatour/& a woman named Damaris/& other w them.

Wow Baul abode at Corinthum with Aquila and Briscilla.
Baul was a maker of tentes. Baule was accused afore Ballio.
Bow Baul spare his head at Checrea. Bow Apollos preached Christ.

The row. Chapter. Ifter that Paul departed fro Attens & came to Cozins thum/& founde a certayne Jewenamed Aquila/bozne in Pothus latly come fro Italie with his wyfe Priscilla (becaus ce that the Emperour Claudius had comaunded all Jewes to departe fro Kome) the drewe but o them. And because he was of & same crafte/he abode to the a wrought their crafte was to make têtes. And he preached in & lynagoge energ laboth days and exhor

and exhorted the Jewes and the gentyls.

119hen Silas & Timotheus were come from Macedonia, Paul was constrayned by the speete to testifye to the Jewes that Jelus was very Chall. And when they layde contrary & blasphemed/he shoke his rayment and sayde buto them: youre bloud byon youre owne heades / and from hence forth I go blamelesse buto the gentyls. And he departed thence/Fentred into a certagne mannes house named Justus aworthipper of God/whose house iogned harde to the synagoge. How be it one Crispus the chefe ruler of the synagoge beleved on the Lorde with al his housholde and many of the Cozinthians gave audience and beleved and were baptiled.

Then spake the Lozde to Paul in the nyght by a vision: be 13 not afrayde/but speake/and holde not thy peace: for I am with the/and noman hall muade the that thal hurte the. For I have moche people in this cite. And he continued there a yeare and

fire monethes/and taught them the worde of God.

mben Gallio was ruler of the countre of Achaia the Jewes made urrefurrecció with one accorde agapult paul /a brought him to the judgement leate layinge: this felow counceleth men to worthip God contrary to the lawe. And as Paul was about to open his mouth / Gallio layde buto the Jewes: pfit were a matter of wronge/or an euglidede (o ye Jewes) reason wolde that I hulde heare you: but yf it be a question of wordes/or of names/ozof youre lawe/loke ye to it youre felues. Foz I wilbe no indge in soche matters / and he draue them from the seate. Then toke all the Grekes Solthenes the chefe ruler of the Sy nagoge/and smote him befoze the indges seate. And Gallio cared for none of tho thinges.

Paul after this/taried there yet a good whyle/and then to= C kehis leave of the brethre and sayled thece into Ciria/Priscilla and Aquila at companyinge him. And he those his heed in Cen= chrea/for he had a bowe. And he came to Ephelis & lefte them there:but he him selfe entred into the Synagoge/and reasoned with the Jewes. When they despred him to tary longer tyme with them / he consented not/but bad them fare well sayinge: Imust nedes at this feast that cometh/be in Jerusalem: but I will returne agayne buto you/yf God will. And he departed

from

from Ephelus and came buto Celarea: and alcended & laluted the cogregacion/& departed buto Antioche/& when he had ta= rped there a whyle he departed. And went over all the countre of Galacia & Phrigia by order/strengthinge all the disciples.

And a certapne Jewe named Apollos bozne at Alexandzia/ came to Ephelus/an eloquet man/a myghtym the scriptures. The same was informed in the waye of the Lorde ad he spake feruently in the speete/and taught diligently the thinges of the Lorde/and knew but the baptyme of John only. And the same began to speake boldely in the synagoge. And when Aquila and Piscilla had hearde him/they toke him buto them/and erpous ded but o him the waye of God moze perfectly.

And when he was dysposed to go into Achaia/ the brethren wrote/exhortynge the disciples to receaue him. After he was come thyther/he holpe them moch which had beleved thorowe grace. And myghtely he ouercame the Jewes/ & that openly/

thewinge by the scriptures that Jesus was Christ.

Daul preached at Ephelus.
Bow the vncleane spirit tare the expectites.
Of the bokes that were burned and the proce of them. The.rix. Chapter.

Tfortuned whyll Apollo was at Corinthum/that Paul passed thorowe the upper coostes and came to Ephelus/ and founde certagne disciples / and sayde buto them: have ye receased the holy gooff sence ye beleved. And they sayde buto him/no: we have not hearde whether there be anye holy gooft/ oz 110. And he layd buto them: wher with were ye then bapty= sed. And they sayde: with Johns baptyme. Then sayde Paul: John verely baptyled with the baptyme of repentaunce/lay= 2021.11/12 inge buto the people that they fould beleue on him/which fould come after him: that is on Christ Jelus. Whe they hearde that they were baptyled in the name of the Lorde Jelu. And Paul layde his hondes byon them/and the holy good came on them/ and they spake with tounges and prophesyed and all the men were aboute twelue.

and he went into the lynagoge/ad behaved him selfe boldely for the space of thremonethes/disputynge a genynge them ex= hortacions of the kyngdome of God. F when dyners wered harde herted and beleved not/but spake eugli of the ware/and

that bes

that before the multitude: he departed from them/and seperated the disciples. And he disputed dayly in the scole of one called Tyranus. And this continued by the space of two yeares: so he al they which dwelt in Asia/hearde the worde of the Lorde Je su/bothe Jewes and Grekes. And God wrought no small mytacles by the honde of Paul: so that fro his body: were brought but the sycke/napkyns or partelettes/and the diseases departed from them/and the eurlispretes went out of them.

Then certaine of the bagabounde Jewes erotalies toke E boon them to call over them which had early species the name of the Lorde Jesus sayings. We addre you by Jesu who Paul preacheth. And ther were seven sones of one Sceua a Jewe & chefe of the presses which dyd so. And the early specteanswered and sayde. Jesus I know and Paul I know but who are yearly the man in whom the early specte was ranne on them so overcame them and prevayled agaynst them fo that they sed out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also / whiche dwelt at Ephelus, and feare came on them al, and they magnified the name of the Lorde Jesus.

And many that beleved / came and confessed/Estewed their Dworkes. Many of them whiche vsed curious craftes/brought their bokes and burned them before all men / and they counted the pryce of them/I founde it systy thousande silverlinges. So mightely grewe the worde of God/and prevayled. After these thynges were ended/Paul purposed in the sprete/to passe over Macedonia and Achaia/and to go to Jerusalem saying: After Thave bene there/I must also se Kome. So sent he into Mase cedonia two of them that ministred but o him Timotheus and Erastus: but he him selse remayned in Asa sor a season.

The same tyme ther arose no lytell a do aboute h waye. For a accreance manamed Demetrius/a silversmyth / which made spluer schipnes for Diana / was not a lytell beneficial but the craftes men. Whiche he called together with the workemen of luke occupation and sapple: Spis/ye knowe that by this crafte we have bauntage: Adoreover ye se and heare / that not alone at Ephelus/but all most thorowe oute all asia/this Paul hath perswaded and turned awaye moche people sayinge/that they

benot

be not goddes which are made with hondes. So that not only this our crafte cometh into parell to be fet a nought: but also that the temple of the greate goddas Diana Mulde be despysed and her magnificentie Mulde be destroyed / which all Asia and the worlde worshippeth.

and cryed out layinge: Great is Diana of the Ephelyans. And all the cyte was on a rooze/and they ruffhed into the comen hal with one allent/& caught Bayus and Aristarcus/men of Maccedonia/Pauls companions. When Paul wolde have entred in but the people/the disciples suffered him not. Certagne also of the chefe of Asia whiche were his frendes / sent but him/despinge him that he wolde not preache into the comen hall. Some cryed one thinge/and some another/and the congregacion was all out of quyet/and more parte knews not wherfore they were come to gether.

Some of the copany drue forth Alexander/the Jewes thrustinge him forwardes. Alexader beckened with the honde/and wold have gene the people an antwer. When they know that he was a Jewe/ther arole a thoute almost for the space of two hours/of all men cryings: greate is Diana of the Ephesians.

of Sphelis/what mais it that knoweth not how that the cyte of the Sphelis/what mais it that knoweth not how that the cyte of the Sphelians is a worthipper of the greate goddas Diana/and of the ymage which came from heaven. Seynge then that no man layth here agaynt/ye ought to be contet/and to do nothinge rallfily: for ye have brought hyther these men which are nether robbers of churches/nor yet delpylers of your goddas. Wherfore yf Semetrius and the craftes men which are with him/have any layinge to any man/the lawe is ope and ther are rulers/let them accuse one another. If ye go aboute any other thinge/it maye be determined in a lawfull cogregation. For we are in icoperdy to be accused of this dayes bulynes: for as much as there is no cause wher by we maye geve a rekeninge of this concourse of people. And when he had thus spoken he let the congregation departs.

Mow Paule preached at Wacedonia/vntyll mydnyght. Of him that fell out at the wyndow. The comunication of Paul with the elders of Epbelus.

The Actes

The.rr. Chapter.

Her the rage was ceased/Paul called the disciples but A to him/and toke his leave of them/and departed for to ao into Macedonia. And whe he had gone over those parties! and genen them large exhortacions / he came into Greke/and there abode.in. monethes. And when the Jewes layde wayte: for him as he was about to layle into Syria/he purposed to returne thosowe Apacedonia. Ther acompanied him into Alia/ Sopater of Berrea, and of Thelfaloma Aristarcus & Secuns dus/and Gapus of Werba/& Timotheus: and out of Ala Tys chicus and Trophimos. These went before / and taried bs at Troas. And we sayled awaye from Philippos after the ester holy dayes/acame buto them to Troas in frue dayes/where we abode seven dayes.

And on the mozow after the Saboth daye the Disciples cas 18 me to gether for to breake breed / a Paul preached buto them (redy to departe on the mozowe) and continued the preachinge unto midnight. And ther were many lyghtes in the chamber wher they were gaddered to gether/Ather late in a wyndowe a certapne yonge manamed Eutichos/fallen into a depe slepe. And as Paul declared/he was & moare overcome with Acpe/ and fell doune from the thyzde lofte / and was taken by deed. Paul went doune and fel on him/and embrased him/and sayde: make nothinge a do for his lyfe is in him. 119he he was come bp agayne/he brake breed/and tafted/and comened a longe whyle eue tyll the moungage/and so departed. And they brought the poungemanalyue/and were not a lytell comforted.

And we went afore to thyppe/and lowled buto Allon there C to receave Paul. For so had he apoynted / wolde hun selfe go afote. Whehe was come buto bs to Allon/we toke him in/and came to Aptilenes. And we sayled thence/and came the nexte daye over against Chios. And the nexte day we arived at Sa mos/Atarped at Trogilion. The nextedage we came to Aby= leton: for Paul had determined to leave Ephelis as they lays led/because he wold not spende the tyme in Alia. For he hasted to be(yfhe coulde possible) at Ferusalem at the daye of Pente= cofte. Wherfore from Adpleton he sent to Ephelus / and called the elders of the congregacion. And when they were come to him/he

him/he sayd bute them: ye knowe from the fyrst daye that I came into Alia/after what maner I have bene with you at all ceasons/servinge the Lozde with al humblenes of mynde/and with many teares and temptacions which happened buto me by the layinges awayte of the Jewes , and how I kept backe nothinge that was profitable: but that I have the wed you and taught you openly and at home in youre houses / witnessinge bothe to the Jewes/and also to the Grekes/the repentance to ward God/and fayth toward oure Lozde Jesus.

And now beholde I go bounde in the sprete buto Icrusale/ and knowe not what wall come on me there/but that the holy gooft witnesseth in every cite sayinge: that bondes and trouble abyde me. But none of those thynges moue me : nether is my lyfe dere buto my selfe/& I myght fulfyll my course with toye/ and the ministració which I have receaved of the Lorde Jesu/

to testifye the gospell of the grace of God. And now beholde/I am fure that hence forth ye all (thorow whom I have gone preachinge the kyngdome of God) Wall se my face no more. I take you to recorde this same daye / that I am pure from the bloude of all men. Foz I have kept nothinge backe: but have the wed you all the counsell of God. Take hede therfore buto youre selves and to all the flocke/where of the ho ly gooft hath made you overfears/to rule the congregacion of God / which he hath purchased with his bloud. For Jam sure of this/that after my departinge hall greueous wolves entre in amonge you / which wyll not spare the flocke. Apozeouer of poure owne selues shall men arpse speakinge peruerse thinges to drawe disciples after them. Therfore awake and remem= ber/that by the space of in yeares I ceased not to warne energ one of you both nyght and daye with teares.

And now brethren I comende you to God and to the worde i. Cor.ing. of his grace / which is able to bylde further / and to gene you uthef.m. an inheritaunce amonge all them which are sanctified. I have despred no mans sylver / golde/or besture. ve knowe well that these hondes have ministred buto my necessities / and to them that were with me. Thave Gewed you all thinges / how that so laboringe pe ought to receaue the weake and to remember the wordes of the Lorde Jelu/how that he layde: it is more bleated

blessed to gene/then to receaue.

119 hen he had thus spoken/he kneled doune and prayed with them all. And they beept all aboundantly Æfell on Pauls necke and kylled him/lozowynge most of all for the wordes which he spake that they shulde se his face no moare. And they accompas nyed him buto the Hyppe.

(I Wow is sul went forth on his forney warde. kow delyzous and glad paul was to fuffre for Christes fake. At the counsell of James/Baul purifyed him selfe after the maner of the Jewes, wow Baul was taken and commaunded to preson.

The.rri.Chapter.

A Mad it chaunsed that assone as we had launched forth/ A and were departed fro them/we came with a stranght course buto Choon, and the daye followinge buto the Rhodes, and from thence buto Patara. And we found a hippe redy to fayle buto Phenices/and went a borde and let forth. Then ap= pered buto by Typius & we lefte it on the lyfte honde/and fay= led buto Sylia/and came buto Tyle. For there the Chyppe bu= laded her burthen. And when we had found brethre we tarved there. by. dayes. And they tolde Paul thozowe the sprete that he huld not go bp to Jerusalem. And when the dayes were en-Ded/we departed and went oure wages / and they all brought bs on oure waye, with their wyues and chyldzen, tyl we were come out of the cite. And we kneled downe in the Moze a prayde And when we had taken oure leave one of another / we toke hippe/and they returned home agayne.

mbhé we had full ended the course from Tyre, we arrued at 23. Dtolomaida/and saluted the brethren / and abode withe them one daye. The nexte dage/we that were of Pauls copany/de= parted and came buto Celarea. And we entred into the boulle of Philip the Euangelist/which was one of the seue deacones & abode with him. The same man had sower doughters birges/ which dyd prophely. And as we targed there a good mayny of dapes/ther came a certapne prophet from Jewry named Aga= bus. 119 he he was come buto bs/he toke Pauls gerdel/a boude his hondes a fete and layd: Thus layth the holy gooft: to wall the Jewes at Jerusale bynde the ma that oweth this gerdel/&

Mall delyuer him into the hondes of the Gentyls.

when we hearde this/both we and other of the same place! belought

besought him / that he wolde not go bp to Jerusalem. Then Daul answered and sayde: what do ye wepinge and breakinge mynehert. I am redy not to be bounde only/but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde/we ceased/sayinge: the will of the Lozde befulfylled. After those dayes we made oure selfes redy / and went by to Jerusalem. Ther wet with be also certagne of the disciples of Cecarea/& brought with them one Adnason of Cya plus / an olde disciple with whom we hulde lodge. And when we were come to Jerusalem, the brethren receaued by gladly. And on the mozowe Paul went in with by bnto James. And all the elders came to gether. And when he had faiuted them/ he tolde by order all thinges / that God had wrought amonge the gentyls by his ministracion. And when they hearde it they glorifped the Lorde/and sayde buto him: Thou seyst brother/ how many thousande Jewes ther are which belene, and they are all zelous over the lawe. And they are informed of the/that thou teachest all the Jewes which are amonge the gentyls/to forlake Adoles/& laylt that they ought not to circumcile their chyldze/nether to lyue after the customes. What is it therfore-The multitude must nedes come to gether. For they wal heare that thou arte come. Do therfoze this that we save to the.

Wehaue.uij.men/which haue a bowe on them. Them take/ mam.vs. and purifye thy selfe with them/and do cost on them/that they maye haue their heades , and all hall knowe that tho thinges which they have hearde concerning the/are nothing:but that thou thy selfe also walkest & kepest the lawe. For as touchynge the gentyls which belene/we have written and concluded/that they observe no soche thynges: but that they kepe them selves from thinges offered to pooles / from bloud / from frangled / E from fornicacion. Then the nexte daye paul toke the men/and purifyed him selfe with them/and entred into the temple declaringe that he observed the dayes of the purificacion/butyl that an offeringe huld be offered for every one of them.

And as the seuen dayes wulde have bene ended the Jewes which were of Asia/when they sawe him in the teple/they mo= ued all the people/and layde hondes on him cryinge:men of IC. rael/helpe. This is the man that teacheth all men enery where agaynst the

against the people and the lawe and this place. Mozeouer als to be bath brought Grekes into the temple/and bath polluted this holy place. For they sawe one Trophimus an Ephesian to him in the cote. Him they supposed Paul had brought into the temple. And all the cyte was mousd / and the people (warmed to gether. And they toke Paul and drue him out of the temple and forth with the dozes were thut to.

As they wet about to kyllhim/tydynges came buto the hye f captayne of the foudiers/that all Jerusale was moved. Which immediatly toke foudiers & bndercaptaynes / and rane doune buto them. When they sawe the opper captagne and the soudis ers/they lefte Emptinge of Paul. Then the captagne came neas re and toke him/and commaunded him to be bounde with two chaynes/and demanded what he was/ and what he had done. And one cryed this/ another that amoge the people. And whe he could enot knowe the certaintie for the rage/he comaunded hun to be carped into the castle. And whehe came buto a grece/ it fortuned that he was borne of the foudiers for the violece of the people. For the multitude of g people folowed after cryinge awaye with him.

And as Paul Bulde have bene carred into the calle he layd & buto the hye captagne: maye Ispeake buto the. Which sayde: thou speake Greke. Arte not thou that Egipcian which before these dayes made an byzoure/ & ledde oute into the wildernes foure thousands men that were mostherars. But Paul sayde: Jamaman which am a Jewe of Tharlus a cite in Cicilla Cytelyn of no byle cyte/ I beleche the luffre me to speake buto the people. When he had geuen him licence/ Paul Rode on the Step= peg and beckened withe the honde buto the people and there was made a great silence. And he spake buto them in the Hebrue tounge/sayinge.

Maule declared to the Jewes how be was convert to Christ. Bamaliel was pauls mafter. Paul fbewed him felfe to haue wronge/ because he was beaten he beynge a Romayne.

The.rrii. Chapter. men/brethre and fathers/heare myne answere which a _ I make buto you. When they herde that he spake in the Hebrue tonge to the they kept the more silence. And he sayde: Jam verely a mā which am a Jewe bozne in Tharlus a cite in Cicill:

Excill:neuerthelesse yet brought bppe in this cite/at the fete of Gamaltel and informed diligently in the lawe of the fathers, and was feruet mynded to Godwarde/as yeall are this same daye / and I persecuted this wave buto the deeth byudynge & delyuerynge into preson bothe men & weme/as the chefe preste doeth beare me wytnes / and all the elders: of whome also I receased letters buto the brethren and went to Damasco to bypnge them whiche were there bounde buto Jerusalem for to

be punyliked.

And it fortuned as I made my jorney a was come nye buto Damasco aboute none that sodenly ther Gone from heaven a greate lyght rounde aboute me/and I fell bnto the erth/and hearde a boyce layinge buto me/Saul/Saul/why persecutest thoume-And Janswered: what arte thou Lord-And he sayd to me: I am Jesus of Nazareth whome thou persecutest. And they that were with me/sawe verely a lyght & were afrayde: but they hearde not the voyce of him that spake with me. And Tapde: what wall I do Loide: And the Loide layd buto me: Arpse and go into Damasco and there it shalbe tolde the of all thynges which are apoynted for the to do. And when I sawe nothinge for the bryghtnes of that lyght / Iwas ledde by the honde of them that were with me/and came into Damasco.

And one Ananias a perfect man/and as pertagnynge of the lawe hauping good reporte of all & Jewes/which there dwelt/ came buto me/and stode ad sayd buto me. Bzother Saul/loke bp. And that same houre I receased my syght and sawe him. And he layde the God of our efathers hath orderned the before/that thou dhuldest know his wyll/and chuldest se that which is ryghtfull/and thuldest heare the boyce of his mouth: for thou malt behis witnes buto all me of tho thynges/which thou hast sene and hearde. And now/why tarvest thou. Aryse and be baptyled/and wellhe awaye thy lynnes / in callynge on the name

of the Lorde.

And it fortuned / when I was come agayne to Jerusalem/ and prayde in the temple/that I was in a traunce/& fawe him sayinge buto me. Make haste and get the quickly out of Jeru= Calem: for they will not recease thy witnes that thou bearest of me. And I sayde: Lozde they knowe that I presoned and bet in enery

in every synagoge them & beleved on the. And when the bloud of thy witnes Steuen was weed/ I also stode by and cosented buto his deeth and kept the rayment of them that liewe him. And he sayde buto me: departe/for I will sende the a farre hece

unto the Gentyls.

They gave him audience buto this worde and then lyfte by E their boyces & layde: awaye with loche a felowe from the erth: tt is pitie that he wuld lyue. And as they cryed and cast of their clothes/ & thrue dust in to the ayer/ the captayne bad him to be brought into the castle/and communded him to be scourged/ad to be examined / that he myght knows wherfore they cryed on him. And as they bounde him with thonges / Paul fayd buto the Centurio that stode by: Is it laufull for you to scourge a ma that is a Romann and bucondempned. When the Centurion hearde that/he went/ and tolde the opper Captagne laginge: Mohat intendest thou to do. This man is a Romayn.

Then the opper captagne came and sayde to him: tell me/art F thou a Romanne. He layde: yee. And the captayne answered: with a great some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght way departed from him/they which Quide have examined him. And the hye Captagne also was afrayde/after he knewe that he was a Komayne: because

be had bounde him.

On the mozow because he wolde have knowen the certayn: tie wherfore he was accused of the Jewes/he lowsed him from his bondes and comaunded the hye prestes and all the councell to come together/a brought Paul and let him before them.

Maul befendeth bim felfe. Ananias the bre preft comaunded bim to be strycken. Maule sayth be was a pharisage. Civhat the Saduces beles ued z what the ibbarises beleved. How the Jewes vowed to kyll Maul. low the cousell was knowe to id aul which also caused the ruler Lysias to have knowledge therof. Wow was sent to felix.

The.rrin.Chapter. alul behelde the counsell & sayde: men and brethre/Iha- A ne lyned in all good coscience befoze God butil this daye. The hye prest Ananias comaunded them that stode by/to smyte him on the mouth. Then fayd Paul to him: God singte the thou paynted wall. Sittest thou and indgest me after the lawe and commaundest me to be imptten centrarge to the lawe. And they

And they that stode by sayde: reuplest thou Goddes he preste-Then sayd Paul: I wist not brethre that he was the hye prest. Fozit is written: thou walt not curse the ruler of thy people.

19 hen Paul perceaued that the one parte were Saduces/ and the other Pharifes: he cried oute in the counsel. Men and bethren / Jam a Pharilage / the sone of a Pharilage. Of the philips hope a recurreccion from deeth/I am iudged. And whe he had so sayde / ther arose a debate betwene the Pharisayes and the Saduces/and the multitude was deuided. For the Saduces Cape that ther is no resurrection/nether angell/noz sprete. But the Pharicages graunt bothe. And ther arose a great crie/and the Scribes which were of the Pharilages parte/arole altro ue sayinge: we syndenone eupl in this man. Though a sprete or an angell hath apered to him/let bs not Arque agayna God.

And when ther arose greate debate / the captaque fearinge lest Paul Quid haue bene pluckt a sondze of them/commanded the foudiers to go downe/and to take him from amonge them! a to bringe him into the eastle. The nyght folowing God stode by him and layd: be of good cheare Paul: for as thou halt tellified of me in Ferusalem/so must thou beare witnes at Rome.

mhen daye was come/certayne of the Jewes gaddered the celues to gether/and made a bowe/saying/that they woldene thereate not dunke tyl they had killed Paul. They were about rl. which had made this conspiracion. And they came to the chefe prestes and elders/and sayde: we have boude oure selves with a bowe/that we will eate nothinge butyll we have flayne Paul. Now therfore gene ye knowlege to the opper captayne and to the counsel/that he bringe him forth buto bs to morow/ as though we wold knowe some thinge more perfectly of him. But we (of ener he come neare) are redy in the meane leason to kyllhim.

mhe Pauls listers sone hearde of their layinge awayte / he went and entred into the caffle/and tolde Paul. And Paul cal= led one of the buder captagnes buto him/and layd:bringe this youge mã buto the hye captaque: foz he hath a certaque thinge to thewe him. And he toke him & layd: Paul the presoner called me buto him / and prayed me to bringe this younge man buto

the/which hath a certagne matter to shewe the.

Thehye

The hye Captagne toke him by the hond/ and went a parte with him out of the waye/and ared him: what hast thou to saye but o me. And he sayd: the Jewes are determined to despre the that thou woldest brynge forth Paul to morow into the cousel/as though they wolde enquire somwhat of him more perfectly. But solowe not their myndes: for there say in wayte for him of them/moo then, rl. men/which have bounde them selfes with a bowe/that they will nether eate ner drynke tyll they have kyled him. And now are they redy/and loke for thy promes.

The bpper Captayne let the yonge man departe/A charged fe thou tell it oute to no mã that thou hast shewest these thinges to me. And he called but him two buder captaynes/sayinge: make redy two hondred soudiers to goo to Cesarea/and horse men threscore and ten/A speare men two hondred/at the thred houre of the night. And deliver them beastes that they may put Paul on/ad bringe him safe but o felix the hye debyte/and

worde a letter in this maner.

Claudius Lylias but o the molt mighty rular felix lendeth gretynges. This man was taken of the Jewes/ and thuld have bene kylled of them. Then came I with loudiers/ a relcued him/a perceaued that he was a Romayne. And when I wolde have knowen the caule/wherfore they accused him/ I brought him for the into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gyltye of anye thynge worthye of deeth or of bondes. Afterwarde when it was thewed me how that the Jewes layde wayte for the ma/ I sent him strayght waye to the/ and gave commaundement to his accusars/yf they had oughte agaynst him/ to tell it buto the: fare well.

Then the foundiers as it was comaunded them/toke Paul/ G and brought him by nyght to Antipatras. On the mozow they lefte the horimen to go with him/and returned but the castle. Which when they came to Cesarea/they delyuered the episte to the debyte/and presented Paul before him. When the debite had redde the letter/he ared of what coutre he was/and when he buderstode that he was of Cicill/I will heare the (sayde he) when thy ne accusars are come also: and comaunded him to be kepte in Perodes pallys.

Tertullus

A Tertullus an ozatour accused Paul befoze Fèlix.
Wow Paul vesendeth him selfe agaynst Tertullus.
Wow Felix entreaded Paule.
To Felix and dis wrie Paul preached Christ.

The. rruy. Chapter.

I fter. b. dayes/Inamas the hye Preste descended with cloers and with a certaine Dratour named Tertullus/and enformed the ruclar of Paul. When Paul was called forth/Tertulus beganne to accuse him sayinge: Seynge that we lyue in great quietnes by the meanes of the/and that many good thinges are done but this nation thorow thy proudence: that alowe we ever and in all places/moost myghty felix/with all thankes. Pot withstondings/that I be not tedeous but the/I praye the/that thou woldest heare be of thy curtesy a feawe wordes.

Debate but all the Jewes thosowout the worlde and a mover of tayner of the fecte of the Pasarites and hath allo enforted to pollute the temple. Whom we toke and wolde have indged according to our lawe: but the hye captayne Lylias came byou be and with great biolece tokehim awaye out of our hondes comaindynge his acculars to come but the. Of whome thou mays (yf thou wylt enquyse) knowe the certaynte of all these thruges where of we accuse him. The Jewes lyke wyse after-

med/layinge that it was even lo.

Then Paul (after that the rular him selfe had beckened but o him that he huld speake) answered: I wall with a moare quyet mynde answere for my selfe/for as moche as I buderstode that thou half bene of many yeares a sudge but o this people/because that thou mayst knowe that there are yet but. ris. dayes sense to I went by to Ierusalem for to praye and that they nether founde me in the temple disputynge with any man ether rays springe by the people/nether in the Synagoges/nor in the cite: Pether can they prove the thinges where they accuse me.

But this I confesse but o the / that after that wave (whiche they cal herefy) so worthippe I the God of my fathers/beleuing all thinges which are wrytten in the lawe and the Prophetes/ and have hope towardes God/that the same resurrecció of the deed (which they them selves loke for also) shalbe/both of sustain

s bniult,

bniust. And therfoze stode I to have a cleare consciece towards God/and towarde man also.

But after many yeres I came & brought almes to my people & and offeringes in the which they founde me purified in the tem ple/nether with multitude/noz yet with buquietnes/how be it there were certagne Jewes out of Allia which ought to be here present before the and accuse me/pf they had ought agaynst me or els let these same here saye/yf they have founde any envil dos inge mme / whyil I stonde here in the counsell: except it befor this one boyce/that I cryed stondinge amonge them/of the re surreccion from deeth am Jindged of you this daye.

when kelir hearde these thynges / he deferde them/foz he knewe very well of that waye and layde: whe Lyllas the caps tayne is come/I wyll know the btmost of your matters. And he comaunded an bidercaptaque to kepe Paul & he that thulde have rest/and that he sould forbyd none of his aquayntaunce to

minister buto him/oz to come buto him.

And after a certagne dayes / came felix and his wyfe Du- f filla which was a Jewas / and called forth Paul/A hearde him of p fayth which is toward Chill. And as he preached of ryghteousnes/temperauce / and judgemet to come/felix trembled answered: thou hast done prough at this tyme/departe whe Thave a convenient tyme / I wyll sende for the. He hoped also that money shulde have bene geuen him of Paul/that he might lowfe him/wherfore he called him the oftenner and commened with him. But after. ij. yeare festus Pozcius came into ffelip roume. And Felix wyllinge to thewe & Jewesa pleasure/lefte Paul in preson bounde.

Wow after the beath of Felix/Festus ray gned in his route. Paule was accused afore Festus.

Paule appealeth to Lefar.

The.rrb. Chapter.

Then Festus was come into the province / after thre R dapes: he ascended fro Tesarea buto Jerusalem. Then enformed him the hye prestes a the chefe of the Jewes of Paul. And they belought him/and delired faueour agaynst him/that he wolde sende for him to Jerusale: and layde a wayte for him in the waye to kyll him. Hestus answered that Paule Gulde be kepte at Celarca: but that he him selfe wolde thoztly departe thyther.

thyther. Let them therfoze (sayde he) whiche amonge you are able to do it/come do une with by and accuse him/yf ther be any

faute in the man.

mbhe he had targed there more then ten dayes / he departed bnto Celarea/and the nexte daye late doune in the indgement Ceate/ad comaunded Paul to be brought. When he was come/ the Jewes which were come from Jerusale/came aboute him/ and layde many a greuous complaynted agaynst Paul/which they could not proue as longe as he answered for him selfe that he had nether agaynst the lawe of the Jewes / nether agaynst the temple/noz yet agaynst Cesar offended any thinge at all.

Festus willinge to do the Jewes a pleasure answered Paul and layde: wilt thou go to Jerulalem & there be indged of thels thinges before me. Then layd Paul I stonde at Celars iudgement seate/where Jought to be sudged. To the Jewes have Ino harme done/as thou bery well knowest. If I have burte them/oz comitted any thynge worthy of deeth I refuse not to dye. If none of these thynges are where of they accuse me no mã ought to delyuer me to them. Jappeale bnto Celar. Then spake festus with deliberacion, and answered. Thou hast ap-

pealed buto Celar: buto Celar thalt thougo.

After a certapne dayes/kynge Agrippa and Bernice came buto Celarea to falute feltus. And when they had bene there a good ceason/festus rehersed Paulus cause buto the Aprice/ Capinge: ther is a certapne mā left in preson of felix/about who when I came to Jerusalem/the hye Prestes and elders of the Tewes enformed me/and delyzed to have judgement agaynst him. To who Janswered: It is not the maner of & Komayns to delyuer any ma/that he spulde perisshe/before that he which is accused/have the accusars before him/ and have licece to ans twer for him felfe/cocernyng the cryme layde agaynst him: whe they were comehyther to out delaye on the mozowe I fate to qeue iudgemet/a comauded y mā to be brought forth. Agaynst who whe the acculars stode bp/ they brought none acculació of soche thinges as I supposed: but had certayne questios agaynst him of their owne supersticion/& of one Jesus which was deed who Paul affirmed to be alpue. And because I douted of soche maner questions/Jaxed him whether he wold go to Jerusale and there

and there be judged of these matters. Then when Paulhadde appealed to be kepte but othe knowledge of Cesar/I comaun=

dedhim to be kepte/tyll I myght sende hun to Cesar.

Agrippa sayde buto festus: I wolde also heare the manmy & selfe. To mozowe (sayde he) thou shalt heare hun. And on the mozow whe Agrippa was come a Bernice with great pompe/ and were entred into the counsell house with the captagnes and chefe menof the cyte/at fellus comaundement Paul was brought forth. And feltus layde: kynge Agrippa/and all men which are herepresent with bs: ye se this man about whom all the multitude of the Jewes have bene with me / both at Jeru= falem/and also here/cryinge that he ought not to lyue any len= ger: yet founde Inothynge worthy of deeth that he had comit= ted. Deuerthelesse seynge & he hath appealed to Cesar/I have determined to sende him. Of whom I have no certagne thyng to write buto my Lorde. Wherfore I have brought him buto you/and specially buto the / kynge Agrippa/that after examinacionhad/Imyghthauesomwhat to write. For me thynketh it bureasonable/for to sende a presoner/Anot to she we the caus les which are lay de agaynst him.

Dison Baule was brought afore kynge Agrippa and Bernice. Wow Baule wyllbed Agrippa with all the company that was there to be Christened.

The.rrbj. Chapter.

for thy selfe. Then Paul stretched forth the honde/and answered for him selfe. I thynke my selfe happy kynge Agrippa/because I shall answere this daye before the/of all the thynges where of I am accused of the Jewes namely because thou art experte in all customes and questions / whiche are amonge the Jewes. Wherfore I beseche the to heare me paciently.

My lyuinge of a chylde/which was at the fyilt amoge myne owne nacion at Jerulalem knowe all the Jewes which knewe me from the beginninge/yf they wolde teltifie it. For after the most straytest secteof our laye/lyued Japharisaye. And now I stonde and am sudged for the hope of the promes made of God but our fathers: but o whiche promes our, ris, tribes instantly serving God day anyght hope to come. For which hopes sake/kinge Agrippa/am Jaccused of the Jewes, 10 hy stude it be thought

thought a thynge buckedible buto you / that God Mulde rayle

agayne the deed-

Jallo verely thought in my felfe/that Joughte to do many contrary thynges / ciene agaynst the name of Jelus of Haza-reth: whiche thynge Jallo dyd in Jerusalem. Where many of the saynctes I thut whin preson/and had receased auctorite of the hye presses. And when they were put to beeth I gave the sentence. And I punished them ofte in enery synagoge/4 compelled them to blaspheme: and was yet more mad whon them/and persecuted them/even whto straunge cyties. About which thynges as I went to Damasco with auctorite a sicence of the hye presses / even at myddaye (0 kynge) I sawe in the waye a sight from beauen / above the bryghtnes of the some / shyne rounde about me and them which some yed with me.

kynge buto me and sayinge in the Hebrue touge: Saul/Saul/why persecutest thou me. It is harde for the to kycke agaynste the prycke. And I sayde: Who art thou Lorde. And he sayd I am Jesus whom thou persecutest/but ryse and stond by on thy sete. For I have apered but o the for this purpose/to make the aminister and a wytnes both of tho thynges which thou haste sene/and of tho thunges in the whiche I wyll appere but o the/delyueringe the from the people / and from the Gentyls/buto which nowe I sende the/to open their eyes/that they myghte turne from darcknes to lyght / and from the power of Satan buto God/that they maye receave soggenenes of synnes a incheritaunce amonge them which are sanctified by fayth in me.

heavenly vision: but the wed first but o them of Damasco/& at Jerusalem/and thorowout all the costes of Jewry / and to the Gentyls/that they shulde repent/and tourne to God/& do the ryght workes of repentauce. For this cause the Jewes caught me in the temple and went about to kyll me. Accuertheless Johanned helpe of God and contynewe but o this daye wythes spinge both to small and to greate saying enone other thynges/ then those which the prophetes and Adecadyd saye shulde co me/that Christe shulde suffre/ and that he shulde be the first that shulde ryse from deeth/ and shulde shewe light but o the sign. people

people/and to the gentyls.

Ashe thus answered for him selfe: Festus sayd with a loude of boyce. Paul/thou arte besides thy selfe. Adoche learnyng hath made the mad. And Paul sayd: Jam not mad/moost dere fe= stus: but speake the wordes of trueth and sobernes. The kynge knoweth of these thynges, before whom I speke frely: nether thuke I that anye of these thunges are hydden from him. Foz this thinge was not done in a cozner. Apnge Agrippa beleuelt thou the Prophetes. I wote wel thou beleuest. Agrippa sayde buto Paul: Sumwhat thou bringest me in mynde for to be coa mea Christen. And Paul sayde: I wolde to God that not only thou: but also all & heare me to daye / were / not sum what only but all together soche as Jam/except these bondes. And when he had thus spoken the kynge rose by and the debite ad Ber= nice/and they that sate with them. And when they were gone aparte / they talked betwene them selves sayinge: This man doeth nothynge worthy of deeth / nor of bondes. Then layde Agrippa buto sestus: This man myght haue bene lowsed/yf he had not appealed buto Cesar.

Mere paule taketh his torney to Rome. Wow paule shewed before of their dangerous passage and was not beleved. Wow Paule comfore ted them that were with him and exhorted them to take meat. Bowthey were cast on anylonde called abyletum.

The. rxby. Chapter.

When it was concluded that we shulde saple into Ita= A ly/they delyuered Paul and certayne other presoners buto one named Julius an buder captagne of Celars loudiars And we entred into a thippe of Adzamicium/and lowfed from londe/apoynted to sayle by the costes of Asia/one Aristarchus out of Macedonia/of the countre of Thessalia/beinge with bs. And the nexte days we came to Sidon. And Julius courteous ly entreated Paul / and gaue him liberte to go buto his fren= des/and to refreshe him selfe. And from thence lanched we/ad sayled harde by Typers/because the wyndes were contrarge. Then sayled we over the see of Cylicia/and Pamphilia/and ca me to Myzaacite in Lycia.

And there the buder captayne founde a thippe of Alexander 13 redy to sayle into Italy/and put by therin. And when we had sayled sobily many dayes / and scace were come over agaynst

Enydon

Enydon (because the wynde withstode by) we sayled harde by the coolles of Cady/ouer agaynst Salmo/& with much worke sayled beyonde it/ ab came buto a place called goodporte. Pre wher buto was a cytie called Lasea. When moche tyme was spent and saylinge was now icoperdeous/because also that we had overlonge fasted/Paul put them in remembraunce & sayde buto them. Syrs/I perceaue that this byage wilbe with hurs te and moche domage/not of the ladynge and thip only/but als so of our lyues. Deverthelater the buder captaque beleved the governer and the master better then tho thinges which were spoken of Paul. And because the hauen was not comodius to mynter in/many toke cousell to departe thence/yf by any meanes they might attayne to Phenices a there to wynter/which is an hauen of Candy/A feruith to the fouthwest and northwest wynde. Mhēthe south wynde blewe/they supposyng to obtays ne their purpose lowsed buto Asson/& sayled paste all Candy.

But anone after/ther arose agaynst their purpose/a slawe of woynde oute of the northeeste. And when the Chip was caught, and coulde not result the wynde/we let her go and draue with the whether. And we came buto an ple named Clauda/ad had mothe worke to come by a bote / which they toke bp and bled helpe/budergerdyuge the thuppe/fearynge lest we thuld haue fallen into Systes/Awe let doune a vessell and so were carped The nexte daye when we were tolled with an exceading tem= pest/they lyghtened the thyp/ and the thyrde daye we cast out with our eowne hondes, the tacklynge of the shippe. When at the last nether sonne noz starre in many dayes appered and no small tempest laye byon by / all hope that we shulde be saued/

was then taken awaye.

Then after longe abstinence/Paul stode forth in the myddes of them and sayde: Syzs ye shulde have harkened to me/anot have lowle frome Candy/nether to have brought buto by this harme and losse. And now Jerhorte you to be of good there. For ther halbe no loss of any mans lyfe amoge you/saucof the thip only. For there stode by me this nyght the aungell of God/ whose I am/and who I serve/sayinge: feare not Paul for thou must be brought before Tesar. And lo/God hath geue bnto the all that layle with the, wherfore Syrs be of good chere: for I beleue God/

beleue God, that it shalbe eue as it was tolde me. How be it we must be cast uito a certayne ylonde.

But whethe fourtenth nyght was come as we were caried in Adria about mydnyght/the thipmen denyed that ther appered some countre but o the and sounded and sounde it. pr. sed doms. And when they had gone a lytell further/they sounded agayne/and soude. pb. seddoms. Then fearinge lest they shuld have falle on some rocke/they cast. wi. ancres out of the sterne/and wyshed sor the daye. As the supme were about to se out of the ship/a had let downe the bote into the see/buder a coloure as though they wolde have cast ancres out of the forstyppe: Paulsayde but o the buder captagne and the soudiers: excepte these abyde in the shyp/ye cannot be safe. Then the soudiers cut of the rope of the bote/and let it fall awaye.

And in \$\tilde{p}\$ means tyme betwirt that & days/Paul belought \$\interprecest\$ them all to take meate/layings: this is the fourtenth days that ye have taryed and continued fallyngs/receauing no things at all. Wherfore I prays you to take meate: for this no dout is for your helt: for ther thall not an heere fall from the heed of any of you. And when he had thus spoken/he toke breed & gave than-kes to God in presence of them all/and brake it/and beganne to eate. Then were they all of good cheare/& they also toke meate we were all together in the thip/two hondred threscore & sixte-ne soules. And when they had eate ynough/they syghtened the

thyp/and cast out the wheate m to the see.

acertaine haven with a banke/into the which they were mynbed (yf it were pollyble) to thrust in the thyp. And when they had take by the ancres/they commytted them selves but the see/and lowsed the rudder bodes thoysed by the mayne sayle to the wynde and drue to londe. But they chaunsed on a place/ which had the see on bothe the sydes/and trust in the shyp. And the foure parte sucke fast / * moved not/but the hynder brake with the biolence of the waves.

The foudiars counsell was to kyll the presoners / lest any of them/when he had swome out shuld se awaye. But the boder captayne wyllings to saue Paul kept them from their purpose/ and comaunded that they that coulde swyme shulde cast them selves syst

selves fyll into the see/and scape to londe. And the other he commaunded to go/some on boldes/A some on bloken peces of the spip. And so it came to passe/that they came all safe to londe.

The kyndnes that the people of that ylonde shewed vnto Paule and his company. Sow a vyper crept on Pauls hand. Sow Paul bealed the father of Publius which was sicke of a feuer. Paule dyd many myracles in that ylonde. Sow Paul departed from thence to Rome. Soule declareth to the Jewes wherfore he appealed to Rome. Paule declareth to the Jewes wherfore he appealed to Rome. Paule deached to the Hewes/Edrist and the kyngdome or God according to the scriptures.

How wall dwelt two years in his lodgynge/and preached the

Hospell vnforboden. The.rrbiy. Chapter.

Powhen they were scaped/then they knewe that the ple was called Aflete. And the people of the countre shewed is no lytell kyndnes: for they kyndled a free and receased by every one/because of the present rayne and because of the colde. And when Paul had gaddered a bondell of strckes/ and put them into the free/there came a byper oute of the heet and sept on his honde. When the men of the countre sawe the worme hange on his honde / they sayde amonge them selves: this man must nedes be a mortherer. Whome (though he have escaped the see) yet bengeaunce suffreth not to spue. But he shoulke of the vermen into the free and felt no harme. How be it they wayted when he shuld have swolne / or fallen downe deed sodenly. But after they had loked a greate whyle/and sawe no harme come to him / they chaunged their myndes / and sayde that he was a God.

In the same quarters the chefe man of the yle whose name was Publius/had a lozd shippe: the same receased bs/and lodged by thre dayes courteously. And it fortuned that the father of Publius laye sicke of a secret of a blouddy sire. To whom Paul entred in and prayde / and layde his hondes on him and healed him. Whe this was done other also which had diseases in the yle / came and were healed. And they byd bs great homoure. And when we departed / they laded by with thynges

necessarp.

After thre monethes we departed in a thip of Alexandry/which had wantred in the yle/whose badge was Castor a Polymer. And whe we came to Cyracusa/we taried there. up. dayes.

And it fortuned after thre dayes that Paul called the chefe D' of the Jewes to gether. And when they were come he sayde buto them. Men and brethren/though I have commytted nos thynge agaynit the people of lawes of oure fathers: yet was ? Delyuered presoner from Jerusalem into the hondes of the Ro mayng. mbuche when they had examined me/ wolde have let me go/because they founde no cause of deeth in me. But when the Jewes cryed contrarpe/I was constrayned to appeale bus to Celar: not because I had ought to accuse my people of. Foz this cause have I called for you even to se you and to speake with you: because that for the hope of Israel Jam bounde with this chapne.

And they layde buto him: We nether receaued letters oute @ of Jewzy pertayning buto the/nether came any of the brethre that wewed or spake any harme of the. But we wyll heare of the what thou thynkell. For we have hearde of this lecte / that every wheare it is spoken agayns. And when they had apopnted him a daye, there came many buto him into his lodgynge. To whome he expounded and testifyed the kyngdome of God/ and preached buto them of Jelu: both oute of the lawe of Ados les / and also oute of the Prophetes / even frome morninge to nyght. And some beleved the thynges which were spoken/and some beleued not.

mohen they agreed not amonge them selves/they departed F mat.rin b after that Paulhad spoke one worde. Well spake the holy goost Lu.viy. f by Cay the Prophet buto oure fathers/sayinge: Go buto this pom.ri.b people and laye: with youre eares thall ye heare/and thall not understonde: and with your eyes shall ye se and not perceaue. For the

of the Apostles.

Po.crlif.

For the hert of this people is wered große / and their eares were thicke of hearynge / and their eyes have they closed: least they hulde le with their eyes/and heare with their eares/and buderstonde with their hertes/and spulde be converted/and I quide heale them. Be it knowen therfore buto you / that this Caluacion of God is cent to the gentyls / and they chall heare it. And when he had layde that the Jewes departed and had greate despicions amonge them selves.

And Paul dwelt two yeares full in his lodgynge/and receaued all that came to him / preachynge the kyngdome of God / and teachynge those thinges which concerned the Lorde Jelus/with all confydence/ bufozboden.

> Here endeth the Actes of the Apostles.

Efa.bi.c.

The epistles of the aposte Saynce Paul. To the Romayns. To the Cozinthyans. To the Galathyans. To the Ephelyans. To the Philippyans. To the Collosyans. To the Tellalonyans. To Timothe. To Titus. To Philemon. The Epistles of S.Peter. The Epistles of S.John. The Epistle buto the Hebrues. The Epistle of Saynct James. The Epistle of Saynct Jude. The Revelacion of Saynct John the divine. The Epistles taken oute of the olde Testament. A necessary Table for the hole newe Testament. Deputed in the yere of oure Lozde.

A pzologe Bpon the Epistle of

Saynct paul to the Bomayns.



is the princis of the newe Eeftament/ and mooft pure Guanges lion: that is to laye/ glad tpdinges and that we call Cofpell : and alfo a lyght and a way in buto phole Cripture: 3 thinke it mes te/that every Chuftema not only know it by rote ad without the boke:but allo excectle him felfe ther in cuermoze continually/ as withe the dayly brede of the foule. Po man ves rely can rebe it to ofte / 02 Audye it to well : for the moje it is fludged the eas fier it is/ p moze it is thes med/ the pleafanter it is/ and the moze groundely/ it is ferched/the precioler thpinges are founde in it/

my laboure and diligence thosow this lytell preface or Prologe / to prepare a waye in therbuto/so fars forth as God thall geue me grace/ that it maye be the better buderstonde of every ma. for it hath bes

to greate treasure of spis

rituall thynges lyeth hyd

ne hetherto euplidarchned with gloses and wonderfull dreames of Sophisters / that no man coulde spre out the entet and meaninge of it. which neverthelesse pet of it selfe is a bright lyght/and sufficient to gene lyght buto all the scripture.

All thouge know what Paul meaneth by these wordes/the Lawe/Spane/Grace/faseth/Righteoulnes/fielhe/Spaice/fochelyke/oz els rede thou it neuer so ofte/thou fialt but loose the laboure. This worde Lawe maye not be biderstonde hereafter the comme maner and to be Bauls terme/after the maner of men or after mans wapes: that thou woldes sape the lawe here in this place were nothings but learnings which teacheth what ought to be done and what ought not to be done: as it goeth with masnes sawe where the lawe is sufficiently with outwarde workes only/thoughe the hert be never so farre of. But God inducth the groude of the herte/yee and the thoughtes and the secret mournges of the mynde/and therfore his lawe requireth the grounde of the hert and lone from the botome therof/ and is not content with the outwarde worke only: but reduketh those workes most of all which springe not of lone from the ground and lowe botome of the herte: though they appear outwards never so honest and good and lowe botome of the herte: though they appear outwards never so honest and good.

for this cause the.crv. Dialme calleth all men ipars / because that no man hepeth the lawe from the grounde of the herte/nether can kepe it/though he appeare outward

full of good workes.

For all men are naturally enclosed but o eugli and hate the lawe. we fonce in ource selves but us and tediousnes to do good but lust and delectation to do eugli: Nowe where no fre lust is to do good there the botome of the hert fulfylleth not the lawe there no doute is also synne and wrath is deserved before God/though there be never so greate an outwarde shewe and apperaunce of honeste livinge.

For this cause cocludeth saynt Paul in the secode Chapter/that & Jewes are al synners & trasgressors of the sawe/though they make me beleve/thorow process of out-warde workes/how that they fulfyl the sawe/a sayth & he only which both the saw/is tighteous before God/meaning therby & no mā woutward workes sulfilleth the sawe

Thou sayth he to the Newe teachest/a man shulde not breake wedlocke/a yet breakes wedlocke thy selfe. wherin thou judgest an other ma/therin condempnest thou thy selfe/for thou thy selfe doest eue the very same thinges which thou judgest. Is though he wolde saye/thou livest outewardly well in the workes of the lawe/a judgest them that live not so. Thou teachest other men/and feest a moote in an other mans eye/but art not ware of the beame that is in thyne owne eye. For though thou kepe the lawe outwardly with workes/for seare of rebuke/shame and punishemet/other for love of tewarde/vauntage and vayne glory: yet doest thou all without lust and love towarde the lawe/and haddest lever a greate deale other wyse do/ys thou dyddest not seare the lawe ye inwardly in thyne herte/thou woldest y ther were no lawe/no nor yet God/the auctor and vengear of the lawe/ysit were possible: so paynesull it is but the: to have thyne appetites refrayned/and to be kepte doune.

wherfore then it is a playne conclusion/that thou from the grounde and botome of the three herte/arte an enimpe to the lawe: what prevapleth it now/that thou teachest an other man not to steale/when thou the three owne selfe arte a these in them herte/a out-wardly woldest sayne steale of thou durst though that the outwarde dedes above not always behinde with soche procrites a dissimulars / but breake forth amonge euen as an euel scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teacheft an other man / but teacheft not the felfe / ye thou wotest not what thou teachest / for thou understondest not the lawe a right / how that it ranot be fulfylled a fatilized / but with an unfayned love and affection / so greatly it cannot be fulfylled with outward dedes and workes only. Moreover the lawe encreaseth synne/as he sayth in the syste Chapter / because that man is an enimy to the lawe / for as mothe as it requireth so many thinges clene contrarie to his nature / whereof he is not able to fulfyll one poynte or title / as the lawe requireth it. And thersore are we meare prouce hed/and have greater suft to breake it.

For which causes sake he sayth in the seventh L hapter/that the sawe is spirituall: as though he wolde saye/pf the sawe were flesship and but mans doctrine/it might be fulfylled/satisfied and stilled with outwarde dedes. But nowe is the sawe goostly/and no man fulfilleth it/excepte that all that he doeth/springe of soue from the botome of the hert. Duche a newe hert a suffy corage unto the sawe warde/cast thou never come by of thy ne owne strength a enforcemet/but by the operation a workinge of the sprite.

For the sprite of God only maketh a ma spiritual a lyke buto the lawe/so that now hencesorth he doeth no thinge of seare or for lucre or vantages sake or of vapue glorie/ but of a fre hert/a of inward lust. The lawe is spirituall and wilbe bothe loued a fulfit-led of a spiritual hert/and thersore of necessite requireth it the sprete that marketh a mannes hert fre/and geueth him lust and courage buto the lawe warde. where soche a sprite is not/there remayneth synne/grudginge a hatered agaynst the lawe/which law neuertthelesse is good/rightewes and holy.

Acquapate

Cothe Bomayne.

Acquagnte thy felfe therfore with the maner of fpeakinge of the Apoftel/ad let this now it phe fait in thone herte/that it is not bothe one/ to do the bedes and workes of the lawe and to fulfpil the lawe. The worke of the lawe is/what fo ever a man boeth or can bo of his owne free wyll / of his owne proper ftrengthe and enforfpinge. Rot withftondynge though there be neuer fo greate workinge / pet as longe as there remayneth in the herte/ buiufte/ tedioufnes/ grudgynge/greif/ papne/lothfumnes/and copullion toward the lawe/fo longe are all the workes buppofitable/loft/pe and bame nable in the frant of God. This meaneth Baul in the thy de chapter where he fapth/ by the bedes of the lawe that no fletthe be iuftifped in the fyght of God. Were by perceaueft thou that those Cophisters are but Deceauers / which teache that a man maye/ and must prepare him felfe to grace and to the fauoure of God with good workes/bes fore pe haue the fpirite and true fayth of Lipift. Howe can they prepare them felues wito the fauoure of God/and to that which is good/when they them felues can bo no good/no cannot once thynke a good thought of confent to do good/the deupli poffelfpnge their hertes / myndes and thoughtes captine at his pleafure . Lan thole worhes pleale God thynkelt thou/which are done with gryfe/payne and tedioulnes/with meupll well/with a contrary and grudgenge mende: D hole fagnete profperus/how mpghtely with the fcripture of Paul/dydeft thou confounde this herelye/aboute (3 trome) a twelue hondred peares a goo/other boon.

To fulfyll the lawe/to do the workes therof and what soeuer the lawe commaunbeth/with love/lust/and inwarde affection and delectation: and to lyve godly and wel/ frely/willyngly/and withoute compulsion of the lawe/even as though there were no lawe at all. Suche juste and free liberte to the lawe/ cometh onlye by the workynge of

the fpirite in the herte/as be layth in the tyalt Chapter.

Now is the fripte none other wyle geue then by fayth only/in that we beleue the promyles of God/without waverynge how that God is true/and wyil fulfyll all his good promyles towarde vs for Christes bloudes lake/as it is playne in the.i. Chapt. I am not allhamed layth Paul / of Christes gladde tydynges / for it is the power of God vnto laluacion to as many as beleue. For attonce a to gether even as we beleve the glad tydynges preached to vs/the holy goost entreth into our hertes/and lowleth the bondes of the deuyll/which before possessed ourchertes in captivite, a helde them that we coulde have no lust to the will of God in the lawe. Ind as the spirite cometh by fayth only/even so fayth cometh by hearynge the worde or glad tydynges of God when Christ is preached how that he is Godes sone and mā also/deed a rylen agayne for oure lakes: as he sayth in the.ii.iii.and.r. Chapters. Ill oure instifyinge then coemeth of fayth/and sayth and the syste come of God and not of vs.

when we lave/fayth beyngenth the layte/it is not to be understode/that fayth defected the layte/or that the layte is not present in us before fayth. For the spite is ever in us/and fayth is the aptre and workings of the spite. But thosow preachings the spite beginneth to worke in us. Ind as by preachings the lawe/he worketh the seare of God/so by preachings the glad tydings/he worketh fayth. Ind nowe when we believe and are come under the covenaunt of God/then are we sure of the spite/by the prompse of God/and then the spirite accompanyeth fayth inseparable: and we beginne to set his workings. Ind so fayth certified us of the spirite/and also beingeth the spirite with her/unto. he workings of all other aystes of grace/a to the workings oute of the rest of our calvacion/until we have all to gether overcome synne/deeth/hell and Satan: and are come unto the everlastings lyse of glorye. Ind so, this cause says we sayth bryngeth the spring the springs here we sayth bryngeth the spring.

Here of commeth it/that fapth onlye iultifyeth/maketh ryghteous/ and fulfylleth the lawe: for it beyngeth the sprite thosow Christes deservinges/the sprite beyngeth lust/ looseth the hert/maketh him free/ setteth him at liberte/ and geneth him strenght to worke the dedes of the lawe with loue/even as the lawe requireth. Then at the last out of the same fapth so workings in the hert/springe all good workes by their owne accorde. That meaneth he in the thride Chapter: for after he hath cast aware the workes of the lawe/so that he soundeth as though he wolde breake and dismuli the lawe thosow fapth: he answered to that inright be large against/saringe: we destrope not the lawe thosows fapth/ but mayntene/ surder or stablyshe the lawe thosows fapthe. That is to saye/we sulfyll the lawe thosow sayth.

Syne in the scripture is not called that outwarde worke only comitted by the boby

but all the whole bulynes & what locuer accopanieth/moueth or flereth unto the autowarde dede/ and that whence the workes forginge: as unbelefe/provenes and redynes but o the dede in the ground of the herte/with all the powers/affections and appetites whereith we can but lynne. Do that we laye/that a man then lynneth/when he is castied awaye hedlonge into lynne/all to gether as moche as he is/of that poylon inclination and corrupte nature wherin he was concepted and borne. For there is none outowarde lynne committed/excepte a man be carped awaye all to gether/with lyfe/ foule/ herte/bodye/lufte and mynde therunto. The fcripture loketh lingularly unto the hert and unto the rote ad original fountagne of all lynne/which is unbelefe in the botome of the hert. For as fayth only infifieth and bringeth the lyrite and lufte unto the outowarde good workes/even so unbelefe only dampneth and kepet oute the sprite/provosheth the fielshe / and stere hyp luste unto the evyll outwarde workes / as happened to Adam and Eva in Paradile. Genelis. if.

for this cause Lyzist calleth synne unbelefe / and that notably in the. rvi. Chapter of farnt John. The friete farth he/fhall rebuke the mozide offrine/because they beles we not in me. and John-tig. he layth: Jam the light of the world. And therfore in the zij. of John he biddeth them whyle they have light/to beleve in the light/that ye maye be the chylogen of light: for he that walketh in darchnes woteth not whether he goeth! Nowe as Chailt is the lyght / to is the ignoraunce of Chaift that darchnes wherof he Speaketh in which he that walketh/woteth not whyther he goeth: that is he knoweth not how to worke a good worke in the light of God or what a good worke is. Ind ther fore in the ix. he fapth/ as longe as I am in the worlde . I am the lyght of the worlde: but there cometh nyght when no man can worke : which ngyht is but the ignorauce of Ahzift in which no ma can le to do any worke that plealeth God. and Paul exhorteth Epheli. in that thep walke not as other hethen which are ftraungers frome the lyfe of God thosow the ignoratice that is in them. And agapne in the same Chapter. But of (farth he)the olde man which is corrupt thorowe the luftes of erroute/ that is to fare ignozaunce. And Bom. rig. Let be cast away the dedes of darchnes: that is to lave/of ignozaunce and bubeleue. Ind.i. Det.i. fallion not youre lelues onto your olde luftes of ignoraunce. Ind.i. Joh.i. De that loueth his brother dwelleth in light: and he that hateih his brother walketh in barchnes and woteth not whyther he goeth for barche nes hath blinded his eyes. By light he meaneth the knowledge of Chailt and by darch nes/the ignoraunce of Christ. for it is impossible that he that knoweth Christ truly! Mulde hate his brother.

furthermoze/to perceaue this thinge moare clearly/thou halt buderftonde/that it is impossible to spnne any spnne at all / except a man breake the fyrit commaundement before. Row is the frast commaundement deupded into two verles: Thy Lorde God is one God/ a thou halt love thy Lorde God with all thyne herte/ with all thy foule/ with all thy power and with all thy might. Ind the whole cause why I synne against any inferiour precept/is that this loue is not in myne hert: for were this loue waytten in mp herte/and were full and perfect in mp foule/ it wolde hepe myne herte from cons fentinge buto any lynne. And the whole and only cause why this loue is not waytten in oure hertes/is that we beleue not the frist parte/that oure Lorde God is one God. for will I what these wordes one Lorde and one God meaneth: that is to saye /yf I bnderstode that he made all/and ruleth all/ad that what sceuer is done to me/whether it be good or bad/is yet his will/and that he only is the Lorde that ruleth and doth it: and wist therto what this worde myne meaneth: that is to saye/ pf myne hert beleued and felte the infinite benefytes and hyndnes of God to me warde, and understode and ernestlye beleued the manyfolde couenauntes of mercye/ wherwith God hath bounde him felfe to be myne wholpe and all together/with all his power/loue/mercye/a might then thulde I love him with all myne hert/foule/power/and myght/and of that love euer kepe his comaundementes. So le pe now that as fayth is the mother of all goods nes and of all good workes / to is unbelefe the grounde and rote of all eupil / and all es

finallye/pf any man hath for laken lynne & is converted to put his trust in Christ/ and to kepe the lawe of God/doth fall at a tyme: the cause is/that the sics shorowe negligence hath choked the spryte and oppressed hyr and taken from hyr the fode of hyr strength: which sode of hir meditacion in God and in his wonderfull dedes/and in the manyfolde covenauntes of his mercye. the herte whence they fping. Ind before all bad dedes as bad frutes/there must be but belefe in the hert as in the rote/fountagne/pith and strength of all symme. Which but before and ignoraunce is called the heed of the serpent and of the olde dragon / which the womans seed Christ/must treade under fote/as it was promyled unto Idam.

Grace and gyfte have this differere. Grace properly is Goddes favoure/beneuolence or kyndmind/which of his owne selfe/with out descripinge of bs/he beareth to bs/wherby he was moved and enclined to geve Christ vato bs/with all his other gyftes of grace. Byfte is the holy goost and his working whom he powreth in to the hertes of them/on whom he hath mercy/and who he favoreth. Though the gyftes of the sprite encreace in bs daylye/and have not yet their full perfeccion: he though there remayne in bs yet evil sultes and synne which sight agaynst the sprete / as he sayth here in the bij. Chapter/s in the. b. to the Galathias/and as it was spoken before in the. vi. chap. of Gene. of the bebate between the womas seed/and the seed of the serpent: yet never theselse Goddes favoure is so greate/and so stronge over bs so Lhristes sake/that we are counted for full hole and perfecte before God. For Goddes favoure toward bs/descripted not hyr selfe/encreasinge a sytell and a sytell/as do the gystes/but receaueth bs hole and all to gether in fall sour so. Christes sake our intercesso; and mediator / and because that the systes of the sprite and the batayle between the sprite and evyl sustes/are begonne in bs all ready.

Of this now understondest thou the. vi. Chap. where Paul accuseth him selfe as a symmer/e yet in the. vii. chap. sayeth/there is no damnació to them that are in Chaist/and that because of the spites of the spite are begonne in vs. Spn ners we are because the sless not full kylled a mortised. Reverthelesse in as moche as we belove in Chaist/and have the ernest and beginnings of the spites wold sayne be perfecte. Bod is so sounge a fauorable unto be/that he will not loke on soche synne/nether wil conte it as synne/but wil deale with be according to oure beless in Chaist/and accordings to his promples / which he hath swome to vs/untyll the synne be full-

Aapne and mostified by bethe.

Fayth is not mans opinion and deame/as some ymagin and sayne/whether heare the storie of the gospel. which whe they se that there followe no good workes nor mensement of livinge/though they heare/and pet can babyll many thinges of sayth/them they fall from the ryghte wave a saye/sayth only sussifieth not/a man must have good workes also/yf he will be righteous and safe. The cause is when they heare the Golpell or gladtydynges / they sayne of their owne strength certaine ymaginations and thoughtes in their hertes sayinge: I have heard the Gospell/I remember the storie/so believe. And that they counterighte sayth/which nevertheless it is but mas ymagination and sayninge/even so prositeth it not/nether solowe there any good works

or mendement of liuinge.

But righte fapth is a thinge wroughte by the holy good in vs/which changeth vs/
turneth vs in to a newe nature a begetteth vs a newe in God/and maketh vs the lones of God/as thou redell in the first of John/and killeth the olde Idam/and maketh
vs all to gether newe in the hert/mynd/will/lust and in al oure assections and powers
of the soule/the holy goos ever accompanyinge hir a rulinge the hert. Fayth is a lively
thinge/mighty in workinge/valiaunte and stronge/ever doinge/ever frutful/so that it
is unpossible that he which is endued there with/shuld not worke al wayes good wor
hes with out reasinge. De areth not whether good workes are to be done or not/but
hath done them all redy/yer menció be made of them/and is all waye doinge/for soche
is his nature: nowe quycke fayth in his herte and lively movinge of the spite drive
him and stere him therunto. whosever doeth not good workes / is an unbeleupnge
person and faythlesse/and loketh roundabout gropinge after fayth and good workes/
and wot not what fayth or good workes meane/though he babil never so many thinges of fayth and good workes.

fayth is then a lively and stedstast truste in the favoure of God/wherwith we committe oure selves all to gether but God / and that truste is so surely grounded and steketh so fast in oure hertes/that a man wolde not once doute of it / though he shuld bye a thousand tymes thersore. And suche trust wrought by the holy good through sayth/maketh a man glad/susty/cherefull and true herted but God and to all creatures. By the meaner where of/willingly and with out copulsion he is glad a redy to do

goodto

good to every man/to do fervice to every man/to foffre all thinges/that God maye be loued and prayled/which hath geuen him fuche grace: fo that it is impossible to leparat good workes fro fayth/euen as it is impossible to separat heete a burninge from fyze.

Therfore take hede to thy felfe/and beware of thyne owne fantalies and pmagina. cions/which to judge of fayth and good workes wil feme wyle/when in deade they are fterhe blind and of al thinges most folysche. Prave God that he will witefafe to worke farth in thrne herte/ozeile thalt thou remarne euermoze farthlelle/farne thou/ymas gin thou/enforce thou/wraftyll with thy felfe/and do what thou wilte or tand.

Righteoulnes is euen luche fagth and is called Godes righteoulnes /02 righteouls nes that is of valoure befoze God. foz it is Goddes gyfte/and it altereth a man and chaungeth him to a newe spirituall nature/a maketh him fre and lyberall to pape eues. ry man his dutie. For thorow fayth is a man purged of his fynnes/a obtenneth lufte. buto the lawe of God / wherby he geueth God his honoure / and payeth him that he oweth him/a buto men he doeth feruis willingly wherwith foeuer he can/and payeth euery man his butie. Duche righteoulnes can nature/fre will and oure owne ftrength neuer bunge to patte. For as noman can geue him felfe fayth/fo can be not take awaye bubelefe/how then can be take awaye any all. wherfore al his falle proceed and fynne/ what soeuer is done without fayth oz in bibelefe/as it is euidet in the.riig. Chapter buto the Romayne/though it appere neuer fo glozious oz beautifull outwardes.

flelihe and fprite mapite thou not here bnderftond / as though flelihe were only that which pertapneth buto buchaftite / a the sprite that which inwardly pertapneth to the herte:but Baul calleth flefthe here as & haift both John.ig. All that is bogne of fleffhe/that is to wete/the whole ma with lyfe/foule/body/witte/will/reason a whate foeuer he is oz both with in and with out: because that these all/and all that is in man/ Audy after the worlde and the flefthe. Lall flefthe therfore whatfoeuer (as longe as we are with out the fprite of God) we thinke or fpeke/of God/of fayth/of good workes/ and of forrituali matters. Lali flefthe alfo all workes which are done with oute grace and with out the workinge of the fprite/how foeuer good/holp and fpiritual they feme to be/as thou mapft proue by the. v. Chapter buto the Galathpas/where Baul nume breth worthippinge of pools/witchecrafte/enup and hate/amoge the dedes of the flelfie/and by the.bif.bnto the Romayns/where he lapth that the lawe by the realon of the flefthe is weake. which is not understonde of unchastite only but of al synnes/and most specialip/of bubelefe which is a bice most spirituall and ground of all synnes.

And as thou callest him: which is not renewed with the sprite and borne agapne in Chaift/fiefthe/and all his dedes/euen the very morpons of his hert and mynd/his lerminae/bocteine and contemplacion of hye thinges/his preachinge/teachinge and fludy in the scripture/bildinge of churches / foundinge of abbepes/geuinge of almes/maffe/ matence and what foeuer he doeth/though it feme fpiritual a after the lawes of God. Do contrary wyle call him fpirituall which is renewed in Chrift/a al his dedes which foringe of tapth/leme they never lo grole/as the walthing of the disciples fete/done by L'huit/and Deters alibinge after the refurreccion/pe and all the bedes of matrimeny are sure fpirituall / pf thep procede of fayth / and what foeuer is done with in the las wes of God/though it be brought by the body / as the very wppinge of themes and fochelpke/how foeuer grofe they appere outwarde. with out fuche under ffondinge of thele wordes/canft thou neuer onderstonde this epistell of Daul/nether any other plas ce in the holy feripture. Cake hede therfoze/foz wholoeuer buderftobeth thele wordes: other wyle/the fame bnderftodeth not Paul/what foeuer he be. Row wil we prepare oure felues buto the epiffle.

for as moche as it becommeth the precher of Christes glad tydinges/frist thorow openinge of the lame: to rebuke al thinges/and to proue all thinges fynne/that procede not of the sprite and of fapth in Christ / and to proue all men spnners and chyloren of wath by inheritaunce/and how that to fpnne is their nature/and that by nature they can none other wyle do then to fpnne/and therwith to abate the payde of man and to bupnge him buto the knowledge of him felfe/and of his miferpe and waetchebnes/that he might belpze helpe. Euen fo doeth fannet Baul/and beginneth in the fyzit Chapter to rebute onbelefe a grofe fpnnes which all men fe/as pholatrie/and as the grofe fpn. nes of the bethen were and as the fpnnes now are of all them which live in ignorans ce with out fayth and with out the fauoure of God and fayth. The weath of God of heaven appereth thosow the Golpell byen all men for their ungedlynes and unho.

ly liuynge.

ly liuynge. For though it be knowen a dayly buderftonde by the creatures / that ther is but one God / pet is nature of hyz felfe with out the fprete a grace / fo corrupte and Copoploned/that men nerher can thanke him/nether woalhippe him/nether geue him his due honoure/but blynd them leines a faule without cealynge into worle cale/euen butyll they come unto worthippynge of ymages / and workynge of thamefull fynnes which are abominable and agaynft nature/and mozeouer foffre the same burebuked in

other/haupnge belectacion and pleasure therin. In the.g. Chapter he proceadeth further and rebuked all those holy people also which without lufte a loue to the lawe/lyne well outwardly in the face of the worlde/ a condemne other gladly / as the nature of all procrites is/to thinke them felues pure in respecte of open synners/and pet hatethe lawe inwardly/a are full of couetousnes and enuge and of all undennes / Mat. prig Chele are they which delipfe the goodnes of God/and accordynge to the herbenes of their hertes/hepe to gether for them felues the weath of God. furthermoge faynt Paul as a true expounder of the lawe/luffreth no ma to be without fynne/but declareth that al they are bnder fynne which of frewil and of nature will lyue well / & luffreth them not to be better then the open lyuners/

ge he calleth them harde herted and loche as cannot repente.

In the.11. Chap. he myngleth both together/both the Jewes and the gentyles/and Cayth that the one is as the other/both Cynners: and no difference betwene them/faue in this onlye/that the Jewes had the worde of God comitted buto them. And though many of them beleued not theron/petis goddes trueth a promple therby nether hurte ner minisched: # he talbeth in his waye a allegeth the layinge of the. L. Plai. that God myght abyde true in his wordes and ouercome whe he is judged. After that he returneth to his purpole agayne/a proueth by the feripture that all men with out difference or exception are lynners/a that by the workes of the lawe no man is tulhifyed:but that the lawe was geuen to btter a to declare lynne only. Then he beginneth a theweth the epghte wave bnto rightewelnes/by what meanes men must be made righteous a lafe/ and layth: They are al lynners and without prayle before God/a mult without their owne delerunge be made righteous thosow fayth in Lhuft/which hath delerued loch eighteweines for vs/# is become buto vs Goddes mercy fole for the remillion of fyn nes that are palt/therby prougng that Christes righteousnes which cometh on be tho rome fagrh/helpeth vs only. which righteouines layth he is now beclared thozow the golpell/and was teltifyed of befoje by the lawe a the Prophetes. furthermoze (fayth he) the lawe is holpe and furdered thosew fayth/though that the workes therof with all their bofte are brought to hought and proued not to iuftifye.

In the tiff. Chapter (after that now by the the fyft Chapters / the fynnes are opened/and the wage of fagth unto righteoulnes lande) he beginneth to answere unto cer tapne obieccions and cauillacions, and fpaff he putteth forth those blind reasons/ which comely they that wilbe iultifeed by their owne workes are wont to make whe they heare that tapth onlye with out workes justifyeth/layinge: hall men do no good workes: pee and yf fageh onipe iustifgeth/what nedeth a man to trubpe for to do good workes : Deputteth forth therfore Abraham for an enlample/layinge; what byd a bras ham with his workes was all in papite came his workes to no profet and fo concludeth that Ibraham with out and before all workes was tuftiffed and made ryghs teous. In somoche that before the worke of circumciston he was prayled of the scrip pture a called enghie ous by his fauth only/ Genelis. rv. Do that he doo not the worke of circumcilion for to be holpe therby unto ryghteoulnes/which pet God comaunded him to do and was a good worke of obedience. Do in lyke wyle no doute none other workes helpe any thinge at all onto a mas justifpinge/but as #brahams circumcision was an outewarde ligne whereby he declared his righteoulnes which he had by fayth and his obedience and redpies puto the well of God, euen lo are all other good worbes outewarde lignes and outewarde frutes of fayth and of the fpayte/which fullifye not a man/but that a ma is justifged all redy before God inwardly in the hert/thojow farth and thosow the fprite purchased by Whaistes bloud.

Dere with nowe stably Scheth Sapnet Daul his doetryne of fagth afoze reherled in the.iif. Chapters and bringethallo teltimony of Dauid in the.rif. Plaime which callech a man bleffed not of weakes / but in that his fpnne is not rekened/e in that fayth is imputed for epghteoulnes / though he abyde not afterwarde with out good wor

kes/when he is once instifged.

for weare

other wyle pollible to do good workes/excepte we had fyalt the lpryte.

for how is it pollible to do any thynge well in the lyght of God/whyle we are pet in captilite and bondage under the deupil/and the deupl pollelleth us all together and holdeth our hertes/fo that we canot once confent unto the wil of God. Roman there fore can preuent the forgte in doging good: but the forete must for come and wake him out of his flepe and with the thunder of the lawe feare him/and thewe him his milerable effare and wretchednes/and make him abhorre a hate him felfe a to defpre helpe and then comforte him agayne with the pleasant rayne of the Golpell/that is to lape/with the lwete promples of God in Chrift/a ftere vp fapth in him to beleue the promples. Ehen when he beleueth the promples/as God was mercifull to promple/fo is he true to fulfpll them/and will gene him the spete and strength/both to love the will of God and to worke there after. So fe we that God onlye (which accordyinge to the Ceripture worketh all in all thinges) worketha mas iustifpinge/faluacion and health/pe and poweeth fayth and beleue/lufte to love goddes will and firength to fulfpll the fame/into be/euen as water is powed into a vellell/and that of his good well and purpole/and not of oure deferupages and merites. Goddes mercy in prompfinge/and trueth in fulfyllpinge his promples faueth be a not we oure felues. Ind therfore is all laude/praple and glozp/to be geuen buto God for his mercy and trueth/s not buto bs for oure mes rites and beferuinges. After that he Aretcheth his enfample oute agaynft al other good workes of the lawe and cocludeth that the Jewes canot be Abrahams herres because of bloude a hyndred onlye/and moche leffe by the workes of the lawe/but muft inheret Abrahams fayth/yf they wilbe the ryght heyres of Abraha: for as moche as Abraham before the lawe/both of Moles & allo of circumcillon / was thorow farth made ryghe teous/a called the father of all them that beleue/a not of them that worke. Moreouer the lawe cauleth wrathe/in as moche as no man can fulfpll it with love a lufte. Ind as longe as luche grudgynge/hate a indignacion agayult the lawe remayneth in the herte and is not taken awaye by the fprete that cometh by fayth/fo longe(no doute) the wor kes of the lawe/declare enidently that the weath of God is boon be and not fauoure. Wherfore fapth only recepueth the grace prompled buto Abraha. And thele enlamples wer not writte for Abrahas fake only (lapth he) but for oures allo to who yf we beleue farth Chalbe rebened lykwyle for righteoulnes/as he layth in the ende of the Chapter.

In the. v. Chapter he comendeth the frutes a workes of farth/as are peace/reiop. Ange in the conscience/inwarde loue to God and man : mozeouer bolones/trust/cone fpdece and a ftronge and a lufty mynde a ftedfafte hope in tribulacion and fufferynge. For all fuche folowe/where the ryghte fayth is / for the aboundamne graces fake and apftes of the fprete/which God hath geuen bs in Jelu Christe/in that he gaue him to diffeth: and that it foloweth not yet therfoze that a man thulde do no good workes: but that the righte mapen workes abyde not bebynde but accompanye fayth/euen as bipghtnes doth the funne/a are called of Daul the frutes of the fpiete/where the fpiete 18/there it is alwayes fomer/and there are alwayes good frutes:that is to fage/good workes. This is Pauls order/that good workes fprynge of the fpryte/the fprite commeth by farth/and farth cometh by hearynge the worde of God/whe the glad tropne ges a promples which God hath made to be in Chrift / are preached truly and receas med in the grounde of the herte without waverynge or boutynge / after that the laws hath palled byon be a hath damned confciences/where the worde of God is preached purely and receased in the herte/there is farth and the frite of God/and there are als to good worker of neceffite when foeuer occasion is genen: where gobbes worbe is not purely preached/but mens dreames/tradicions/pmaginacios/inuencions/ceremonies and Superfricion/there is no fayth and consequentlye no spayte that commeth of God. And where Goddis fpipte is not/there can be no good workes/euen as where an apa well tre is not/there can growe no appels/but there is unbelefe/the deuels sprete and eugli workes. Df this Goddis Corpte and his frutes haue oure holy procrites not once kno we/nether pet tafted how fwete they are/though they fayne many good wo; hes of their owne ymaginacions/to be fuftifped with all/in which is not one crome of true fayth or spiritual loue/or of inwarde tope/peace and gupernes of conscience/for as morhe as they have not the worde of God for them/that luche workes please God/ but they are even the roten frutes of a roren tre. After that Cothe Bontayne.

After that he breaketh forth/and runneth at large/ and Meweth whence both fynne and epotteoulnes beeth and lyfe come. And he compareth adam and Lhaift together/ thus wyle reasonynge a disputynge/that Christ must neades come as a second adam/ to make be hegges of his rightemelnes/thozow a newe wirituall brath/without oure Deferunges : euen as the fraft Hoam made be hepres of fynne/thorow the bodely ges meracion/withoute oure deferupage. whereby is euidently knowen and proued to the pttermofte/that noman can biginge him felfe oute of fynne unto rightewelnes/nomos re then be coulde haue withftonde that he was borne bodely. Ind that is proued herewith/for as moche as the very lawe of God/which of ryght thulde have holpe/ yf any thringe coulde have holpen/not only came and brought no helpe with hyz/but also ens created fpnne / because that the eupil and poploned nature is offended and btterly Difpleased with the lawe/and the more the is forbed by the lawe/the more is the prouoked and let a frie to fulfyll and latilifye by luftes . By the lawe then we le clerely that we must nedes have Lhaiste to iustife be with his grace/and to helpe nature.

In the. vi. Chapter he letteth forth the chefe and principall worke of farth/ the bats tapli of the sprite agaynst the flessic/ how the sprite laboureth and enforseth to kyll the remnaunte offpnne and lufte which remapne in the flellhe/ after oure juftifyinge. Ind this Chapter teacheth vs/ that we are not fo free frome fynne thosowe farth/ that we Mulde hence forth go vp and doune pole carlelle and fure of oure felues/as though ther were now no more lynne in vs: yes ther is lynne remaynynge in vs/but it is not rekes ned/because of fayth & of the sprite which fyghte agaynst it. Wherfore we have ynough to Do all oure lpfes longe / to tame oure bodyes/and to compell the membres to obeye the sprite and not the appetites/that therby we myght be lyke unto Christes deeth and refurreccion/and myght fulfyll oure baptome/which lignifyeth the mostifyinge of fyns nes/and the newe lyfe of grace. For this bataple realeth not in be butyll the lafte breth

and untill that fynne be utterly flagne by the deeth of the bodge.

This thinge (I meane to tame the body and lo forth) we are able to do (layth he) feynge we are buder grace/and not buder the lawe/ what it is/ not to be buder the las we/he him felfe expoundeth. for not to be under the lawe is not fo to be understonde/ that every man maye do what him lufteth . Wut not to be under the lawe/is to have a fre herte renewed with the lozyte / to that thou half lufte inwardly of thyne owne ac= corde to do that which the lawe commaundeth/without compuliion/ ye though there were no lawe. for grace/that is to fage Goddes fauoure/ bryngeth vs the fprete/ and maketh vs to loue the lawe: fo is there now no moare fpnne/nether is the lawe nowe any more agaynft vs/but at one/and agreed with vs/and we with it.

But to be under the lawe/is to deale with the workes of the lawe/a to worke withs oute the spryte and grace: for so longe no doute synne raygneth in be thorow the lawe/ that is to lape/the lawe beclareth that we are under fynne/ and that fynne hath power and dominion ouer vs/lepnge we cannot fylfyll the lawe/namely within the herte/for as mothe as no man of nature fououreth the lawe/confenteth ther buto/and belyteth therin. which thynge is exceadynge greate fynne/that we cannot confent to the lawe/

which lawe is nothunge elle laue the wyll of God.

This is the ryghte fredome and liberte frome lynne/ and frome the lawe wherof he writeth unto the ende of this Chapter / that is a fredome to do good only with lufte/ and to lyue well withoute compulcion of the lawe: wherfore this fredome is spirituall fredome/which deftrogeth not the lawe/but ministreth that which the lawe requireth and wherwith the lawe is fulfplied/that is to understonde/luste and loue/ where with the lawe is figiled and accuseth be no moare / compelleth be no moare / nether hath ought to crave of vs any moare. Even as though thou were in dette to an other man/ and were notable to paye two maner wayes myghtest thou be lowsed. One waye pf he wolde requyre nothynge of the/and breke thyne obligacion In other ware/pflome other good man wolde pape for the / and geue the as moche as thou myghtelt fatifipe thyne obligacion with all. Of this wyle hath Chaifte made vs fre frome the lawe and therfore is this no wylde flefthly liberte/that thuld do nought/but that doch all thin. ges/and is fre from the craupinge and bette of the laive.

In the. vi. Chap. he cofirmeth the same with a similitude of the state of matrimony As when the hulband dyeth/the wyfe is at hyz liberte/a the one lowfed a departed fro the other/not that the woma hulde not have power to mary buto an other man/but rather now fyalt of all is the fre/and hath power to mary unto an other ma/which the

couldenot

coulde not bo before/tyli the was lowled from hyr fyrit hufband. Eue fo are oure co-Ciences bound sin danger to the lawe under olde Adam the flefth/as longe as he ips meth in vo. for the lawe declareth that oure hertes are bound a that we canot disconfent from him. But whehe is mortifged and hylled by the forite/then is the colcience fre a at liberte:not fo that the confciece thall nowe nought do/but now frest of all cles ueth unto another/that is to wete Chailt's baingeth forth the frutes of lyfe. So now to be puber the lawe/is not to be able to fulfpll the lame / but to be detter to it/a not able to paye that which the lawe requireth. And to be lowle fro the law/is to fulfyll it a to pape that which the law demandeth/fo that it can now hece forth are the nought.

Lonlequentlye Paul declareth more largely the nature of lynne a of the lawe/how that thosowe the lawe fynne reugueth/moueth byz felfe/and gathereth frength. for the oldman and corrupte nature/the moare be is forbode and hente bnder of the lawer is the moare offended and displeased there with/for as moche as he cannot pape that which is required of the lawe. For fpnne is his nature and of him felfe he cannot but fonne. Therfoze is the lawe deeth to him/tozmet & martardome. Rot that the lawe is eupli/but because that the eupli nature canot soffre that which is good/canot abyde that the lawe thulde require of him any good thinge. Lyke as a ficke ma canot fuffre that a man thuld delyze of him to rune/to lepe & to do other dedes of an whole man.

for which caule &. Daul concludeth/that where the lame is underftonde and perseaved of the beste wyle/there it doth no moze but btter fynne/a bamge be bnto the knowledge of oure felues/a therby kylle be a make be bonde buto eternal dammacion and betters of the everlaltinge wrath of God/eve as he wel fealeth and understondeth. whole confidence is truely touched of the lawe. In fuche danger were we per the lawe came/that we knewe not what lynnemente / nether pet knowe we the weath of God buon fpnners / tyll the lawe had bttered it. Do feelt thou that a man mult have fome other thynge /pe and a greater and a moare myghty thinge then the lawe/to make him righteous a late. They that understonde not the lawe on this wyle/are blinde and go. to worke prefumptuously/supposing to satisfie the law with workes. For they knowe not that the lawe requireth a fre/a willynge/a lufty and a louping herre. Therfoze they fe not Moles right in the face/the vaple hangeth betwene and hydeth his face/fo that they canot beholde the glozie of his countenaunce/how that the lawe is wirituall and regupzeth the hert. I maye of myne owne ftrength refragne that I do myne enemye no hurte/but to love him with all myne herte / and to put awaye wrathe clene oute of mp mpnde / can I not of mpne owne frengthe. I mape refuse money of mpne owne Arength/but to put awaye loue bute ryches out of myne herte/can I not do of myne owne firenath. To abstance from adultery as concerninge the bttewarde dede/can I Do of nipne owne ftrength/but not to delyze in mpne hert is as unpoffible unto me as is to chole whether I well honger or thurst and pet fo the lawe requireth. wherfore of a mans owne ftrength is the lawe neuer fulfplied/we muft haue therunto goddis fauoure/and his fpapte/purchaled by Chaiftes bloude.

Reuerthelelle when I lage a ma mage bo many thinges btterwardly clene agaynit his herte/we muft vnderftonde that man is but dieuen of diuers appetites/a the great telt appetite ouercometh the lelle and carpeth the man awape violently with hyz.

As when I delyze vengeance/and feare allo the incouenience that is lyke to folowe pf feare begreater: I abstayne/pf the appetite that delpzeth bengeaunce be greater/I cannot but profecute the dede/as we fe by experience in many murtherars and theues: which though they be brought into neuer fo great perell of Deeth / pet after they have escaped/Do euen the same agarne. Ind commen wemen profecute their luftes because feare and hame are awaye/when other which have the fame appetites in their hertes/ abstanne at the leeft ware bewardly or worke fecretly beprize ouercome of feare and of mame/and to lpke wple is it of all other appetites.

furthermoze he beclarath/how the fpute and the flelihe fighte together in one ma/ and maketh an enfample of him felfe/that we might lerne to knowe that worke a right I meane to kyll fonne in oure felues. De calleth both the forite and also the flefthea: lawe/because that like as the nature of Goddis lawe is to depute / to compell/and to crave/even to the fletthe depueth/compelleth/craveth a rageth agaynft the fprite/a wil have her luftes fatilifed. On the other fpde dayueth the fpapte/cepeth and frahteth as gaynft the fleffhe and wyll haue his lufte fatiffyed. Ind this firyfe dureth in vs/as touge as welyue:in fome moare a in fome lelle/as the fpipte oz the fleffe is ftronger/ and the and the very man his owne lelfe is both sprite and the flesche/which fyghteth with his owne selfe butyll synne be vtterly flapne and we all together spirituall.

In the big. Chapter he comtozieth luche fyghters that they dispere not because of fuch flelihe/other thinke that they are lelle in fauoure with God. and he theweith how that the fynne remayninge in vs/hurteth not/foz there is no daunger to them that are m Lhaift whiche walke not after the fielige / bur fyght agaynft it.and he expoundeth more largely what the nature of the fleffhe and of the fpryte is and how the fprite com meth by Chailt/which fpayte maketh ve spirituall/tameth/subducth/and mogtifyeth the flefthe/and certefpeth vs that we are neuerthelelle the lones of God/a also beloued though that fynne rage neuer lo mothe in bs/fo longe as we folowe the fpzyte a fyght agaynst synne to kyll and mostifye it. Ind because no thinge is so good to the mostifie enge of the flefthe/as the croffe and tribulacion/he comforteth vs in oure pattions and affliccios/by the affiftens of the fpzite which maketh interceffio to God for bs/myghte ly with gronynges that palle mans btteraunce / fo that mans speche cannot compres hende them/and with the mournynge also of the creatures with vs / of greate delyze that they have that we were lowled frome lyme and corrupcion of the fieline. So le me that these thre chapters/the. vi. vij. vij. do none other thynge so moche as to dryue bs unto the reght of fayth/which is to kyll the olde man and mortifye the flefibe.

In the.ix.x.a.ri. Chapters he treateth of Goddis predestinacion / whence it fprens geth all to gether/whether we thall beleue or not beleue / be lowfed from fynne or not be lowled. By which predestination oure tustifyinge and faluation are clene taken out of oure handes/and put in the handes of God only/which thynges is mooft necessary of. Hoz we are so weake a so uncertayne / that yf it stode in vs/there wolde of a truthc no ma be laued the deugl no doute wolde dereaue vs. But now is God lure that this predestinacion cannot deceaue him/nether can any man withstand or let him/and ther

foze haue we hope and trust agaynst synne. But here muft a marke be fet onto thole bnqupet/bulpe a hpe clyming sprites how farre they Mail go/which fyzit of al bringe hether their hye reasons a pregnat wyttes/ and begynne fyalt from an hye to lerche botomielle lecretes of Goodes predelinacion/ whether they be predestinat or not. These muste nedes ether caste them selues doune hedelong into delperacion or elle compt them lelues to fre chauce carelelle. But folowe thou the order of this puttle, and noofell thy felfe with Christ and lerne to understande what the lawe a the gospell meane/and the office of both two / that thou mayst in the one knowe thy felte/a how that thou haft of thy felfeno ftrength/but to fynne: and in the other the grace of Christ. Ind then le thou fyghte agaynst lynne and the fieldheas the.vif.fpift Chapters teache the. After that when thou arte come to the. viij.chapter/ and arte under the croffe a fufferynge of tribulacion/the necedite of predeftinacion wil ware fwete/and thou halt wel fele how precioulea thingeit is. For excepte thou haue bozne the croffe of aduerlite a temptacion/a haft felte thy felfe brought unto the very bymme of desperacion/ye & unto hell gaies thou canst neuer medle with the sentence ofpredestinacion without thyne owne harme/and without secret wrath a grudgynge inwardly agaynft God foz other wyle it Malinot bepoffible foz pto thynke that God is ryghteous and tufte. Therfoze must Idain be well mogtifged and the delibly wytte brought vtterly to nought/per that thou mapft awaye with this thinge/and dignicke Co ftronge wyne. Take hede therfoze unto thy felfe/that thou dzincke not wyne/whyle thou arte pet but a lucklynge. For every lernyng hath hyr tymc/mealure and age/and in Lhaift is there a certagne chyloholo/in which a ma mult be content with mylke for à cealon/ontpil he ware fteonge/and growe op onto a perfecte man in Chaift/and be able to eate of moare ftronge meate.

In the rif. Chap he geueth exhortacion. For this maner obserueth Baul in all his epiftles fyalt he teacheth Chaift and the fapth/then exhoateth he to good workes/and unto contynuall moztifyinge of the flefche. So here teacheih he goeth workes in dede/ and the true lerupnge of God/and maketh all men Pzeltes / to offer vp/not menep/ and beaftes/as the maner was in the tyme of the lawe / but their owne bodyes/with kyllynge and moztifyinge of the luftes of the ficline. After that he deferibeth the outs warde conversacion of Ehzisten men/how they oughte to behave them seives in spires tual thinges/how to teache/preache and ru'e in the cogregacion of Ehrift/to ferue one an other/to luffre all thinges pacientlye/and to commyt the wacke and bengeaunce to God/in conclusion howe a Chasten man oughte to behaue him selfe wato all men/

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to frend/foo or what foeuer he be. Thele are the right workes of a Christen ma which forynge oute of fayth. For fayth kepeth not holye daye / nether suffereth anye man to

be pole/wherfoeuer the dwelleth.

In the right eeacheth to honoure the wordly and temporali wearde. For though that mans lawe a ordinaunce make not a min good before God nether fulfifyehim in the herte/yet are they ordepned for the furderance of the commune welt/to mayntene peace/to puny the the eugla to defende the good. Therfore ought the good to honoure the temporali werde a to have it in reverence/though as cocernynge them selves/they nedert not/but wold abstance from eugli of their owne accorde: ye a do good without mas lawe/but by the lawe of the spryte which governeth the herte/and gydeth it unto all that is the will of God. Finally be comprehendeth a knetteth of all in sove. Love of her owne nature bestowed all that the hath/and even her owne selfe on that whiche is loved. Thou nedest not to by a kynd mother to be lough onto her only sone. Moch selfe spiritual sone which hath eyes gene her of God/neadeth mas law to teache her to do hyr dutye. And as in the begynnynge he dyd put forth Christe as the cause a auctor of our ryghtewelnes and salvacion/eve so here setteth he him sorth as an ensample to countersayte/that as he hath done to be seven so shulce we do one to another.

In the riii.chap, he teacheth to deale soverly with the consciences of the weake in the fayth/which understond not yet the libertie of Chaist perfectly ynough/s to fauer them of Chaisten loue/s not to vie the liberte of the fayth unto hynderauce/but unto the furderaunce sedifyinge of the weake. For where suche consideracion is not / ther followeth debate and despylinge of the Gospell. It is better therfore to forbere the weske a whyle/untyl they ware stronge/then that the learnings of the Gospel shuld come all to gether undersote. Ind suche morke is the singular worke of loue/and where loue is perfecte/there must neves be suche a respecte unto the weake/a thunge that Chaist

commaunded and charged to be had aboue all thinges.

In the.xv. Chap he letteth forthe Christ agapne to be folowed/that we also by his ensample/shulde suffre other that are yet weake/as them that are frayle/ope synners/vollened/vollenete/a of lothesome maners/a not to cast them awaye forthwith: but to suffre them tyll they war better: and exhorte them in the meane tyme. For so dealts Christ in the Gospela now dealeth with vs dayly/softerings our unperfetnes/weaksnes/coursació & maners/not yet fassioned after the doctrone of the Gospell/but smel

of the fleffhe/ye and fometyme breake forth into outwarde dedes.

After that to conclude with all he wylheth them encreace of fayth/peace/and iope of conscience/prayleth them and comitteen them to God/t magnifeeth his office administracion in the Gospel/a soberly a with greate discretion delyzeth succoure and apper of them for the poore sayntes of Herusalem/t it is alpure some that he speaketh or dealeth with all. So synde we in this episte plenteously/but the bimoste/what sever a Christen mã or womã ought to knowe/that is to wete what the Lawe/the Gospell/Synne/Grace/Fayth/Righteousnes/Christ/God/good workes/Loue/Hope / a the cross are/and even where in the pyth of all that pertayneth to the Christen sayth son deth/and how a Christen man ought to be have him selse but o every mã/be he perfect or a synner/good or bad/stronge and weake/frend or soo/and in conclusion how to be have oure sclues both toward God and toward oure sclues also. And all thynges are prosoundely grounded in the seriptures/and declareth with ensamples of him selse/of the fathers and of the prophetes/that a man can here desyre no moare.

wherfore it appereth eugdently/that Pauls mynde was to comprehede breuely in this Guille all the hole learninge of Christes Gospell/and to prepare an introduction unto all the olde testament. For without doute whosoeuer hath this pisse perfectly in his herte/the same hath the light and the effects of the olde testament with him: wher forelet every man without exception exercise him selfe therin diligently/and recorde it

nyghtand dave continually/putpli he be full acquapated therwith.

The last Chap. is a chapter of recomendation/wheren he pet inpugleth a good mos notion/that we shulde beware of the tradicions and doctrone of me which begyle the simple with sophistry and lernyage that is not after the Gospel/ and drawe them from Christia noosell them in weake a feble a (as Paul calleth them in the pistle to the Gastathpans) in bedgerly ceremonyes for the entent that they wold lyne in fatte pastures and be in auctorite/and be taken as Christiye a about Christiand syt in the temple of God/that is to wyt in the cosciences of me/where God only/his worde/a his Christ ought to syt

ought to lytte. Compare therfore all maner doctryne of men buto the letipture/and le whether they agre or not. And comptte thy lelfe who ale and all together buto Lhrift/and so shall be with his holy spree and with all his fulnes dwell in thy soule.

The somme and hole cause of the waytynge of this epistle/18/to proue that am is instifyed by fayth onlye: whiche proposition who soever denyeth / to him is not onlye this epistle and all that Paul wayteth / but also the hole scripture so locked by that he shall never understonde it to his soules health. Ind to brynge a man to the understone dynge a felynge that sayth onlye sustifies the Paul proveth that the hole nature of man is so poyloned and so corrupte/yee and so deed concerninge godlye lyuynge or godlye thunkinge/that it is impossible for hyr to kepe the laws in the syght of God: that is to saye/to love it/and of love and suft to do it as naturally as a man eateth or drincketh:

putyll the be quyckened agayne and healed thosow fayth.

And by instifyings/vinderstonds none other things then to be reconciled to God and to be restored but his favoure/and to have thy synnes forgeven the. Is when I saye God sussifyeth vs/vinderstonds therby/that God for Christes sake/merites and descruyings only receaveth vs but his mercye/favoure and grace/and forgeveth vs oure synnes. Ind when I saye/Christ sussifyeth vs/vinderstonds therby that Christ onlye hath redemed vs/bought and delyvered vs oute of the wrath of God and dammacion/and hath with his workes onlye purchased vs the mercye/the favoure a grace of God/and the forgevenes of oure synnes. And when I saye that fayth onlye sussifyeth/one derstonds therby that sayth and trust in the truthe of God and in the mercye promyes so be so? Christes sake/and sor his descruyings and workes onlye/doth suyet the conficience and certifye hyr that oure synnes beforgeven and we in the favoure of God.

Furthermoze/set befoze then eyes Christes workes a thene own workes. Christes workes only instifue the and make satisfaction for the synne/and thene owne workes not: that is to save/queeteth the coscience/and make the sure that the synnes are fore geue the/a not thene owne workes. For the prompse of mercye is made the sor Christes workes sake/and not for thene owne workes sake. wherfore seeings God hath not prompsed that thene owne workes shal saue the/therfore sayth in thene owne workes can never queet the conscience ner certifie the before God (when God commeth to sudge a to take a reconnence) that the synnes are forgered the. Beyonde all this/mene owne workes can never satisfie the sawe or paye her that I owe her. For I owe the sawe to some hyr with all more heart/soule/power and might. which things to paye I am never able whele I am copased with sellie. Ro/I canot once beginne to some the lawe/except I be spill sure by sayth that God soueth me and forgeneth me.

finally that we saye sayth only instituted on offende no man. For pf this be true/that Chust only redemed vs/Chust only bare our synucs/made satisfaction for them a purchased vs the favoure of God/then must it nedes be true/that the trust only in Chustes describing a in the promyles of God the father made vs for Christics lake/doth only quyet the consciente and certifye hyr that the synucs are forgend. Ind when they saye/a man must repent/forsake synuc/and have a purpose to synue no more as not as he can and love the lawe of God. Ergo sayth alone sussifieth not. I and sweet/that a all the argumetes are nought/a tyke to this. I must repent a be socie/the Gospell must be preached me/a I must belove it or else I cannot be partaker of mercye which Christ hath described for me: Ergo Christ only sussifieth me not/or Christ only hath not made satisfacció for my synues. Is this is a naughty argumet/so is y other.

Mow go to reader/a accordinge to the order of Pauls writinge/euen so do thou. Frist beholde the selfe diligentlye in the lawe of God / a se there the just dammacion. Secodarely turne thene eyes to Christ/a se there the exceadinge mercye of the moost kende and lougnge father. Therefore member that Christ made not this attone ment that thou shuldest anger God agains: nether deed he for the synnes/

that thou huidest lyue styll in them: nether densed he the/that thou huidest retourne (as a swyne) vnto thyne olde podel agayne: but that thou huidest be a new creature/and lyue a new lyse after the will of God/and not of the sessing.

and be diligent least thosow thyne owne negligence and vn.
thankfulnes / thou
tole this fauoure and mercye agayne. Thate well.

The Epistle of S, Paul the Romayns.

The fysit Chapter. 4

of Jesus Christ/called to be an Apostle / put a parte to preache the

Gowell of God/which he promy sed afoze by his prophetes in the holye scriptures that make me= Icion of his sone/the whiche was begotte of the feed of David as pertaynynge to the flesche: a de= Idared to be g sone of God/with power of the holy goost that san= ctifyeth/sence the tyme & Jesus Christoure Lorde roose agayne Ifro deeth/by who we have recea

ued grace & Apostleshipppe/to bringe al maner hethe people bu to the obediece of the fayth/that is in his name: of the which he= then are ye a part also/which are Jesus Christes by vocació. F

To all you of Rome beloved of God & sayuctes by callynge. Grace be with you and peacefrom God oure father/and from

the Lorde Jeius Chaux.

Fysit verely I thake my God thosow Jesus Christ/for you all because your efayth is published throughout all the worlde. For God is my witnes/who I serue with my sprete in the Gol pell of his sone/that without ceasynge I make mencion of you alwayes in my prayers/belechynge that at one tyme or other/ a prosperous torney (by the will of God) myght fortune me/to come but you. For I longe to se you that I myght bestowe amonge you some spirituall gyfte/to strength you with al: that is/that I myght have consolation together with you/through the commen fayth/which both ye and I have.

I wolde that ye hulde knowe brethren/howe that Thane often tymes purposed to come buto you (but have bene let hy= therto) to have some frute amoge you/as I have amoge other of the gentyls

of the Gentyls. For I am detter both to the Grekes & to them which are no Grekes/buto the learned and also buto the bule= arned. Lyke wyle/as moche as in meis/Jam redy to pleache the Gospell to you of Romeals.

For I am not albamed of the Gospell of Christ because it is the power of God buto Caluacion to all that beleve / namely to the Jewe/and also to the Gentyle. For by it the ryghtewesness which cometh of God/is opened/from fayth to fayth. As it is

Aba.tj.a. wzutten: The inst hall lyne by fayth.

Dala. iij.

For the wrath of God appered froheaue agaynst all bugods & lynes a virightewelnes of men which withholde the trueth in Ephe.iii purightewesnes:seyng/what maye beknowe of God/ that sas meis manifest amonge them. Foz God dyd shewe it buto them So that his muilible thynges: that is to lave his eternall pos wer and godhed/are understonde & sene/by the workes frome the creacion of the worlde. So that they are without excuse/ur as moche as when they knewe God/they glozified him not as God/nether were thankfull/but wered full of vanities in their imaginaciós/a their folyshe hertes were blynded. When they couted them selves wyse/they became foles a turned the glozy of the immortall God/buto the similitude of the image of more tall man/and of byzdes/and foure foted beaftes/& of lerpentes Mherfore God lykwyle gaue them by buto their hertes luftes bnto bnclenes/to defyle their owne bodyes bit wene the selues which turned his trueth buto a lye/& worthipped & served the creatures moze then the maker/which is bleffed foz euer: Amé For this cause God gave them by buto Chamfull lustes. For eue their wemedyd chaunge the naturall ble bnto the bnnatural. And lyke by se also the men lefte the naturall ble of the woma/ and beent in their lustes one on another. And man with man wrought fylthynes/ areceaned in them selves the rewarde of their erroure/as it was accordynge.

And as it semed not good buto them to be a knowe of God/ even so God delivered them by buto a leawde mynd/that they fulld do tho thinges which were not comly/beingeful of all bn= righteous doping of fornicació/wickednes/couetousnes/malis ciousneg: ful of enuye: murther: debate: dissepte: euil codicioned whysperers:backbyters:haters of God:doers of wing:proud bosters/

bosters/bringers by of eugl thinges/disobedient to father and mother/without understondynge/covenaunte breakers/bulo uinge / trucebreakers and merciles. Which men though they knew & registewelnes of God/how that they which soche thin ges compt/are worthy of deeth / yet not only do the came/but also have pleasure in them that do them.

The.ij. Chapter.

Derfoze arte thou inerculable o man/whoso ever thou be that mogelt. For in that same wherm thou indgest another/thou condemnest thy selfe. For thou that sudgest doest eue the same selfe thinges. But we are sure that the indgemet of God is accordynge to trueth / agaynst them which commyt soche thynges. Thinkest thou this D thou man that indigest them which do soche thinges/and yet doest eue the very same/ that thou halt escape & judgement of God. Ether desppsest & pryches of his goodnes/pacièce & loge lufterauce. & remêbrelt not how that the kyndnes of God ledith the to repentaunce.

But thou after thyne harde herte that cannot repent / heas mat. rvid pest the to geder the treasure of weath against the daye of ven geaunce/when thalbe opened the rightewes indgemet of God which will rewarde enery maaccordynge to his dedes: that is to Cape/prayle/honoure and immortalite/to them which contp nue in good doyinge/and leke eternallyfe. But buto them that are rebellious & disobey the trueth/and folowe iniquytie/thall come indignacion and weath/tribulacion and anguysthe bpon the soule of every man that doth eupli: of the Jewe fyllt/& also of the Gentyll. To every mã that doth good/shal come prayse/ honoure/and peace/to the Jewe fyelt/and also to the Gentyll. For ther is no parcialyte with God. But whosoever hath syn= vent.r.d. C ned with out lawe/thall peristhe with out lawe. And as many iob. revis as have synned buder g lawe/halbe judged by g lawe. For be mat.vij. o fore God they are not righteous which heare the lawe: but the Actu. F.c doers of the lawe thalbe withfied. For yf the Eetyls which have

no lawe/do of nature the thinges contayned in the lawe: then

they haupng no lawe/are a lawe buto the selues/which she we

the dede of the lawe writte in their hertes: whyl their consciece

beareth witnes unto the also their thoughtes / accusying one

another ozerculynge at the daye when God Hall judge the

secretes

fecretes of menby Jesus Christ/accordynge to my Gospell.

Beholde/thou arte called a Jewe/and trustest in the lawe/ C and recognit in God/and knowell his will/and halt experience of good and bad/in that thou arte informed by the lawe: ad be= levelt that thou thy selfe arte agyde buto the blyude/a light to them which are in darcknes / an informer of them which lacke discrection/a teacher of bilearned/ whiche hast the ensample of that which ought to be knowen/and of the trueth/un the lawe. But thou which teachest another/teachest not thy selfe. Thou preachest/amanshuld not steale: x yet thoustealest. Thousayst/ a man thuld not compt aduoutry/and thou breakest wedlocke. Thou abhorrest ymages/& robbest God of his honoure. Thou reioysest in the lawe and thozowe breakinge the lawe dishos Pla.1111.6 nourest God. For the name of God is eurll woken of amonge ese. recvi the Gentyls thozowe you/as it is written.

Circumcision berely anayleth/yf thou kepe the lawe. But yf thou breake the lawe thy circumcifion is made bucircumcifion Therfore yf the bucircumcifed kepe the ryght thinges contay= ned in the lawe: Mall not his bucurcumcilion be counted for cir= cumcilion. And thall not bucircumcilion which is by nature (yf tt kepe the lawe) iudge the/which beynge bnder the letter and circumcision/dost transgresse the lawe: Not he is not a Jewe/ which is a Jewe outwarde. Dether is that thinge circucition/ which is outward in the stellhe. But he is a Jewe which is hyd botthin / and the circumcicion of the herte is the true circumcis Cion/ which is in the speete/ and not in the letter/ whose prayle is not of men/but of God.

The.iij. Chapter.

That preferment then hath the Jewe-other what as uauntageth circumcilion. Surely very moche. Fyilt 4 buto them was comitted the word of God. What then though fome of them dyd not beleue/thall their bubeleue make the pro= 30b.111.0 mes of God without effecte. God fozbid. Let God be true/and all menlyars/asit is written: That thou myghtest be ustifyed in thy layinge/a wuldest overcome/when thou arte indged.

If oure buryghtewelnes make the ryghtewelnes of God more excellent: what that we lave. Is God burighteous which taketh bengeaunce. I speake after the maner of men. God fozbyd, for byd. For how then that God udge the worlde-yf the veritie of God appere moze excellet thozow my lye/bnto his prayle/why am Thence forth undged as a synner. & saye not rather (as men euplispeake of vs/and as some affirme that we saye) let vs do euyll that good maye come therof. Whose dampnacion is iuste.

mhatlagewethen. Arewebetter the they. Po/innowyle. For we have all ready proved how that both Jewes and Gen= tyls are all buder synne / asit is written: There is none rygh= gala.111.d teous/no not one: there is none that bnderstondeth / there is none that seketh after God/they are all gone out of the waye/ they are almade buppositable ther is none that doeth good no not one. Their throteis an open sepulchre/with their tounges they have disceased: the poylon of aspes is buder their lyppes. ps.crrrix Mhose mouthes are full of cursinge and bytternes. Their fete is salie. b are swyfte to speed bloud. Westruccion and wretchednes are in Wal. rin their wayes. And & waye of peace they have not knowe. Ther is no feare of God before their eyes.

A ye we knowe that what so ever the lawe sayth/he sayth Bala.4.0 it to them whiche are bnder the lawe. That all mouthes mape be stopped/and all the worlde be subdued to God / because that by the dedes of the lawe/wall no flesche be instified in the syght of God. For by the lawe cometh the knowledge of lynne.

Pow verely is the rightewelnes that cometh of God declared without the fulfyllinge of the lawe/havinge wytnes yet of the lawe and of the prophetes. The ryghtewelnes no dout which is good before God/cometh by & fayth of Jelus Christ/ bato all and bpon all that beleve.

Ther is no difference: for all have synned/& lacke the prayse that is of valoure before God: but are instified frely by his grace/through the redempcion that is in Christ Jesu/whom God hath made a seate of mercy thozow fayth in his bloude/to she= we the ryghteweines which before him is of valoure / in that he forgeneth the synnes that are passed/which God dyd suffre to thewe at this tyme/the right ewelnes that is alowed of him that he might be counted inste/and a instiftar of him which be= leueth on Jesus. F

mhere is then thy rejoyling. It is excluded. By what lawby the lawe of workes. Paye: but by the lame of fayth.

Formelup=

Pal. crv Palalm.l.

For we suppose that a man is instifred by fayth without the dedes of the law. Is he the God of the Jewes only. Is he not also the God of the Gentyls-pee/even of the Gentylsalso. Foz it is God only which willifeeth circumcilion whiche is offayth/ and uncircumcition thosowe fayth. Do we then destroye the lawe thosow fayth. God forbyd. But we rather mayntagne the lawe.

The.uy. Chapter. That thall we saye then / that Abraham ourefather as A pertayninge to the fleswe/dyd finde. If Abzahawere suspend by dedes, then bath he wherin to retopce: but no with 500. Now what fayth the scripture. Abzaham beleved 500/Ad was counted buto him for rightewelnes. To him that worbethis the rewarde not reckened of favoure/but of dutie. To hun that workerh not but beleved on hun that instrictly bus godly/is his fayth counted for ryghtewelnes. Euen as Dauid describeth the blessedfulnes of the man buto whom God ascripfal.rrxj. beth rightewelnes without dedes. Bleffed are they/whose bn= rightewelnes are fozgeuen/& whose synnes are conered. Eles fed is that man to whom the Lorde imputeth not synne.

Came this bleffednes then boon the circumcifed or boon the 18 bnarcumated - Me tage berely howe that fayth was rekened to Abzaham for righteweines. How was it rekened in the ty= me of circumcision - oz in the tyme befoze he was circumcised -Pot in the tyme of circucision:but when he was yet bucircum= ciled. And he receased the ligne of circumcilion/as a leale of the rightewelnes which is by fayth/ which fayth he had yet beyng uncircumcifed: that he foulde be the father of all them that bele ue/though they be not circumcised/that rightewesness myght be imputed to them also: and that he might be the father of the circumcifed not because they are circumcifed only / but because they walke also in the steppes of that fay th that was in ourefather Abzaham befoze the tyme of circumcision.

For the promes that he wulde be the hepre of the worlde/ was not geue to Abrahamor to his feed thorow the lawe: but C thozowethe rightewelnes which cometh of fayth. Foz yf they which are of the lawe be hepres then is faythbut barne and the promes of none effecte. Because the lawe causeth wrath. Hozwhere.

TotheRomayns.

Fo.crlvi.

For where no lawe is there is no transgression. Therfore by fayth is the inheritaunce geue/that it myght come of fauoure: and the promes myght be ture to all the feed. Not to them ouly which are of the lawe: but also to the which are of the fayth of Abraham/which is the father of vs al. As it is writte: Thas sene.xvq ue made the a father to many nacions/euen before God whom thou half beleved/which quickeneth the deed/and called those thunges which benot/as though they were.

mohich Abraham contrary to hope/beleved in hope/that he wulde be the father of many nacions/accordinge to that which was spoken: So wall thy seed be. And he faynted not in the generis d fayth/noz yet colidered his owne body which was now deed/ euen when he was almost an hondzed yeare olde : nether yet that Sara was past childeberinge. He stackered not at the pro mes of God thozow bubelefe:but was made stroge in § fayth/ and gaue honour to God/ful certified/that what he had promi Ced that he was able to make good. And therfore was it reckes ned to him for rightewelnes.

It is not written for him only / that it was reckened to him for rightewelnes: but also for vs/to whom it walbe counted for rightewelnes so we belette on him that rayled by Jelus oure Lorde from deeth. Which was delinered for oure synnes, and

rose agayne for to instifie bs.

The.b. Chapter. Beace with God thozow oure Lorde Jelus Christ: by whom we have a waye in thoso w fay th/buto this grace wher= in we stonde and rejoyce in hope of the prayle that shalbe geue of God. Aether do we coonly:but also we reioyce in tribulaci= on. For we know that tribulacion bringeth pacience / pacience bringeth experience/experience bringeth hope. And hope ma= 1aco.j.s. kethnot alihamed/foz y lone of God is theed abrod in oure her= tesby the holy gooff/which is geuen buto bs.

for when we were yet weake according to the tyme: Christ dyed for by which were bugodly, yet scace wyll any man dye for a ryghtewes man. Parauenture for a good man durst a

man dye. * But God settethout his love that he hath to bs/seinge that whyll

from weath thosow him.

Hozyf when we were enemyes/we were reconciled to God by the deeth of his sone: moche moze/seinge we are reconciled/ we thatbe preferued by his lyfe. Pot only fo/but we also tope in God by the meanes of oure Lorde Jelus Christ by whom we

have receaved the attoument.

Moherfore as by one man synneentred into the worlde, and C deeth by the meanes of synne. And so deeth went over all men/ m so moche that all men synned. For even but othe tyme of the lawe was symme in the worlde /but synne was not regarded /as longe as ther was no lawe: neuerthelesse deeth rapgned from Adam to Apoles / eue ouer them also that synned not/withly= ke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. Fozyf thozow the syn ne of one many be deed: moche moze pleteous bpon many was the grace of God and gyfte by grace: which grace was geue by

one man Jelus Chuft.

And the gyfte is not over one synne/as deeth cam thozowe one synne of one that synned. For damnacion came of one synne onto codemnacion: but the gyft came to willify from many fyn= nes. For yf by the synne of one/deeth raygned by the meanes of one:moche moze thall they which receaue aboundance of grace and of the gyfte of rightewelnes/raygne in lyfe by the meanes of one (that is to save) Jesus Chust.

Lykewyse then as by the synne of one/condemnacion came on all men: even so by the instifyinge of one cometh the ryghte= welnes that bringeth lyfe boon all men. For as by one mannes disobedience many be came symmers: so by the obedience of one/

Chall many be made righteous.

But the lawe in the meane tyme entred in/that synne shuld encreace. Peuerthelater where aboundaunce of synne was/ ther was more pleteoulnes of grace. That as synne had raygs ned buto deeth/euen so myght grace raygne thorowe ryghte= welnes/buto eternall lyfe by the helpe of Jelu Chuft.

The.by. Chapter.

what hall

Fo.cribü.

That Chall we saye then. Shall we continue in synne/ that there maye be aboundauce of grace. God fozbyd. How thall we that are deed as touchynge fynne / lyue any len= ger therin. I Reméber pe not that all we which are baptyled in the name of Jesu Chust are baptyled to dre with him - we are burged with him by baptim / for to dye / that lyke wyle as gala. 111.0 Christ was rayled up from deeth by the glozy of the father eue so we also shuld walke in a newelyfe. For yf we be graft in deeth lyke buto him: even so must we be in the resurrection. This we must remember/that oure olde man is crucifyed with him also that the body of synnemy ght btterly be destroyed that hence forth we wuld not be servauntes of synne. For he that is deed/ is instifped from synne.

mherfore yf we be deed with Thrist we beleue that we shal lyue with him: remembringe that Christonice rayled fro deeth/ dyeth no moze. Deeth hath no moze power over him. Foz as touchinge that he dyed/he dyed concernynge synne/once. And as touchynge that he lyueth/he lyueth buto God. Lykewyle pmagen pe also/that pe are deed concernynge synne:but are as

lyue unto God thozow Jesus Christ oure Lorde. k

Let not synne raygne therfore in your mortal bodyes/that pe wulde therbuto obey in the lustes of it. Pether geue pe your members as instrumentes of varightewelves buto synne: but geue youre selves buto God/as they that are alyue fro deeth. And gene youre members as mstrumentes of righteweines. buto God. Let not synnehaue power ouer you. Foz ye are not

under the lawe/but under grace.

mbhat then. Shall we synne/ because we are not buder the C lawe: but buder grace. God fozbid. 4 Remember pe not how that to whom soeuer ye commyt your selves as servauntes to obey/his servauntes yeare to whom ye obeye: whether it be of synne buto deeth/ozof obedience buto ryghtewesnes: God be thanked / that though ye were once the servautes of synne/ye have yet obeyed with herte unto the forme of doctryne where bnto ye were dely ucred. ye are then made fre from synne/and are become the servauntes of righte wesnes. F

4 I will speake groffy because of & infirmite of your flesshe. As ye have geven youre mebers servauntes to buclennes and to iniquite

to iniquitie/frő iniquitie bnto iniquitie: eue so now geue youre members seruauntes buto rightewesnes/that ye mayebe san= ctifyed. For when ye were the ferualites of synne/ye were not buder ryghtewelnes. What frute had ye then in tho thinges, wherof yeare now ashamed. For y ende of tho thinges is deeth But now are ye delynered fro lynne / a made the fernantes of God/& have youre frute that ye will be fanctifyed/& the ende euerlastynge lyfe. Foz & rewarde of synners deeth: but eternal lyfeis the gyfteof God/thozow Jesus Chzist oure Lozde.

The.vii. Chapter. 4 meber ye not brethren (I speake to them that knowe A the lawe) how that the lawe hath power over a man as longe as it endureth. For the woma which is in lubieccion to a man/is bounde by the lawe to the man/as longe as he lyueth. If the man be deed/the is lowfed from the lawe of the mã. So then pf whyll the man lyueth the couple her selfe with another man/the thalbe counted a wedlocke breaker. But yf the manbe deed/heis fre fro the lawe: so that the is no wedlocke breaker/ though the couple her felfe with another man.

Euen so pe brethren/are deed cocerninge the lawe by the bo= dy of Chult/that re shulde be coupled to another (I meane to him that is rylen agayne fro deeth) that we huld bringe forth frute buto God. For when we were in the flesshe / the lustes of Cynne which were stered bype by the lawe raygned in our mes berg/to brynge forth frute bnto deeth. But now are we delyue red from the lawe and deed/from that wher buto we were in bondage that we shulde serve in a newe coversació of the sprete/

and not in the olde conversacion of the letter.

Mohat that we save then-is the lawe synne-God forbyd:but 15 I knew not what synne meant/but by the lawe. For I had not knowen what lust had meant/excepte the lawe had say de/thou Erd. rr. t Walt not lust. But synne toke an occasion by the meanes of the Deu.v.b. comaundement/and wrought in me all manner of concupicens ce. For verely without the lawe/synne was deed. Jonce lyued without lawe. But when the comaundement came / spine re= upued/and Iwas deed. And the very same commaundement which was orderned buto lyfe / was founde to be buto mean occasion of deeth. For synne toke occasion by the meanes of the comaundement/

Fo.crivit. To the Romayns.

commaundement/and so disceased me/and by the selfe comma undement fleweme. Wherfore the lawe is holy and the coms i. Tim.j.b

maundement holy/wilt and good.

mas that then whiche is good/made deeth buto me. God forbyd. Naye/synne was deeth buto me/that it might appere/ how & synne by & meanes of that which is good/had wrought deeth in me: that synne which is bider the commaundement/ myght be out of measure synfull. For we knowe that the lawe is spirituall:but Jam carnall/solde bnder spnne/because J wo= tenot what I do. Fozwhat I wold/that do I not:but what I hate/that do I.If I do now that which I wolde not/I graun te to the lawe that it is good. So then nowe / it is not I that do it / but synne that dwelleth in me. Foz I knowe that in me (that is to laye in my flesshe) dwelleth no good thinge. To will is present with me /but I fynde no meanes to performe that which is good. For I do not that good thinge which I wolde but that eurll do I which I woldenot. Fynally yf I do that I Wold not/then is it not I that do it/but synne that dwelleth in me/dothit. I fynde then by the lawe/ that when I wolde do good / enyll is present with me . I delyte in the lawe of God/ cocernynge the unter man. But I se another lawe in my mem= bers rebellynge agaynst the lawe of my mynde/and subduynge me buto the lawe of counc/ which is in my members. D weet= ched man that Jam: who wall delyuer me from this body of deeth. I thanke God thozowe Jelus Christ oure Lorde. So then I my selfe in my mynde serve the lawe of God/and in my

The. biij. Chapter. 4 Per is then no dampnacion to them which are in Christ Jesu/whiche walke not after the slesshe: but after the sprete. For the lawe of the sprete that bryngeth lyfe thorowe Jesus Christ/ hath delynered me from the lawe of synne and deeth. For what the lawe coulde not do mas moche as it was weake because of the stellhe: that performed God/and sent his sone in the similitude of synfull Acishe / and by synne dampned synne in the slesshe/that the righte wesness required of the law myght befulfylled in vs//which walke not after the flesshe/but

after the spirite.

selfhe the lawe of synne.

Foz they

For they have carnall / are carnally mynded. But they that B are spirituall / are gostly mynded. To be carnally mynded / is deeth. But to be spiritually mynded is lyfe a peace. I Becau-Ce that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God nether can be. So then they that

are geven to the flesshe/cannot please God.

But ye are not genen to the fleshe/but to the sprete: yf so be that the specte of God dwel in you. If ther be any man & hath not the sprete of Christ the same is none of his. yf Christ be in you/the body is deed because of synne/but the spryte is lyfe for rightewelnes lake. Wherfoze of the spryte of him that rayled bp Jesus frodeeth/dwell in you: even he that rayled bp Christ from deeth / thall quycken youre mortall bodyes / because that this spryte dwelleth in you.

4 Therfore brethren we are nowe detters/not to the fles C the/to lyue after the flesshe. Foz yf ye lyue after the flesshe/ye must dye. But yf ye mortifye the dedes of the body/by the hel= pe of the sprete/ye shall yue. For as many as are led by the spre= 11.tim. 1.b te of God: they are the sones of God. For ye have not receaved solatina the sprete of bondage to feare any moare / but ye have receas ued the sprete of adopcion / wherby we crye Abba father. The same sprete certifyeth our sprete that we are the sones of God. pf we be sones/we are also hepres/the hepres I meane of God/ Theyres annexed with Christ:pf so be that we suffer together that we maye be gloufped together.

4 for Tuppose that the afflicciós of this lyfe are not wor w thy of the glozy which shalbe shewed byon by. Also the feruent despre of the creatures abydeth lokynge whe the sones of God Mall appere / because the creatures are subdued to banyte as gaynst their will:but for his will which subdueth them in hope. For the very creatures walbe delyuered from the bondage of corruption into the gloryous lybertie of the sones of God. for we knowe that every creature groneth with by also/and tras

uayleth in payne even buto this tyme.

Dot they only/but even we also which have the fylafrutes of the sprite/morne moure selves / a wayte for the adopcion: a loke for the deliqueraunce of oure bodyes. If for we are faued by hope. But hope that is sene/is no hope. For howe can a man hope for To the Romayns.

Fo.crixix.

hopefor that whiche he seyth. But and yf we hope for that we se not/then do we with pacience abyde for it.

Lyke wyle the sprete also helpeth our einsirmities. For we knowe not what to delyze as we ought: but the sprete make th intercession myghtely for by with groninges whiche cannot be expressed with tounge. And he that searcheth the hertes/kno= weth what is the meaninge of the sprete/for he maketh inter= cestion for the saynctes accordinge to the pleasure of God.

A for we knowe that all thinges worke for the best buto the that love God/which also are called of purpose. For those which he knewe befoze/he also ozdepned befoze/that they shuld be lyke fassioned buto the Hape of his sone/that he myght be the fysit begotten sone amonge many brethren. APoreouer which he a= poynted befoze/them also he called. And which he called them also he justifyed/which he willifyed/them he also glozifyed.

mhat thall we then saye to these thinges. If God be on our lyde/who can be agaynst bs. whiche spared not his owne sone/ but gauehim foz by all: how hall he not to him geue by all thins ges also. Who that laye any thinge to the charge of goddes cho Ten-it is God that iustifpeth/who then shall condempne-it is Christ which is deed/ye rather which is rysen agayn/which is also on the ryght honde of God/& maketh intercession for bs.

mbo wall seperate by fro the love of God: wal tribulacion: of anguallhe-of berlecucion-other honger-ether nakednelleether parell-ether swearde-As it is written: For thy sake are psal. rliss. we kylled all dayelonge/and are counted as thepe apoynted to be Clayne. Peuerthelesse in all these thinges we ouercome strogly thozow his helpe that loved vs. ye a Jam sure that nether Deeth/nether lyfe/nether aungels/noz rule/nether power/ne= ther thynges present/nether thunges to come/nether heyghe/ nether loweth/nether any other creature halbe able to depart by from the love of God/ the wed in Christ Jelu our Lorde. F

The.ir. Chapter. — Saye the trueth in Chault/ Tipe not/in that wherof my conscience beareth me wytnes in the holy goost / that I haue greate heuynes and continuall sozowe in my herte. For I have wyllhed my selfe to be cursed from Christ / for my brethre and my kynumen as pertayninge to the flesshe/whiche are the Israelites.

Israelites. To whom pertayneth adopcion / and the gloxie/& the covenauntes and the lawe that was geven/and the fervice of God/and the promyles: whole also are the fathers/and they of whome (as cocerninge the flesshe) Christ came/which is God ouer all thynges blessed for euer Amen.

I speake not these thing as though the wordes of God had take none effecte. For they are not all Israelites which came of Mrael:nether are they all chyldren strength waye because they

Ben. rri. are the feed of Abraham. But in Isaac Chall thy feed be called: § is to laye, they which are the chyldren of the fleshe, are not the chyldren of God. But the chyldre of promes are couted & feed. gal. iii.d Foz this is a worde of promes/aboute this tyme wyll I come/

Ben. rvin. and Sara Mallhaue a sone.

Aether was it so with her only: but also when Rebecca was 13 with chyldeby one/I meane by our efather Isaac/yer the chyl= den were borne/when they had nether done good nether bad: that the purpose of God whicheis by election/myght stonde/it was layde but o her/not by the reason of workes/but by grace Ben. rrv. of the caller: the elder thall ferue the yonger. As it is wyptten:

Abala.j.a Jacob he loued/but Esau he hated.

no hat thall we saye then - is there any burrghtewesnes to exo.xxiii. God. God fozbyd. Foz he fayth to Moses: I will thewe mercy to whom I shewe mercy: and wyll have compassion on whom Thane compassion. So lyeth it not then in a mans wyll or cun= nynge/but in the mercye of God. For the scripture sayth buto ero. ir.o. Pharao: Euen for this same purpose haue I stered the up/to thewe my power on the/and that my name myght be declared Esa.riv.e thorowout al the worlde. So hath he mercye on whom he wil:

hie. rrviii and whom he wyll/he maketh heard herted.

Thou wylt saye then buto me: why then blameth he bs yet: C saps.xv.b for who can result his well-But o man/what arte thou which disputest with God. Shall the worke sape to the worke man: why halte thou made meon this fallion. Hath not the potter power over the claye / even of the same lompe to make one besfel buto honoure/and another buto diffonoure-Euen so/God wyllinge to thewe his weath / and to make his power knowen fuffered with longe pacience the bestels of weath/ordepned to dampnacion / that he myghte declare the ryches of his glozy on the

on the bessels of mercye/whiche he had prepared buto glorye: that is to laye/bs whiche he called / not of the Jewes only/but Ofee. 4.0 also of the Gentyls. As he sayth in Osee: I wyll call them my perigo people/which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayde unto them/ye are not my people/that there shall be cal- wiee.ii.b

led the chyldren of the lyumge God.

But Clayas cryeth concernyng Jaael/though the nomber Esate.r.e of the chyldze of I crael be as the conde of the see/yet hal a rema naunt be laued. He fynisheth the worde verely and maketh it Morte in righteweines. For a Morte worde well God make on erth. And as Claias layd before: Except the Lorde of Saboth Elate.1.8 had left us seed / we had bene made as 30 doma / and had bene lpkened to Fomorra.

mhat wall we save then. we save that the gentyls whiche folowed not rightewelnes/have over taken ryghtewelnes: I meane the ryghtewelnes whiche cometh of fayth. But Israel era. erry which folowed the lawe of ryghtewesnes / coulde not attayne Karing buto the lawe of ryghteweines. And wherfore- Because they sought it not by fayth: but as it were by the workes of the law. For they have stombled at the stomblynge stone. As it is wrytten: Beholde I put in Syon a stomblynge stone / and a rocke esa. revisi which thall make men faule. And none that beleue on him/thall be alpamed.

The.r. Chapter. Rethie/my hertes despreand prayer to God for Israel/ is that they myght be saued. For I beare them recorde that they have a feruent mynde to God warde/but not accordynge to knowledge. For they are ignoraunt of the rightewels nes whiche is alowed before God/A go about to stablishe their owne ryghtewesnes / and therfore are not obedient buto the ryghtewelnes which is of valew before God. For Christ is the ende of the lawe to iustifye all that beleue.

Moles describeth the ryghtewelnes whiche cometh of the lawe/howe that the man which doth the thynges of the lawe/ Beu.rrk. Mall lyne therm. But & rightewelnes/which cometh of fayth/ speaketh on this wyle. Saye not in thyne herte/who shall ascede into heaue: (that is nothyngels then to fethe Chust doune) Otherwho

The Epiale of S. Paul

Other who shall descende into the deper (that is nothunge els but to fetch bp Chust frodeeth.) But what sayth the scripture: ven.xxx.c The worde is nye the even in thyne mouth & in thyne herte.

This worde is the worde of fayth which we preache. For pf 23 thou haltknowledge with thy mouth that Jesus is \$ Lorde/ and Walt beleue with thyne herte that God rayled him by from deeth/thoushalt besafe. I for the belefe of the hert win= fyeth / and to knowledge with the mouth maketh a man lafe. ela. xxviii For the scripture layth: 110 hosoeuer beleueth on him / wall not

be alhamed.

There is no difference by twene the Jewe and the Gentyll. C Fozone is Lozde of all/which is ryche buto all that cal on him. Boel. 11.9 For whosoever thall call on the name of the Lorde/thalbe safe. Actu.ii.c But how that they call on him/on whom they beleved not how thall they beleve on him of who they have not herde; howe that they heare without appeacher. And howe thall they preache Ela. 19.6 except they be sent-Asit is weytten: howe beautyfull are the Mañ.j.b fete of them which brynge glad tydynges of peace, and brynge glad tydynges of good thynges. But they have not all obeyed Era.1111.a to the Gospell. For Clayas layth: Lorde who shall beleue oure tobn.rij.f layinges. So then fayth cometh by hearynge / and hearynge cometh by the worde of God: But Jare: have they not herde. plat. rviii Do dout/their founde went out into al londes: and their woz-

desinto the endes of the worlde. F But I demaundewhether Israeldyd knowe oz not-Fyzst D ded. reri Moles layth: I will proudke you for to enuy by them that are no people/and by a folythe nacion I will anger you. Elaias afesaluv.a. ter that / is bolde and sayth: I am founde of them that sought ela.kv.a. menot/and have appered to them that ared not after me. And agaynst Israell he sayth: All daye longe have Isretched forth my hondes buto a people that beleveth not / but speaketh a=

gaynst me.

The.ri. Chapter. Saye then: hath God cast awaye his people-God for A bid. Foz euen I berely am an Israelite / of the seed of Albraham/A of the tribe of Beniamin / God hath not cast awaye his people which he knewe before. Ether wote ye not what the scripture sayth by & mouth of Helias/how he maketh interces sion to God

sion to God agaynste Israel/sayinge-Lorde they have kylled is recrir. thy prophetes and dygged downe thyne alters: and I am lefte only and they leke my lyfe. But what layth the anlwer of God to hum agayne. I have referved buto me seven thousande men which have not bowed the knee to Baal. Even so at this tyme is ther aremnaunt lefte thozow the election of grace. yfit be of grace / then is it not of workes. For then were grace no more grace. pfit be of workes the is it no more grace. For then were deseruinge no lenger deseruinge.

mbhat then. Israelhath not obtayned g/that he sought. No but pet p elecció hath obtayned it. The remnaunt are blinded/ accordinge as it is wrytte: God hath geue the the sprete of bn= Bat.rif. quietnes: eyes that they builde not le: & eares that they builde 30%. riff not heare/even buto this daye. And David fayth: Let their ta pia. irvin ble be made a snare to take them with al/& an occasion to faule/ and a rewarde unto them. Let their eyes be blinded that they

se not: and ever bowe downe their backes.

Taye then: Haue they therfore stombled / that they shulde but faule only. God forbyd: but thorowe their faule is caluacióhappened buto the gentyls/for to prouoke them with al. wher fore yf the faule of them/be the ryches of the worlde: the my= nythinge of them the ryches of the Gentyls: How moche moze shulde it be so/yf they al beleved. I speake to you Gentyls/in as mocheas I am the apostle of the Gentyls/I wil magnify myn office/that I myght proudke them which are my flesche / and might saue some of them. For yf the castinge awaye of them/be the reconcylynge of the worlde: what that the receauping of the be/but lyfe agayne fro deeth. For pf one pece be holy the whole heepe is holy. And yf the rote be holy by brauches are holy also.

Though some of the beaunches be broke of and thou beyng a boylde olive tree arte graft in amonge them and made part= taker of the rote and fatnes of the olyue tree/boste not thy selfe agaynst the brauches. For yf thou bost thy selfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye the: the braunches are broken of that I myght be grafte in. Thou sapest wel: because of unbeleue they are broken of a thoustodest stedfast in fayth. Benothye mynded/but feare seyng & god spa red not the naturall braunches less haply he also spare not the.

Beholde the

The Epittle of S.Paul

Beholde the kyndnes a rigozoulnes of God: on them which fell/rigozoulies:but towardes the kyndnes/ yf thou continue in his kyndnes. Dzels thou walt be hewen of and they yf they by de not flyll in bubelefe/ thaibe graffed in agayne. For God is of power to graffe them in agazine. For yf thou wast cut out of a naturall wilde olyue tree/and wast grasted contrary to natu re in a true olyue tree/how moche moze thall the naturall brauches be graffed in their owne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my bre thren (lest ye shuld be boyse in youre owne consaytes) that part= ly blyndnes is happened in Israel/butyll the fulnes of the gentyls be come un: and so all Israel Chalbe saued. As it is written: Ela.lir.d There hall come oute of Syon he that doth dely uer and hall tourne awaye the bugodlynes of Jacob. And this is my cone= naunt buto the when I chall take awaye their lynnes. Ascons cerunge the gospell they are enemyes for youre lakes: but as touchinge the election they are loued for the fathers lakes.

> for verely the gyftes and callynge of God are soche/ that it cannot repent him of them: for loke/as ye in tyme passed haue not beleved God/yet have now obtayned mercy thozow their bubelefe: even so now have they not beleved the mercy which is happened buto you/that they also maye obtaine mercy. God hath wrapped all nacios in bubeleue/that he myght haue mer= tye on all.

D the depnes of the aboundaunt wyldome and knowledge & sapie.ir.e of God/how busercheable are his indgemetes/and his wayes i.coz.4.0 past findinge out. For who hath knowen the mynde of the Loz de-or who was his counseler-other who hath geven buto hun fyilt/that he might be recompensed agayne. For of him/& tho= rowhim/ and for him are all thynges. To him be glorge for e= uer.Amen.

The.rij. Chapter. 4 phi.iii.e. Beseche you therfore brethren / by the mercyfulnes of A ___ God/that ye make youre bodyes a quicke facrifice/holy and acceptable buto God: which is your eresonable seruinge of God/and fassion not your celues lyke but o this worlde: but be pe chaunged in youre hape/by the renuynge of youre wyttes that ye maye fele what thynge that good/that acceptable/and perfaycte

perfayete wil of God is. for I save (thorowe the grace that bu to me generis) to enery man amonge you/that noman esteme of him selfe moare then it becometh him to esteme : but that he discretely judge of him selfe accordinge as God hath dealte to every man the measure of fayth.

As we have many membres in one body / and all members

have not one office: so we beyinge many/are one body in Chailt/ and euery maamonge oure selves one anothers members. F B & Seynge that we have dwers gyftes accozdynge to the gra 1.202. x11. ce that is geue buto bs:yfany man have the gyft of prophelye/ epbe.iii. let him have it that it be agreyng buto the fayth. Let him that bathan office/mayteon his office. Let him that teacheth/take hede to his doctrine. Let him that exhorted/gene attendaunce to his exhortacion. If any man geue/lethim do it with single= nes. Let him that ruleth/doit with diligence. Jeany machewe

mercy/let him do it with cherfulnes. Let loue be without distimulation. Hate that which is eugl/ Amos.v. and cleave buto that which is good. Be kynde one to another epbe.iigwith brotherly lone. In genynge honoure / go one before ano= ther. Let not that busynes which ye have in honde/be tedious to you. Befervent in the spete. Applye youre selves to the ty= me. Reioyce in hope. Be paciet in tribulacion. Continue in plas per. Distribute buto the necessite of the sayuctes/and be readie web.rin. to harboure. Blesse them which persecute you: blesse but course i.pe.iii.a not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affection one towardes another. Be not hye mynded:but make your selves equal to the of & lower sorte. F D & Be not wyle in youre owne opinions. Recompece to no ma pro. iii.a.

eupllfoz eupl. Pzoupde a foze hande thunges honest in the sight in coz. vin of all men. If it be possible/how be it of youre parte/haue peace with all men. Derly beloued avenge not youre selves but geve roume buto the weath of God. For it is written: bengeauce is benexive inpue/and I will rewarde fayth the Lorde.

Therfore yf thyme enemy honger fede hum: yf he thurst/ge= ue him dzinke. Foz un so doinge thou Maltheape coles of fyze on his heed. Be not overcome of engli: but overcome engli with goodnes. k

The rin. Chapter.

Actenery

Meb.r.c. Drou. FFP The Epille of S. Paul

Three powers. For there is no power but of God. The powers that be are ordepned of God. Who so ever ther fore relist power/resisteth the ordinaunce of God. And they that resi steth/ Wall recease to them selfe damnacion. For rulers are not to be feared for good workes but for eugll. 119 plt thou be with out feare of the power-do well then: and so shalt thou be pray= led of the same, for he is & minister of God/for thy welth. But and yf thou do euyl/then feare: for he beareth not a fwear de for nought: but is the minister of God/to take bengeauce on them that do eugli. Wherfoze ye must nedes obeye / not foz feare of bengeaunce only: but also because of conscience. And eve for this cause pape ye tribute. For they are Goddes ministers/seruinge for the same purpose. H

Geue to enery man therfore his duetie: Tribute to whome B tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to who honoure pertayneth. + Dwe nothinge to any manibut to love one another . For he that loueth another/fulfylleth the lawe. For these commaund= Ero. rr. e mentes: Thou halt not compt aduoutry: Thou halt not kyll:

Deut.v.b Thou Walt not steale: Thou Walt not beare false witnes: Thou malt not delyze and so forth (yf ther be any other commaundes ment) they are all comprehended in this layinge: Loue thyne leat.rix.o neighbour as thy selfe. Loue hurteth not his neighbour. Ther

fore is lone the fulfyllynge of the lawe.

4 This also we knowe/I meane the season/howe that it is C tyme that we hulde now awake out of Aepe. For now is oure Caluacion nearer then when we beleved. The nyght is passed & the daye is comenze. Let be therfore call awaye the dedes of darcknes/and let bs put on the armoure of light. Let bs walke honefly as it were in the daye lyght:not in eatynge & drin= kynge:nether in chamburynge and wantanes/nether in Aryfe and enuyinge: but put ye on the Lozde Jelus Christ. & And make not provision for the flesshe/to fulfyll the lustes of it.

The.riff. Chapter. In that is weake in the fayth/receaue but o you/not in A disputinge and troublynge his conscience. One beleveth that he maye eate all thynge. Another which is weake eateth earbes.

earbes. Let not him that eateth / despise him that eateth not. And let not hun that eateth not / moge him that eateth. Foz God hath receased him. What arte thou that judgest another mannes servaut. Whether he stonde of faule/that pertayneth unto his master: yee/he shail stonde. Foz God is able to make saco. 111/6

hunstonde.

This man putteth difference bitwene daye and daye. Ano> ther man counteth all dayes alyke. Se that no man waver in his owne meanynge. He that obserueth one daye moze then another/dothutfor the lordes pleasure. And he that observe th not one daye moare then another / doeth it to please the loade also. He that eateth/dothit to please g lozde/fozhe geueth God thakes. And he that eateth not leateth not to please the Lozde with all / and geueth God thankes. For none of by lyueth his owne servaunt:nether doeth anye of vs dyehis owne servaut Af we lyne/we lyne to be at the Loides wil. And yf we dye we dyeat the Lordes will. Whether welyne therfore or dye/we are the Lordes. For Christ therfore dyed and role agayne/and reumed that he myght be Lorde both of deed and quicke.

But why doest thou then indge thy brother - Dther why doest thou despyle thy brother-we wall all be brought before the undgement seate of Christ. For it is written: as truely as I i.cor.v.b. lyue sayth the Lorde/all knees wall bowe to me / and all toun- esa. rlv.o. ges wall geue a knowledge to God. So wall eneryone of bs gene accomptes of him selfe to God. Let bs not therfoze indge

one another any more.

25 ntiudge this rather/that no man put a Comblynge blocke or an occasion to faule in his brothers wave. For I knowe and amfull certified in the Lorde Jelus that ther is nothinge co= men of it selfe: but buto him that indgeth it to be comen: to him is it come. If thy brother be greued with thy meate: now walkest thou not charitablye. Destroye not him is thy meate / for who Christ dyed. Cause not your treasure to be eupl spoken of. for the kyngdő of God is not meate & drinke: but rightewelnes/peace a love in the holy gooft. For whosoever in these thus ges serueth Chust/pleased well God/& is commended of men.

Let by folowe tho thinges which make for peace / Tthinges wher with one maye edifie another. Destroye not the worke

of God

of God for a lytell meates lake. All thynges are pure: but it is eupilfor that man/which eateth with hurte of his coscience. It Atti.s.d. is good nether to eate flesshe/nether to dzyncke wyne/nether any thynge wherby thy brother stombleth / ether falleth / or 18 made weake. Hast thou fayth: have it to thy selfe, before God. Dappy is he that codempned not him selfe in that thinge which he aloweth. For he that maketh conscience / 18 dampned of he eate: because he doth it not offayth. For what so ever is not of fayth/that same is synne.

The.rv. Chapter. The whiche are stronge/ought to beare the fraylnes of at them which are weake/and not to stonde in our owne confaytes. Let every man please his neighbour buto his welth and edifyinge. For Christ pleased nothim selfe: but as it is writ= os. uvil. ten. The rebukes of them which rebuked the fell on me.

Whatsoever thynges are wrytten afore tyme/are wryt= ten for oure learnynge/that we thorow pacience and comforte of the scripture/myght have hope.

The God of pacience and cololacion/ geue bnto every one of you that ye be lyke mynded one towardes another after the ensample of Chust Jesu: that ye all agreynge together / maye with one mouth prayle God the father of oure Lorde Jelus. Wherfore recease ye one another as Christ receased by to the prayle of God.

And I saye that Jesus Christ was a minister of the circicitio 25 for the trueth of God/to conferme the promises made buto the fathers. And let the gentyls prayle God for his mercy/as it is pfal. rvif: written: for this cause I wyll prayse the amonge the gentyls/ piel.crvi. and lynge in thy name. And agayne he layth: reioyle ve getyls Esq.ri.e with his people. And agayne/prayle the Lorde all ye gentyls/ and laude him all nacions. And in another place Clauas fayth: ther walbe the rote of Jelle/& he that wall ryle to raygne ouer the gentyls: whim shall the gentyls trust. The God of hope fyl you with all iope and peace in beleuynge: that ye maye be ryche in hope thozow the power of the holy gooft.

Imp selfe am full certifyed of yoump brethren/that pe your selves are full of goodnes and sylled with all knowledge, a are able to exhorte one an other. Peuerthelesse hzethren I haue commbat

some what boldly written buto you/as one that putteth you in remébraunce/thorow the grace that is genen me of God/that A chuld be the minuter of Jelu Christamonge the Gentyls/& muld minister the glad tydynges of God/& the Gentyls might be an acceptable offerynge canctified by the holy gooft. I have therfore wher of I maye rejoyle in Christ Jesu in tho thyinges which pertagne to God. For I dare not speake of any of tho thinges which Thuisthath not wrought by me/to make the Ge tyls obedient/with worde & dede/in myghty signes and won= ders/by the power of the sprete of God: so that from Jerusale and the costes rounde aboute buto Illyucum/I have fylled all countres with the gladde tydynges of Chaift.

So have I enforted my telfe to preache & gospell/not where Christ was named /lest I shuld have bylt on another mannes foundacion: but as it is wutten: To whom he was not spoken ela. listo. of/they hall le: and they that hearde not/thal buderstonde. For this cause I have bene ofte let to come but o you: but now seyna Thane no moare to do in these coutres/and also have bene de= tyzous many yeares to come buto you / when I thall take my tozney into spayue/I will come to you. I trust to se you in my iozner/and to be brought on my waye thyther warde by you/ after that Thave somwhat enteyed you.

Dow go I buto Jerusalem / a minister buto the sayuctes. For it hath pleased them of Nacedonia and Achaia to make a certagne distribucion byon the pooze saynctes which are at Je= rusalem. It hathpleased them berely/& their detters are they. for yf the Gentyls be made partetakers of their spiritual thin s.co.. (x. b ges/their dutte is to minister buto the in carnall thinges. Whe I have performed this/and have brought them this frute lealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundannce of the blestynge of the gospell of Christ.

I beseche pou brethre for oure Lorde Jesus Christes sake/& for the lone of the sprete/that ye helpe me in my busynes with poure prayers to God for me/that I maye be delyuered from them which beleue not in Jewsy/& that this my seruce/which Thave to Terusalem/mayebe accepted of the saynctes/that I may come but o you with to ye/by the wil of God/A maye with

Comendo buto you Phebe oure lyster (which is a minis a ster of the correspondence of Cenebras) that no recommend L ster of the cogregacion of Cenchica) that ye recease her in the Lorde as it becometh faynctes, and that ye allysther in whatsoever busynes the neadeth of your ayde. For the hath suc= kered many/and myne owne felfe. Grete Pusca ad Aquila my sentering helpers in Chauf Jelu/which have for my lyfelayd downe their owne neckes. Unto which not Jonly gene thakes/but also the congregacion of the Gentyls. Lykewyle grete the congregas cion that is in their house. Salute my welbeloued Epenetes/ which is the fyll frute amonge them of Achaia. Grete Mary which bestowed moche labour on by. Salute Andronycus and Junia my colyng / which were presoners with me also / which are well taken amonge the Apostles/and were in Christ before me. Grete Amplias my beloved in the Lorde. Salute Urban 13 oure betper in Chall and Stachys my beloued. Salute Ap= pelles approved in Christ. Salute them which are of Aristobos lus houlholde. Salute Herodton my kynlman. Grete them of the houtholde of Marcyscus whiche are in the Lorde. Salute Triphena and Triphola/which wemen dyd labour in the Loz de. Salute the beloued Perlis / whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde/adhis mother and myne. Grete Asyneritus/Phlegon/Herman/Patrobas/Hermen/and the brethren which are with them. Salute Philolo= gus and Julia/Mereus and his lyster/ad Dlumpha/and all the Capuctes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

I beleche you brethren / marke them which cause dynision of and gene occasions of euril/contrary to the doctryne which ye have learned and anoyde them. For they that are suche/serve not the Lorde Jesus Christibut their owne bellyes, and with swete preachinges and flatteringe wordes deceave the hertes of the innocentes. For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse buto that which is good and to be innocet as cocernyinge envil. The God of peace treade Satan under youre sete sportly. The grace of oure Lorde Jesus Christ be with you.

Timotheus

To the Cozmthyans.

Fo.clb.

Timotheus my worke felowe/and Lucius/and Jason/and Sopater my kynsmen/salute you. I Tertius salute you which wrote this episte in the Lorde. Bayus myne hoste ad the hoste of all the cogregacios saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be with you all. Amen.

To him that is of power to stably she you accordynge to my gospell and preaching of Jesus Christ in bitteringe of the mystery which was kept secret sence the worlde began but now is opened by the scriptures of prophetic at the commaundement of the everlastinge God/to stere by obedience to the fayth/pusof the everlastinge God/to stere by obedience to the fayth/pusof the amonge all nacions. To the same God/which alone is bisshed amonge all nacions. To the same God/which alone is wyse/be prayse thorow Jesus Christ sor ever. Amen.

Sen from Cozinthum by Phebe the that was the minister buto the congregacion at Cenchiea.

The prologe byon the fyrst Epistle of Saynct Paul to the Corinthyans.

Wis Episse eclareth it selfe fro Chapter to Chapter/that it nedeth no prologe or introduction to beclare it. when Paul had courted a great nombre at Lorinthu as ye reade Actu. rvis. was departed ther cam imme diatly false Eposties adsectemakers/drie every man disciples after him so that the people were whole viquieted/ beuy ded and at variuce amoge them that the people were whole viquieted/ deuy ded and at variuce amoge them selves every man for the zele of his doctoure those new Aposties not regardelives/every man for the zele of his doctoure those new Aposties not regardelives/every man for the zele of his doctoure what false opinios were dynge what deuy son, what vinclennes of lyuinge/or what false opinios were amonge the people/as longe as they myght be in auctorite and well at ease in their belies. But Paul in the till fyrste chapters with great wysdo z sobers their belies. But Paul in the till fyrste chapters with great wysdo z sobers rebuketh/fyrst the deutsion z the auctores therefore and calleth the people ness rebuketh/fyrst the deutsion z the auctores therefore and calleth the people ness rebuketh/fyrst the deutsion z the auctores therefore a to be taken.

In the.v. be rebuketh the vnclennes that was amonge them. In the.vi. be rebuketh the bebate and goynge to lawe to gether/pleatyns

Be their causes before the wethen.

In the.vii. he informeth them concernynge chastite and maryage.

In the.viii.tr.r.z.ri. he teached the strong to forbeare the weake that yet understode not the libertie of the Bospel z that with the ensample of himsels understode hough he were an apostlez had auctorite/yet of love he abstayned fe: which though he were an apostlez had auctorite/yet of love he abstayned to wynne other. And he feareth the with the ensamples of the olde testamet: to wynne other. And he feareth the with the ensamples of the olde testamet: and rebuketh dynerse dysorders that were among them cocernynge the same and the goynge have hedded of maryed wemen.

gn the.rij.rifi.z.rifij. be teacheth of the many folde gyftes of the spirite/z In the.rij.rifi.z.rifij. be teacheth of the many folde gyftes are gene that eche shuld proueth by a similitude of the bodye/that all gyftes are gene that eche shuld belpe other/z thorow love bo service to other/ad proveth that where love is belpe other/z thorow love bo service to other/ad proveth that where love is not/there is nothinge that pleaseth Bod. For that one shulde love another/not/there is nothinge that pleaseth Bod. For that one shulde love another/is all that Bod requyreth of vs. And therfore y we desyer spirituall gyftes/the all that Bod requyreth of vs. And therfore y we desyer spirituall gyftes/the those gyftes to be desyred that helpe our energy boures.

In the role gyrtes to be bety to the refurrection of the bodye. In the role teacheth of the refurrection of the bodye. And in the last he exhorted to helpe the poore say notes.

The fyist

The Fyzit Epistle of S,

Paulthe Aposile to the Cozinthyans.

The fyzst Chapter. 4



Aulby bocacion a Ian Apostle of Jesus Thrifte / thorows the wyll of God/and bro-

ther Souhenes.

Unto the congregació of God which is at Cozinthum. To the Ithat are fanctifyed in Chailt Jes fu/faynctes by callynge/with all that cal on § name of our Lozde Jelus Christmeuerpplace/both lof theirs and of oures.

Grace be with you and peace from God ourefather and from Ithe Lorde Jelus Chuft.

HI thanke my God alwayes on your behalfe/for the grace of God which is genen you by Jesus Chailt/that in all thinges pe are made ryche by him/in all learnynge & in all knowledge/ (even as the testimony of Jesus Christ was confermed in you): so that ye are behynde in no gyft/a wayte for the apperynge of oure Lorde Jesus Christ which thal strength you unto pende/ that ye maye be blamelesse in the daye of oure Lorde Jesus Ether.v.d Christ. I for God is faythful/by whom ye are called but the felishippe of his sone Jesus Christoure Lorde.

I beseche you brethre in the name of our lorde Jesus Christ/ 23. that ye all speake one thynge and that there be no distencion a= monge you: but be ye knyt to gether in one mynde and in one meanynge. It is thewed buto me (my brethre) of you/by them that are of the house of Cloe/y ther is stryfe amonge you. And this is it h I meane: how that comenlie amoge you one layeth: Tholdeof Paul:another Tholde of Apollo: the thyrde/Tholde of Tephas: the fourth I hold of Thilf. Is Child devided-was Paul crucifyed for your ether were ye baptyled in the name of Paul. I thanke God & I Christened none of you, but Crispus and Gayus/

To the Cozinthyans.

Fo.clbi.

and Gayus / lest any shulde saye that I had baptysed in myne owne name. I baptyled also the house of Stephana. Further: more knowe I not whether I baptyled any man or no.

For Christent me not to baptile but to preache the Gospel not with wyldome of wordes/lest the crosse of Christ shuld has ue bene made of none effecte. For the preachinge of the crosse is to them that peruthe folithnes: but buto by which are faued it is the power of God. foz it is written: I will destroye the wyl ela. rric. e dome of the wyle/& will cast awaye the buderstondynge of the esa. xxxiii prudent. Where is the wyle: Where is the scrybe: Where is the searcher of this worlder path not God made the wysdome of this worlde folythnes:

For when the worlde thorow wyldome knewe not God/in the wyldome of God: it pleased God thozowfolyshnes of preas chyng to saue them that beleue. For the Jewes require a signe/ A the Grekes seke after wysdome. But we preache Chruf cru= cified/buto the Jewes an occasion of fallynge/& buto the Gres kes folythnes: but unto them which are called both of Jewes & Grekes/we preache Christhe power of God & the wyldom of God. For the folythnes of God is wyfer then men: The weak

nes of God is Aronger then men.

Bzethzeloke on your callinge how that not many wyle men after the stesshe/not many myghty/not many of hye degre are called:but God hath chosen the folyshe thynges of the worlde/ to confounde the wyle. And God hath chosen the weake thyn= ges of the worlde/to cofounde thinges which are mighty. And byle thinges of the worlde/& thinges which are despysed/hath God chosen/yee and thynges of no reputacion for to brynge to nought thinges of reputation / that no fless hulde recorce in his precence. And buto him pertayne ye/in Christ Jesu/which of God is made buto by wyldome/and also righteousnes/and sanctifyinge and redemption. That accordinge as it is writte/ week.g. He which reioyseth ande reioyce in the Lorde.

The.u. Chapter. Ad Ibzethzen when I came to you/came not in giozi= onlines of wordes or of wyldome / thewringe buto you the testimony of God. Pether thewed I my selfe that I knew any thynge amonge you saue Jesus Christ/euen the same that wascrucifyed

was crucified. And I was amonge you in weaknes/Ainfeare/ and in moche tremblynge. And my wordes and my preaching was not with entylynge wordes of mannes wylvome: but in thewinge of the speete and of power that your fayth thuld not Conde in the wyldome of men: but in the power of God.

That we speake of is wysdome amonge them that are per B fecte:not the wyldome of this worlde / nether of the rulars of this woulde (which go to nought) but we speake the wysdome of God/which is in secrete and syeth hyd/which God orderned before the worlde/buto oure glory: which wyldom none of the rulars of this woulde knewe. For had they knowe it they wold ela.lxiii. not have crucified the Lord of glory. But as it is written: The eye bath not sene at the eare bath not bearde nether have entred into the hert of man / the thinges which God hath prepared for them that love him.

But God hath opened them buto by by his sprete. For the C sprete searcheth all thinges/ye & bottome of Goddes secretes. For what man knoweth the thinges of a man : saue the sprete of a man which is with in him. Eue so the thinges of God kno= wethnoman/but thesprete of God. And we have not receased the sprete of the worlde: but the sprete which commeth of God/ for to knowe the thinges that are genen to bs of God / which thinges also we speake/not in the compange wordes of manes wyldome/but with the conninge wordes of the holy gooff/ma kingespretualicomparisons of spretualithinges. For the naturall man perceaueth not the thinges of the specte of God. for they are but foly hnes buto hun. Dether can he perceaue the/ Ela. rl. d because he is spectually examined. But he that is spectuall/dis sap. ie. custeth all thinges: yet he him selfe is indged of no mā. for who knoweth the mynde of the Lord other who that informe him.

> The.w. Chapter. Ad Acoulde not speake buto you brethre as buto spre- A tuall/but as buto carnal/euen as it were buto babes in Thust. I gave you mylke to drinke and not meate. For yethen were not Aronge/no nether yet are. For ye are yet carnall. As tonge verely as ther is amonge you enuyinge/itryfe and diffen cion: are ye not carnall and walke after the manner of men-Aslonge

But we biderstonde the mynde of Christ.

To the Cozinthyans.

Fo.clby.

Aslonge as one fayth/I hold of Paul/Fanother Jam of Apol lo/are ye not carnall-mbhat is paul-mbhat thynge is Apollo-Only ministers are they by who ye beleved even as the Lorde gaue euery mā grace. I haue planted/Apollo watred:but God gaue the increace. So then nether is he that plated any thinge nether he that watreth:but God that gave the increace.

He that plateth and he that watreth/are nether better then the other. Euery mã yet wall receaue his rewarde accordinge to his laboure. We are goddes labourers/ pe are goddes houls bandaye/ye are Godden byldynge. Accordynge to the grace of plal.ri.o. God geue buto me/as a wyse bylder haue I tayde the founda: Balat.v. ció. And another bylt theron. But let euery må take hede how he byldeth upon. For other foundació can no málage/then that which is layde/which is Jelus Christ. If any mā bylde on this foundacion/golde/syluer/precious stones/tymber/have or sto= ble: every mannes worke thall appere. For the daye thal declare it/Ait halbe wewed in fyze. And the fyze thall trye every mas nes worke what it is. If any mannes worke that he hath bylt bpo/byde/he hall receaue a rewarde. If any manes worke bur ne/he thall suffre losse/but he thal be safe him selfe: neverthelesse yet as it were thosow fyre.

A Are ye not ware that ye are the temple of God/and how that the speete of Goddwelleth in you. If any man defyle the temple of God/him thall God destrope. For the temple of God 18 holy: which temple ye are. Let no man deceaue him selfe. If any man seme wyse amonge you/let hun be fole in this worlde, s. Loz.vs. that he may e be wyle. For the wyldom of this worlde is folythnes with God. Foz it is writte: he compaleth the wyle in their Job.v.c. craftynes. And agayne: God knoweth the thoughtes of & wy plal. reil. se that they be vayne. Therfoze let no man reioyce in men. Foz all thunges are youres: whether it be Paul/ether Apollo/ether Cephas: whether it be the woulde ether lyfe ether deeth/ whether they be present thinges or things to come: all are yourestand yeare Christestand Christis Goddes.

The.mi. Chapter. Ft men this wyle esteme vs/even as the ministers of Christ: & disposers of the secretes of God. Furthermos re it is required of the disposers that they be founde faythfull. with me

mith me it is but a very small thynge/that I wulde be indoed of you ether of mans daye. No I indge not myn owne selfe. I knowe nought by my felfe: yet am Inot therby wiltifyed. It is the Lorde that sudgeth me. Therfore sudge nothpage before the tyme/butylithe Lorde come/which wyil lyghten thynges that are hyd in darcknes/and open the counsels of the hertes. And then thail enery man have prayle of God. F

These thinges brethren I have described in myne owne per B son & Apollos/for youre takes that ye might learne by vs/that no mã counte of him selfe beyonde that which is aboue writte: that one swell not agaynst another for any mas cause. For who preferreth the: ndhathalthou/that thou halt not received pf thou have receased it/why rejoylest thou as though thou had= dest not receaued it. Dow ye are full: now ye are made ryche: perayane askynges without bs: and I wolde to God ye dyd

raygne/that we myght raygne with you.

Ade thynketh that God hath let forthe by which are Apoll C les/for the lowest of all/as it were men apoynted to deeth. For we are a galyngstocke but o the worlde / & to the aungels/and. atta.rr.s to men. We are foles for Thriftes sake and ye are wyse thorom. tibes. 11, beare weake/and ye are stroge, ye are honozable/and we are despyled. Euen buto this daye we honger & thyest/and are naked/and are boffetted with fystes/and have no certapne dwellynge place/and laboure workynge with oure owne hon= des. We are reuyled/and yet we bleffe. We are perfecuted/and. fuffer it. We are eupl spoken of and we praye. We are made as it were the fylthynes of the worlde, the of scowringe of al thin= ges/even buto this tyme.

Awayte not these thinges to hame you: but as my beloued D fones I warne you. For though pe haue ten thousande instruc= tours in Chaift: yet have ye not many fathers. In Chaift Jesu/ I have begotte you thoso the gospel. Adherfore I desyre you to folowe me. For this cause have I sent but o you Timotheus/ which is my deare sone, and faythfull in the Lorde/which wal put you in remembrance of my wayes which I have in Christ euen as I teache euery where in all congregaciós. Some swelas though I wolde come no moare at you. But I wyll come to you hortely/yf God wyll: and wyll knowe/not the wordes of them which

To the Cozinthyans.

Fo.clbiff.

them which twell/but the power: for the kyngdome of God is not in wordes/but in power. What will yer Shal I come buto you with a rodde/oz els in lone Ein the sprete of mekenes.

The.b. Chapter. Pere goeth a comen sayunge/g ther is fozmicació amons L ge you/& soche fornicació as is not once named amonge the gentyls: that one fould have his fathers wyfe. And ye fwel

and have not rather followed/that he which hath done this des de/myght be put fro amonge you. For I verely as absent in bo dy/eue so present in sprete haue determined al redy (as though

Iwere present) of him that hath done this dede / in the name Colo. 1/1.4 of oure Lorde Jelus Christ/when pegaddered together/and my sprete/with the power of the Lorde Jesus Christ/ to dely=

ver him buto Satan/for the destruccion of the selfethe/that the sprete maye be saued in the daye of the Lorde Jesus.

poure recopsynge is not good: knowe ye not that a lytle le salat.v. uen sowzeth the whole lompe of dowe. I Pourge therfoze the olde leuen/that ye maye be newedowe/as yeareswetebreed. For Christ our esterlambe is offered up for us. Therfore let bs kepe holy daye / not with olde leven / nether with the leven of maliciousnes and wickednes: but with the swete breed of pure

I wrote buto you in a pistle/that ye shulde not copany with fornicatours. And I meat not at all of the fornicatours of this worlde/ether of coueteous/or of ertorsioners/ether of ydola= ters:for then must ye nedes have gone oute of the worlde. But now I wryte buto you/that pecompany not to gether/yf any that is called a brother/be a formcator/or coueteous/or a works hipper of ymages/ether a raylar/ether a dzonkard/oz an extoz Conar: with him that is soche se that ye eate not. For what ha= ue I to do/to iudge them which are without. Do ye not iudge them that are with in: Them that are without/God Wall ind= ge. Put awaye from amonge you that eugli person.

The.vi. Chapter. Dw dare one of you hanyinge buspnes with another go to lawe under the wycked / and not rather under the faynctes - Do ye not knowe that the faynctes thall indge the worlde. If the worlde halbe judged by you: are ye not good ynough

nes and truthe.

prough to iudge small trifles/knowe ye not how that we thall udge the augels. Howe mothe more maye we udge thinges that pertayne to the lyfe-If ye have judgemet of wordely mat ters/take them which are despysed in the congregacion/& make them indges. This I save to your chame. Is ther btterly no wyse man amonge you. What not one at all/that can judge bitwene brother & brother/but one brother goeth to lawe with another: and that bnder the bnbeleuers.

Dow therfore is there otterly a faute amonge you/because 18 pego to lawe one w another. Why rather luffre penot wroge. why rather luffre penot youre selves to be robbed name / pe poure selves do wronge/and robbe: and that the brethren. Do penot remember how that the buryghteous thall not inheret the kyngdome of God - Be not deceaued. For nether fornica= tours/nether worthippers of ymages/nether whormongers/ nether weaklynges / nether abusers of them selves with the mankynde/nether theues/nether the coueteous/nether drons kardes/nether cursed speakers/nether pyllers/shalinheret the kyngdome of God. And soche ware pe verely: but yeare wes thed/ye are lanctifyed/ye are instifyed by the name of & Lozde Jelus/and by the sprete of oure God.

All thinges are lawfull buto merbut all thinges are not profytable. I maye do all thinges: but I wyll be brought binder no mans power. Meates are orderned for the belly/and the belly for the meates: but God Chall destroye bothe it and them. Let not the body be applyed but o formcacion/but but o the Lorde/ and the Lorde buto the body. God hath rayled by the Lorde/ and thall rayle by by his power.

4 Ether remember ye not/that youre bodyes are the ment bers of Christ. Shall I now take the members of Christ/and make them the members of an harlot. God forbyd. Do penot buderstode that he which coupleth him selfe with an harlot / 18 Befi.ig.d. be come one body. For two (fayth he) shalbe one flesshe. But he that is soyned buto the Lorde/is one sprete.

fle fornicacion. All synnes that a madoeth/are without the body. But he that is a fornicator / synneth agaynst his owner 11.pet. 1. a body. Ether know ye not how that your bodyes are the temple of the holy goost/whiche is in you/whome pe have of God/ and how

To the Cozinthyans.

Fo.clic.

and how that yeare not your owner for ye are dearly bought. Therfore glorifye ye God in your bodyes and in youre spretes/ for they are goddes. F

TThe. bij. Chapter. 4 Sconcer unge the thinges wher of ye wrote buto me: it is good for a ma/not to touche a woman. Deuerthe= leffe to a boyde formcacion/let euery ma haue his wyfe: and let every woman have her husbande. Let the man geve buto the wyfe due beneuolence. Lykwyse also the wyfe buto the man, i. pe. ii. b The wyfe hathnot power ouer her one body: but the husbade. And ly hopse the ma hath not power over his owne body:but the wyfe. Withdrawe not youre selves one from another/er= cepte it be with consent for a tyme / for to gene youre selves to fastyng and prayer. And afterwarde come agayne to the same thinge, lest Satan tempt you for youre incontinence. k

This I sape of fauoure / and not commaundement. For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God / one after this manner/another after that. I saye buto the bumaried men and widdowes: it is good for them yf they abyde eue as 3 do. But and yf they cannot ab= stayne/let them mary. for it is better to mary then to burne.

Unto the marped commande not I/but the Lorde: that the wyfe separate not her selfe frothe mã. If the separate her selfe and.r.b. let her remayne bumarped of be reconcyled buto her husbande war. r.b agayne. And let not the husbande put awaye his wyfe fro him.

To the remnaunt speake Jand not the Lorde. If any bros ther have a wyfe that beleveth not/yf the be cotet to dwel with him/let him not put her awaye. And the woman which hath to her husbande an infidell/yfhe consent to dwel with her/lether not put him awaye. For the bubeleuinge husbande is fauctified by the wyfe: and the unbeleuinge wyfe is fanctified by the hufbande. Dz els were youre chyldren buclene: but now are they pure. But and of the bubelenynge departe/let him departe. A brother or a syster is not in subjection to soche. God hath called vs in peace. For how knowest thou o woman / whether thou thalt save that man or no-Other how knowest thou o man whether thoushalt save that woman or no - but even as God hath dufributed to enery man.

agthe

The.i. Epistle of S. Paul

As the Lorde hath called ever person/so let him walke: and D so ozden Jinal congregacions. If any man be called beynge cir cumcued/lethim adde nothinge therto. I famy be called bucits cumcised: let him not be circumcised. Circumciston is nothing! bucircumcifion is nothinge: but the kepinge of the commaunde mentes of God is altogether.

4 Let euery maabyde in the same state wherin he was cal= led. Arte thou called a servaunt-care not foz it. Peuerthelesse yf thou mayst be fre/bse it rather. Foz he that is called in § Loz de beynge a servaunt is the Lordes freman. Lykwyse he that is called beynge fre/is Christes servaunt. yeare dearly bought/ be uot mennes servauntes. Bzethzen let euery man wherin he

is called/therinabyde with God. F

As concerninge birguis/I have no commaundement of the E Lorde: yet gene I counsell as one that hath obtained mercye of the Lorde to be faythful. Huppose that it is good for the pre sent necessite. Fozitis good foza manso to be. Arte thou bound buto a wyfe- seke not to be lowsed. Arte thow lowsed from a wyfe-sekenota wyfe. But ad yf thou take a wyfe thou synnest not. Lykwyleyfabirgin mary/the synneth not. Reverthelesse Coche thall have trouble in their flethe: but I fauer you.

This laye Ibzethze, the tyme is Mozte. It remayneth that they which have wives/be as though they had none/and they that wepe be as though they wept not: and they that reioyce/ be as though they reioyled not: and they that bye/beas though they possessed not: and they that ble this woulde/ be as though they bled it not. For the fallion of this worlde goeth awaye.

I wolde have you without care. The fingle man careth for F the thinges of the Lozdehow he mape please the Lozde. But he that hath maried/careth for the thinges of the worlde/how he maye please his wyfe. There is difference bitwene a virgin a wyfe. The single womacareth for the thinges of the Lord/ that We maye be pure both in body & also in sprete. But We that is maried/carethfoz the thinges of the worlde/ how the mape please her husband. This speake Ifoz youre profit/ not to tan= gle you in a snare: but for that which is honest and comly buto you/and that ye may equyetly deane buto the Lorde without separacion.

palle the tyme of marrage / and pf to nede require / let him do what he lifteth/he synneth not: let them be coupled in mariage. Peuerthelesse he that purposed surely in his herte / haupnore none nede: but hath power over his owne will: and hath so de= creed in his herte / that he will kepe his virgun/doth well. So kom. vifthen he that wyneth his virgin in mariage/doth well. But he that iopneth not his birgin in mariage/dothbetter. The wyfe is boude to the lawe as longe as her hulbad lineth. If her hulbande sepe/the is at liberte to mary with whom the wyll/only in the Lorde. But the is happyar yf the to abyde/in my indge= ment. And I thinke verely that I have the sprete of God. The. biy. Chapter.

If any man thinke that it is bucomly for his birgin / yf the

Pheake of thinges dedicate buto ydols/we are fure that we all haue knowledge. Knowledge makethama wel:but love edifieth. I fany man thinke that he knoweth any thinge/he knoweth nothing yet as he ought to knowe. But pf

any man loue God/the same is knowen of him.

To weake of meate dedicat buto ydols / we are fure that ther is none ydolin the world and that ther is none other God but one. And though ther be that are called goddes / whether in heaue other in erth (as ther be goddes many and lozdes ma np)pet buto by is there but one God / which is the father/of whom are all thunges/and we in him: Tone loade Jelus Chailt by whom are all thinges/and we by him.

But every mähath not knowledge. Foz some suppose & ther is an ydoll butyl this houre/and eate as of a thinge offered bu to the pdole/and so their consciences beynge pet weake/are de= fyled. ABeate maketh by not acceptable to God. Pether pf we eate/are we g better. Nether pf we eate not/are we g worffe.

But take hede that your libertie cause not the weake to faule. for pf some man se the which hast knowledge/spt at meate in the ydols temple Gall not the conscience of him which is weake/be boldened to eate those thinges which are offered to the pdole- And so thosow thy knowledge shall the weake bro-C ther perusibe for whom Christ dyed. When ye synne so agaynst the brethren/and wounde their weake consciences / ye synne agaynst Christ, 11Dherfore yf meate hurt my brother / I will eateno

Ifany

eate no flesshe whyll the worlde stondeth / because I wyll not burte my brother.

The.ir. Chapter.

TO MI not an Apostle-am Inot fre-haue Inot sene Je A lus Christour Lorde-Areyenot my worke in y lordepf Ibenot an apostle buto other: pet am Ibuto you: for p seale of mone Apostleshyppe are ye in the Lorde. Adone answer to them that areme / 15 this. Have we not power to eate and to drinke. Ether have we not power to leade about a lyster to wyfe/as well as other apostles/ a as the brethren of the Lorde and Cephas: Ether only I ad Barnabas have not power this to do. 110 ho goeth a warfare any tyme at his owne coffe. who planteth a byneyarde/and eateth not of the frute- 119 hofedeth a flocke and eateth not of the mylke-

Sape I these thyngesafter the maner of me. Dy sayth not 18 the lawe the same also. For it is wryttem the lawe of Moyses: De.rry.a Thou Mall not mosself the mouth of the ope that treadeth oute the come. Doth God take thought for oven- Ether layth heit not all to gether for oure lakes. For oure lakes no doute this is wirtten: that he which eareth/Mulde eare in hope: and that he which througheth in hope/thulde beparttaker of his hope. pf we some buto you spiritual thinges: is it a greate thynge pf were: pe your carnall thynges: yf other be parttakers of this power

ouer you/wherfore are not we rather.

Penerthelesse we have not bled this power: but suffre all thynges left we thulde hynder the gospell of Chailt. Do yenot C buderstonde how that they which munster in the temple/haue ven.xviii. their fyndinge of the temple. And they which wayte at the aul ter/arepartakers with the aultre. Even so also dyd the Loade ordayne/that they which preache the gospell/quide lyue of the golpell. But I have bled none of these thynges.

> Aether wrote I these thinges that it hulde be so done buto me. Fozit were better foz me to dye/ then that any man foulde take this rejoylunge frome. In that I preache the golpel: I has ue nothynge to recopce of. Fornecellite is put bnto me. Woisit buto me yf I preache not the golpel. yf I do it with a good wyl-Thanea rewarde. But yf I do it agaynst my boyll/an office is comitted buto me. What is my rewarde then. Thereby b when **I**preache

I preache the gospell/I make the gospell of Christ free/that I

myfuse not myne auctorite in the gospell.

For though I be fre from all men/yet have I made my felfe servaunt buto all men/that I might wynne the mo. Unto the Jewes/I became as a Jewe/to wynne the Jewes. To them that were buder the lawe/was I made as though I had bene bnder the lawe / to wynne them that were under the lawe. To them that were with out lawe/becam Jas though Thad bene with out lawe (when I was not with out lawe as pertay ninge to God/but bnder a lawe as cocerning Christ) to wynne them & were with out lawe. To & weake became Jas weake/ to wynne & weake. In all thinge I fallioned my selfe to al me/ to lane at the lest wave some. And this I do for & gospels sake/ that I myght have my parte therof.

Perceaue ye not how that they which runne in a course/ runne all/yet but one receaueth the rewarde. So rune that ye mape obtaine. Every man that proveth masteries /abstayneth froal thynges. And they do it to obtayne a corruptible croune: but we to obtayne an bucorruptible croune. I therfore so rune not as at an bicertayne thyinge. Sofyghte I/not as one that beateth the aper:but I tame my body / and bringeit into lubieccion/lest after that Thaueppeached to other Imy selfe shuld

be a cast awaye.

The.r.Chapter. Rethze I wolde not that ye thulde be ignozaüt of this! howe that oure fathers were all buder a cloude and all passed thorow the see/a were all baptised buder Moses/in the cloude and in the see: and dyd all eate of one spirituall meate/Æ dyd all dzinke of one maner of spiritual dzincke. And they dzac= ke of that spirituall rocke that followed them/which rocke was Christ. & But in many of them hadde God no delite. For they num.ix. a were overthrowen in the wyldernes.

These are ensamples to by 4 that we shulde not luste after euglithunges/as they lusted. Aether be ye worthippers of y= mages as were some of them accordinge as it is written: The people late doune to eate & dzincke/& role bp agayne to playe. Pether let be commit fornicacion as some of them committed fornicacion / and were destroyed in one daye. rrivi. thousande. Mether

ero.rin.c ero.rvi.d ero. rij.b Hu.rr.b. Hu. rrvi. ero.rrill. mu.rr.b. Mu.rri.b Ero.riii

Dether let by tempte Christ / as some of them tempted / and were destroyed ofserpentes. Pether murmure yeas some of them murmured and were destroyed of the destroyer.

All these thynges happened buto them for ensamples/Awes 18 re wiptten to put by in remembraunce/whom the endes of the woulde are come boon. Wherfore let him that thynketh he ston deth/take hede least he fall. Ther hath none other temptacion taken you/but sucheas foloweth the nature of man. But God is faythful/which thal not suffre you to be tempted aboue your Arenght: but that in the myddes of g temptacion make a waye to escape oute. I Mherfore my Deare beloued fle from worthip pinge of ydols.

Aspeake as buto them which have discrecion/judge ye what I laye. Is not the cuppe of blessinge which we blesse/partaking of the bloude of Christisit not & breed which we breake/parte takinge of g body of Christ-because that we (though we be ma= ny) yet are one breed / and one bodye in ag moche as we all are partetakers of one breed. Beholde Israel whiche walketh car= nally. Are not they which eate of the facrifice / partetakers of

theaultre-

What saye I then: that the ymage is any thynge: or that it C which is offered to ymagi is any thynge. Nay but I saye that these thynges which the gentyls offer/they offer to denyls/ad ec.rrry not to God. A And I wolde not that ye hulde have felly thuppe with the deupls. ye can not drinke of the cup of the Lorde/ & of the cup of the deupls. ye can not be partetakers of the Lozdes table/Fofthe table of deuyll. Ether thal we prouoke the lorder Dr are we Gronger then he. All thynges are lawfull buto me/ but all thynges are not expedient. All thinges are lawful to me but althynges edifyenot. Let no mā sekehis owne proffet: but let enery man seke an others welthe.

mhat so ever is solde in the market/that eate/A are no que= plat.rxiii Itions for conscience sake. For the earth is the Lordes / and all that there in is. yfany of them whiche beleue not byd you to a feelt and yf ye be disposed to go/what so ever is seet before you: eate/aringe no question for conscience sake. But ad yfany man saye but o you: this is dedicate but o ydols leate not of it for his sake that the wed it and for hurtinge of conscience. The exath

is the

is the Lordes and all that there in is. Conscience I sape / not thyne:but the conscience of that other. For why shuld my liber= te be judged of an other mannes conscience. For yf I take my parte with thankes: why am Jeugll spoken of for that thinge wherfore I geue thankes.

phether therfoze pe eate oz dzincke / oz whatsoeuer ye do/ col. 111.6. do al to the prayle of God. I Se that ye geue none occasion of eupli/nether to the Jewes/noz yet to the getyls/nether to the congregacion of God: euen as I please all me in al thinges / not sekinge myne owne proffet / but the proffet of many/that they myght be faued. Kolowe me as I do Christ.

The.ri.Chapter.

Commende you brethre that pe remember me in al thin ges/and kepe the ordinaunces eue as I delyuered them to you. I wolde ye knew that Chaift is the heed of every man. And the manisthe womans heed. And God is Christes heed. Euery man prayinge or prophelyinge hauginge any thinge on his heed/hameth his heed. Euery woman that prayeth or pro ephe. v.e phelieth bare hedded / dishonesteth hyr heed. For it is even all one/and the very same thinge/euen as though the were haue. Afthe womā benot couered/let her also be Mozē. If it be chame for a woman to be Morne or Mauen/let her couer her heed.

Amanought not to cover his heed for as moche as he is the pmage and glozy of God. The woman is the glozy of the man. Beff. 11.4 For the man is not of the woman/but the woman of the man. Pether was the man created for the womas lake: but the wo= manforthe mannes lake. For this cause ought the woma to ha ue power on her heed / for the angels sakes. Peuerthelesse nes ther is the man with out the woman/nether the woman with out the man in the Lorde. For as the womais of the man/eue

so is the man by the woman: but all is of God. Judge in poure selves whether it be comly that a woman prave buto God bare heeded. De els doth not nature teach pout that it is a chamefor a man / yf he haue longe heere: and a prayle to a woman/yf the haue longe heere. For her heere is ar uenher to couer her with all. If ther be any man amonge you that lusteth to Arrue/lethim knowe that we have no sochecus

stome/nether the congregacions of God.

This my.

This I warne you of and commende not that ye come to ge ther:not after a better maner but after a worle. Frist of al whe pecome to gether in the congregacion/I heare that ther is dif-Cencion amonge you: ad I partly beleue it. . For ther must be sectes amoge you/f they which are perfecte amoge you/ myght be knowen. I whe ye come to gether / a man cannot eate the Lordes supper. For enery mabegumeth afore to eatehis owne Supper. And one is hongrye/a another is dronke. Have yenot D houses to eate a to drinke in- Drels despyle ve the congregacion of God and hame them that have not - what hal I save buto you. Chall I prayle you. In this prayle I you not. F

mat.rrrf.

4 That which I delinered buto you I receased of the Loz mar.riii de. For the Lord Jesus the same nyght in which he was betraped/toke breed/and thanked ad brake/and layde. Take pe/and eate pethis is my body which is broken for you. This do pein the remembrance of me. After the lame maner he toke the cup/ when supper was done / sayinge. This do as oft as ye drinke it/in the remembrance of me. For as often as pe hall eate this E breed and drincke this cup ye hall the we the lordes deeth / tyll he come. Wherfore whosoever shal eate of this breed tor drinke of the cup butworthely/Malbe gyltie of the body ad bloud of the Lozd. Let a man therfoze examen him selfe, and so let him eate of the breed and drincke of the cup. For he that eateth or drincs keth buwozthely/eateth and dzincketh his owne damnacion/ because he maketh no duterence of the lozdes body. F

For this cause many are weake and licke amonge you / and f many slepe. If we had truly indged oure selves / we wuld not have bene judged. But whe we are uidged of the Lord/we are chastened / because we shuld not be damned with the worlde. mberfoze my bzethze when pe come to geder to eate/tary one for another. If any man honger/let him eate at home/that pe come not to geder buto comdemnation. Dther thinges will 3

set un ozder/when I come. The. vii. Chapter.

P spirituall thinges brethre I wolde not have you igno rannt. The knows that he were Eenthis land went a pour waves buto domme pooles/eue as pe were ledde. Wher fore I declare but o you that no man speakinge in the sprete of God/defleth

Fo.clrig. To the Cozinthyans.

God/defieth Jesus. Also no man can saye that Jesus is the

Lorde: but by the holy gooft.

Ther are divertities of gyftes verely/yet but one sprete. And ther are differences of administracions / and yet but one Lozd. And ther are divers maners of operacions/and yet but one God which worketh althinges that are wrought/malcres atures. The gyftes of the sprete are geuen to enery man / to rom.rsi.e prostit the congregacion. To one is geuen thorow the spirites ephe.in b the otterauce of wyldome. To another is geuen the ottraunce of knowledge by the same sprete. To another is genen fayth/ by the same sprete. To another the gyftes of healynge/by the came sprete. To another power to do miracles. To another prophetie. To another judgement of spretes. To another dis uers tonges. To another the interpretació of tonges. And the Ce all worketh even the selfe same sprete / deudynge to every mansenerall gyftes/enenashe will. F

Hoz as the body is one/and hath many membres/and all the membres of one body though they be many/ yet are but one bo dy:euen so is Christ. For in one sprete are we all baptised to ma ke one body/whether webe Jewes or Getyls/ whether webe bande of fre: and have all dronke of one sprete. For the body is not one meber/but many. If the fote saye: Jam not the honde/ therfore Jam not of the body: is he therfore not of the body: And of the eare laye/Jam not the eye: therfore Jam not of the body: is he therfore not of the body. If all the body were an eye/where were then the eare - If all were hearynge: where

were the smellynge:

But now hath God disposed the medzes/every one of them in the body/athis owne pleasure. If they were all one meber: where were the body- Noware ther many membres/ yet but one body. And the eye can not laye buto the honde/ Thaue no nede of the:nor the heed also to the fete/Ihaue no nede of pour perather agreate deale those medzes of the body which seme to be most feble / are most necessary. And bpon those membres of § body which we thinke lest honest/put we most honestie on. E And oure bigodly parties have most beauty on. For oure hos nest médres nede it not. But God hath so disposed the body/Ad hath genë mosthonoure to g parte which laked/lest thereshuld

be any

be.till. ye are the body of Chult/and membres one of another. And God hath also orderned in the congregació/fyrit the Apostles/Gecondarely Prophetes/thyrdly Teachers/then them that do myracles: after b/the gyftes of healynge/helpers/gouerners/duersyte of tounges.

Are all Apollies. Are all Prophetes. Are all teachers. Are all doars of muracles. Have all the gyftes of healynge. Do all speake with toges. Do al interprete. Couet after the best gyftes, And yet shewe I but you a moare excellent waye.

Though Ispeake with the tonges of men and aungels/ and yet had no loue/I were even as soundynge brasse/ or as a tynklynge cymbal. And though I coulde prophesy/and understode alsecretes/all knowledge: yee/yf I had all fayth/ so that I coulde move mountayns out of their places/and yet had no loue/I were nothynge. And though I bestowed all my goodes to fede the poore/a though I gave my body even that I burned/and yet had no love/it propheteth me nothinge.

both not frowardly/swelleth not/dealeth not dishonestly/se beth not her owne/is not prouoked to anger/thinketh not enil/reioyseth not in iniquite: but reioyseth in the trueth/sustreth al thinge/beleueth all thinges/hopeth all thinges/endureth in al thinges. Though & prophelying fayle/other tonges shalcease/or knowledge banysshe awaye/yet loue falleth neuer awaye.

for our knowledge is bnparfect/and our eprophelyinge is bnparfect. But when that which is parfect/is come/then that which is bnparfect/hall be done awaye. When I was a chylde I hake as a chylde: I wnderstode as a chylde: I wnagened as a chylde. But assome as I was a mā/I put away chyldeshnes. How we se in a glasse/ene in a darcke speakinge: but then shall we se face to face. Now I knowe bnparfectly: but then shall I knowe cuen as I am knowen. Now abydeth fayth/hope/and loue/enen these three but the chefe of these is loue.

The.ring. Chapter.

Laboure

To the Cozinthyans. Fo.cl

Fo.clettij.

Abour for love and covet spretual gystes: and most chessipped for prophetye. For he that speaketh with tonges/speaketh not but o men/but but o God. For no maheareth hum. Dow be it in the sprete he speaketh mysteries. But he that prophesyeth/speaketh but o edifyinge/to erhortacio and to comforte. He that speaketh with tonges / prostyteth him selse: he that prophesyeth/edispeth the congregacion. I wolde that ye all spake with tounges: but rather that ye prophesyed. For greater is he that prophesyeth/then he that speaketh with tonges: except he exposide it also: that the cogregacion may have edispinge. Pow brethren/ys I come but o you speakenge with tonges: what shall I prosty you/excepte I speake but o you/o ther by revelacion or knowledge/or prophesymae/or doctrine.

ther it be apppe or an harpe: excepte they make a dutincció in § foundes/how that it be knowen what is pyped or harped/And also yf the trompe gene an bucertayne boyce/who that prepare him selfe to fyght. Even so lykwyse when ye speake is tonges/except ye speake wordes § have signification/how that it be buselessioned what is spoken. For ye shall but speake in the ayer.

Pany kyndes of voyces are in the world/and none of them are with out lignification. If I know not what the voyce meaneth/I chalbe but o him that speaketh/an alient: the that speaketh chalbe an alient but o me. Even so ye (for as moche as ye covet spiritual gystes) seke that ye may have plentye but o the edifyinge of the congregation.

Morfozelet him that speaketh with tonges praye that he maye interpret also. I praye with tonges/my sprete prayeth but my mynde is with out frute. What is it then. I will praye with the sprete/& will praye with the mynde also. I will synge with the sprete/& will synge with the mynde also. For els when thou blessed with the sprete/how shall be that occupieth y tousme of the unlearned/sape Amen at thy genynge of thankes/sexynge he widestondeth not what thou sayest. Thou werely gexuest thakes well/but the other is not edifyed. I thake my God I speake with tonges moare then ye all. yet had I lever in the cogregation/to speake syne wordes with my mynde to y informació of other/rather then ten thousand wordes we the toges wació of other/rather then ten thousand wordes we the toges

Bzethzen/be not chyldzem witte. How beit as concerninge esa. rrviis maliciousnes/be chyldzen: but in witte be perfet. In the lawe it is writte: with other tonges/and with other will I speake bn= to this people/and yet for all that/will they not heare me layth the Lorde. Wherfore/tonges are for a lygne/not to them that beleue:but to them & beleue not. Contrary wyle/prophelyinge serueth not for the that beleue not/but for them which beleue.

pf therfore when al the congregacion is come to gether and E all speake with tounges ther come in they that are bulearned or they which beleue not: wyll they not saye that ye are out of roure wittes. But and yfall prophely/a ther come in one that beleveth not/oz one unlearned/he is rebuked of all men/and is indged of enery man: and so are the secretes of his hert opened and to falleth he downe on his face / and worthyppeth God/and sayth that God is with you in dede.

How is it then brethren- when pe come to gether euery ma hath his conge/hath his doctrine/hath his tounge/hath his re= uelacion/hath his interpretacion. Let all thinges be done buto edifyinge. If any man speake with tonges let it be two atonce/ ozat the most threatonce/a that by course: a let another inter= prete it. But yf ther beno interpreter/let him kepesilence in the congregacion/and let him speake to him selfe and to God.

Let the prophetes speake two atonce/or thre atonce/and let & other indge. If any renelacion be made to another that atteth by/let the fyll holde his peace. For ye maye all prophely one by one/that all maye learne / and all maye have comforte. For the spretes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace/ashe is in all other congregacions of the farnctes.

Let youre wyues kepe lylence in the congregaciós. Foz it is not permytted but o them to speake: but let them be buder obes 1.Zim. 11. diēce/as sayth the lawe. If they will learneany thynge/let the gene.iij.c are their husbades at home. Fozit is ashame foz weme to spea= ke in the congregacion. Spronge the worde of God from you. Ether came it buto you only. If any man thinke him selfe a pro phet/ether spiritual: lethim binderstode/what thinges I write buto you. For they are the commandmetes of the Lorde. But and yfany mā be ignozāt/let him be ignozāt. Wherfoze bzethzē couet to

To the Cozinthyans.

Fo.clev.

couet to prophelye/and forbyd not to speake with touges. And let all thynges be done honestly and in order.

The.rv. Chapter. 4 Rethzen as pertayninge to the gospel which I preached buto you/which ye have also accepted and in the which pecontinue/by the which also ye are saued: I do you to wyt/after what maner I preached buto you / yf ye kepe it / excepte ye haue beleued in vapne.

Forfyrst of all I dekwered but o you that which I receased: how that Christ dyed for our synnes / agreinge to & scriptures and that he was buried/& that he arose agayne the thyld daye accordinge to the scriptures: and that he was sene of Cephas/ Esa.liss.b then of the twelue. After that he was sene of mo then fyue hon- Jone. 11. a died brethren atonce: of which many remayne buto this daye/ and many are fallen allepe, After that appered he to James/

then to all the apostles. And last of all he was sene of me/as of one that was borne out of due tyme. For I am the lest of all the apostles/whiche am not worthy to be called an apostle/because I persecuted the congre= gacion of God. But by the grace of God Jam & Jam. And his grace whiche is in me/was not in vayne: I but I labozed moze aboundautly then they all/yet not I/but the grace of God whi= the is with me. 119 hether it were Jos they so we preache and

to have ye beleved. Tyf Christ be preached how that he rose from the deed: how laye some that are amonge you/that ther is no resurrection of the deed-yf ther be no rylinge agayne of the deed: the is Chrut not rysen. yf Christ be not rysen/then is our preachynge bayne/ and your fayth is also in vayne. ye and we are founde falce wyt nestes of God. For we have testified of God/how that he raysid bp Chust/ whom he rayed not bp/yf it be so that the deed ryse not agayne. For yf the deed rylenot agayne/then is Chult not tysen agapne. yfit be so that Chailt rosenot/then is your fayth in vayne/ad yet are ye in your synnes. And therto they whiche are fallen a flepe in Christ are perythed. yf in this lyfe only we beleue on Christ/then are we of all men the miserablest.

But now is Christ rysen fro the deed and is become the frast frutesoftheg Aept. Nozby amacame deeth/Zby amancame p i.the.iii.b refurrection

Boan.rrc ephe.iij D

The last enemye that wal be destroyed is deeth. For he hath E pfal.cir.a put all thynges under his fete. But when he fayth/all thynges web. i.d. are put buder him / it is manyfest/that he is excepted/whiche and.r.c. dyd put all thynges bnder him. Mhen all thinges are subdued pial. viii. dyd put all thynges bnder him. Mhen all thinges are subdued web. 4.4 buto him: then thall the sone also him selfe be subjecte buto him that put thynges buder hun/that God maye be all in all thyn= ges. Ether els what do they which are baptiled ouer the deed ! pf the deed ryle not at all. Why are they then baptiled over the deed-peand why stonde we in reoperdy enery houre. By oure reiopsinge which I have in Christ Jesu our Lorde/I dye day= Bla. rrif. ly. That I have fought with beaftes at Ephelus after the ma=

Sap. 11.6 ner ofmen/what auaütagethit me/pf & deed ryle not agayne: Let by eate a dincke / to mozowe we wall dye. Be not deceas ued: malicious speakynges corrupte good manners. Awake truely out of Aepe / Asynne not. For some have not the know= lege of God. I speake this but o your rebuke.

2But some man wyl saye: how aryse the deed-with what bo= dyes come they in. Thou fole/that whiche thou so west/is not quickened excepte it dye. And what so west thou. Thou so west not that body & wal be: but bare come (I meane ether of wheet oz of some other) and God geueth it a body at his pleasure / to enery feed a fenerall body.

4 all Aestheis not one maner of Aesthe/but ther is one mas de ner flesche of me/a nother maner flesche of beastes/a nother ma ner flesche of fyshes/and an other of byzdes. Ther are celestial bodyes/and ther are bodyes terrestrial. But the glozy of thece lestiall is one/A the glozy of the terrestrial is an other. Ther is one maner glozy of the some / and an other glozy of the mone/ another glozy of the starres. Fozone starre differth from an other in glozy. So is the refurrecció of the deed. It is so wen in cozrupcion/Tryseth in incozrupcció. It is sowé in dichonour/T ryseth in honoure. It is sowen in weaknes/Aryseth in power. It is sowen

Fo.clevi. To the Cozinthyans.

It is sowen a naturall body/and ryseth a spirituall body.

Ther is a naturall body / and ther is a spirituall body: as it is wertten: The fysite man Adam was made a lyupnge coule: Befisis. and the last Adam was made a quickenynge spiete. How beit/ that is not fresh which is spirituall/but that which is naturall/ and then & which is spirituall. I The fyst man is of the erth/ erthy: the seconde man is the Lorde frome heaven. As is the erthy/soche are they that are erthye. And as is the heavenly/ soche are they that are heavenly. And as we have borne the ymage of the erthy/so chall we beare the ymage of the henenly.

This lave Ibrethren, that flesshe and bloud cannot inheret the kyngdome of God. Aether doth corrupcion inheret bucor rupcion. Beholde Ichewe you amystery, Weshall not all stepe: but the chall all be chaunged and that in a moment, and in the twindlynge of an eye/at the sounde of the last trompe. For the trompe Chall blowe/and the deed Chall ryle incorruptible / a we Malbe chaunged. For this corruptible must put on incorruption bilite/and this mortall must put on immortalite.

11Dhenthis corruptible hath puton incorruptibilite/and this moztall hath put on immoztalite: then thalbe brought to passe the layinge that is weytten. Deeth is consumed into wictory. sze.rin.o Deethwher is thy Aynge-Hel wher is thy victory. The Auge Web. ij. d. of deeth is synne: * the strength of synne is & lawe. But thakes be buto God/which hath geuen by victory thorow oure Lorde 1. Foan. v Jelus Chilt. Therfore my deare brethre/be pestedfast & bumo uable/alwayes rychem & workes of the Lorde/for as moch as ye knowe how that your elabour is not in vayne in the Lorde The.rvi. Chapter.

If the gadderynge for the faynctes / as I have orderned In the congregacions of Balacia/euen so do ye. Tipon so me sondayelet every one of you put a syde at home / and laye by what soeuer he thynketh mete, that there be no gadderynges when J come. When J am come / who so euer chall alowe by your eletters/them wyll I sende to brynge your e liberalite buto Jerusalem. And pfit be mete that Igo/they shalgo with me. I will come buto pou after Ihaue gone ouer Macedonia. For I will go thorowout Macedonia. With you peraducture Iwillabyde a whyle:02 els winter/ & ye may bzinge me on my ware

The.j. Epistleof S. Paul

wave whyther soeuer Igo.

I wyll not be you now my passage: but I trust to abyde a 18 whyle with you/yf God that suffre me. I wyll tarp at Ephelus butyl whit sontyde. For a greate dore and a fruteful is opened but o me/and ther are many adversaries. If Timotheus come be that he be with out feare with you. For he worketh the worke of the Lorde as I do. Let no man despyle him: but convaye him for the in peace/that he maye come but o me. For I loke for him with the brethren.

To speake of wother Apollo: I greatly desyred him to come but o you with the brethren/but his mynde was not at al to come at this tyme. How beit he wil come when he shall have consuent tyme. Watche ye/stonde fast in the fayth/quyte you lyke men/and be stronge. Let all your e busyness be done in love.

Brethren (ye know the house of Stephana/how that they are the spill knutes of Achaia/and that they have apoynted the selves to minister unto the saynctes.) I beseche you that ye be obediet unto soche/& to al that helpe and laboure. I am gladde of the commynge of Stephana / Fortunatus and Achaicus: for that which was lackynge on youre parte / they have supplyed. They have comforted my sprete & youres. Loke ther fore that ye knowe them that are soche.

The congregacions of Aspasalute you. Aquila and Priscilla Platute you mothe in the Lorde/and so doeth the congregacion that is in their house. All the brethren grete you. Grete ye one another with an holye kysse. The salutacion of me Paul with myne owne honde. yf any man losue not the Lorde Jesus Christ / the same be anothem a maranatha. The grace of the Lord Jesus Christ be with you all. Aby love be with you all in Christ Jesus Amen.

The Epitte buto the Cozinthyans/sent from Philippos/by Stephana/and Fortunatus. and Achaycus/and Timotheus.

Theprologe

The prologe upon the secode Episte of Saynct Paul to the Cozinthyans.

The comforteth them z prayfeth them/and commundeth him that was ex-

And in the fyzite z secode chapters he sheweth his love to the warde how that all that he spake/byd or soffred was for their sakes z for their saluacion. Then in the significant, he prayfeth the office of preachinge the gospel/above the preachynge of the lawe/and sheweth that the gospel groweth those row persecucion z thorow the crosse/which maketh a man sure of eternal lyfe and here and there he toucheth the salse prophetes swhich studieth to turne the fayth of the people from Ebrist unto the workes of the lawe.

In the.vi.and.vii.chapters/he exhorteth them to forre with the gospell/z to lyue as it be cometh the gospel/and prayleth them in the later ende.

311 the.viti.z.ir.chapters/he exhorteth them to helpe the poore saynctes that were at Berusalem.

In the.r.ri.and.rii.chapters/beinuereth agaynst the false prophetes. End in the last chapter be threateneth them that had synned and not amended them selves.

The secode Epistle of S.

Paulthe Apostle to the Cozinthyans.



Aule an Apostle
of Jesu Christ by the
worll of God/and bros
ther Timotheus.

Unto the cogregació of God whiche is at Cozinthum with al the saynctes which are in all Achaia. Grace be with you a peace fro God oure father/a from the lozde Jesus Christ.

oure Lorde Jelus Christ/the fa ther of mercy/and the God of al comforte/whiche comforteth bs malour tribulacion/in so moche

that we are able to comforte the which are troubled / in whatsoener tribulacion it be / with the same comforte wher with we our selves are coforted of God. For as the afficcions of Christ are pleteous in vs/eve so is our consolation pleteous by Christ.

Mether we be troubled for your consolation and salvation/

which sals

which happened but o by in Alia. For we were greued oute of measure passynge strength/so greatly that we despeared even oflyfe. Also we receaved an answer of deeth in oure selves/and that because we shulde not put oure trust in oure selves: but in God/which rayled the deed to lyfe agayne/& which delivered by from so great a deeth/& doth deliver. On whom we trust/ that yet here after he will deliver/by the helpe of youre prayer so, by: that by the meanes of many occasions/thankes maye be geven of many on our behalfe/for the grace geven but obs.

Dure recoglinge is this/the teliumony of our colcience/that in lynglenes and godly purenes & not in fleshly wysdome/but by the grace of God/we have had our coversacion in the world/and moost of all to you wardes. We wryte no nother thynges but o you/then that ye reade and also knowe, yee and I truste ye shall fynde by but o the ende/eue as ye have founde by participlor we are your recoglynge/even as ye are our in the daye of the Lorde Jesus.

And in this confidence was Impnded the other tyme to have use come but o you that ye myght have hadde yet one pleasure more: and to have passed by you into Apacedoma and to have come agayne out of Apacedoma but o you a to have bene ledde forth to Jewrye warde of you.

when I thus wyle was mynded / dyd I vie lyghtnes. Dz thynke I carnally those thynges whiche I thynke, that with me hulde be ye ye / naye naye. God is faythfull: foz our pzeachynge but o you was not ye and naye. Foz Goddis sone Jesus Christ which was pzeached amonge you by vs (that is to saye / by me and Silvanus and Timotheus) was not ye anaye / but in him it was ye: foz all the promyles of God in him are ye / ad are in him Amen/but the lawde of God thorowe vs. Foz it is God which stablished vs a you in Christ and hath annoynted vs/which hath also sealed vs / and hath geven the ernest of the speece into

sprete into oure hertes. The.ii. Chapter. 4

Tall God for a recorde but omy soule/h for to fauer you had I came not any more but o Corinthu. Not h we be lordes oner your fayth: but helpers of our tope. For by fayth ye stade, but I determined this in my selfe / h wolde not come agapue to you in heurnes. For yf I make you sorre/who is it h shilde make me glad/but the same which is made fory by me. And I wrote this same pulle but o you/lest yf I came/I hulde take heurnes of them/of whom I ought to recore. Certaynly this considence have I in you al/that my tope is the tope of you al. For in great affliction a anguylshe of hert I wrote but o you with many teares: not to make you sory / but that ye myght perceave the love which I have/most specially but o you.

If any ma hath caused solowe the same hath not made me soly but partly lest I shulde greve you all. It is sufficient but of the same man that he was rebuked of many. So that now contrary wyle resught to forgeve him and comforte him lest that same persone shuld be swalowed by with over moche heupnes. Wherfore I exhorte you that some maye have strengthe over him. For this cause berely dyd I wryte that I myght knowe the profe of you whether resulde be obedient in all thinges. To whom reforgeve any thinge I forgeve also. And berely yf I forgeve anythynge to whom I forgave it for your sakes sorgave I trin the roume of Christ less same shulde prevet bs.

If or his thoughtes are not buknowen buto bs. I

agreat doze was opened but o me of the Loide) I had no refte in my spiete/because I founde not Titus my brother: but toke my leave of them and went awaye into Macedonia. Thankes be but o God which alwayes geveth by the victorie in Christ/A opened the saver of his knowledge by by in enery place. For we are but o God y swete savoure of Christ/both amoge the that are saved/A also amoge them which perishe. To the one parte are we the savoure of deeth but deeth. And but o y other part are we y savoure of lyse but o lyse. And who is mete but o these thynges, for we are not as many are whiche choppe A chauge with the word of God/but eve out of purenes/A by the power of God/and in the syghtess God/so speake we in Christ.

y ij. The.iij.

The.ij. Epistle of S. Paul

The.iii. Chapter.

The begyn to prayle oure selves agayne. Aede we as a some other of pulles of recommendation but o your or letters of recomendacion from you. ye are oure pistle writte in oure hertes/which is binderstonde a reed of all men/in that pe are knowe/how that ye are the pille of Christ/ ministred by bs and written/not with ynke: but with the sprete of the lyuynae God/not in tables of itone/but in fleffly tables of the herte.

web. iii. 4 Suche trust have we thozow Christ to God ward/not that B we are sufficient of oure selves to thinke any thinge as it were of our selves/but oure ablenes cometh of God/which hath ma= De by able to minister the newe testament/not of the letter/but of the speete. For the letter kylleth/but the speete aeueth lyfe.

If the ministració of deeth thozow the letters figured in sto nes was glozious / so that the chyldren of Israel coulde not be: holde the face of APoles for the glory of his countenauce (which glozy neuertheleffe is done awaye) why thall not the minutracion of & speete be moche more glorious. For yf the ministringe of condemnacion be glozious/moche moze doth the ministració of ryghtewelnes excede in glozy. I for no dout that whiche was there glozifyed is not once glozifyed in respecte of this ercedunge glozy. Then yf that which is destroyed was glozious/ moche moze thall that which remayneth/be glozious.

Seynge then that we have soche trust/we ble gret boldnes w Erodi. and do not as Moles/which put a vayle over his face that the

explosen of Jirael shuld not se for what purpose & served which is put awaye. But their myndes were blinded. For butyll this daye remayneth the same coveringe butake awaye in the olde testamét whé they reade it/ which in Christ is put awaye. But even buto this daye when Adoles is redde, the bayle hangeth before their hertes. Deverthelesse whe they tourne to & Lord the payle chalbe take away. The Lord no dout is a sprete. And where the sprete of the Lorde is there is libertie. But we albeholde p glozy of the Lozde w his face open/a are changed buto the came cimilitude/froglozy to glozy/eue of & sprite of & Lord.

> The.wis.Chapter. Perfore sernge that we have soche an office/eue as mer A cy is come on bs/we faynte not: but have cast from bs the clokes

the clokes of buhonestie/and walke not in craftines nether col= rupte we the worde of God: but walke in open trueth/and re= porte oure seines to enery manes conscièce in the syght of God. 4 If our egospell be yet hyd/it is hyd amonge them that are loft/in whom the God of this woulde hathblinded the myndes B of them which beleue not/lest the light of the glozious gospel of Chaist which is the ymage of God/shulde synne buto them.

I for we preache not oure selves/but Christ Jesus to be the Lorde and oure selves poure servaütes for Jesus sake. For it ts God that commaunded the lyght to Myne out of darcknes/ which hath Myned in oure hertes / for to gene the lyght of the knowledge of the glory of God/in the face of Jelus Chuft.

But we have this treasure in erthen bessels/that the ercels lent power of it myght appere to be of God/and not of bg. we are troubled on enery lyde / yet are we not without thyft. 110e Care in powertie: but not btterly without som what. We are per secuted: but are not fozsaken. We are cast doune: neuerthelesse we perime not. And we alwayes beare in our ebodyes the dy= inge of the Lorde Jesus/that the lyfe of Jesu might appere in oure bodyes. F

For we which live/are alwayes delinered buto deeth for Je his take that the lyfe also of Jelu myght appere in our e mortal fleshe. So then deeth worketh in bs/and lyfe in you. F 4- Seynge then that we have the same sprete of fayth/accor= dinge as it is written: I beleved / and therfore have I spoken, plat. trry We also beleue/a therfore speake. For we knowe that he which D rapled by the Lord Jelus/Mal rayle by bs also by the meanes of Jelus/A Chall feet by with you. For all thinges do I for your lakes/that the plenteous grace by thakes geue of many/maye redounde to the prayle of God.

mberfoze we are not werted but though oure btwarde ma perpine/pet the inwarde man is renewed daye by daye. For oure excedinge tribulacion which is momentany and light/pre pareth an excedinge and an eternall wayght of glozy buto bs/ whil we toke not on the thinges which are sene/but on the thin ges which are not sene. For thinges which are sene are tempo rall:but thinges which are not sene/are eternall. F

The.b. Chapter.

me

The know furely pfour earthy mancio wherin we now a dwell were destroyed/that we have a bylouge ordey ned of God/an habitation not made with hondes/but eternall in heave. And herfore sygh we/destrings to be clothed with our mansion whiche is from heaven: so yet yf that we be sounde clomans of the diand not naked. For as longe as we are in this tabernacle/we sygh are greved/for we wolde not be build the build be clothed byon/that mortalite myght be swalowed by of lyfe. He that hath orderned by sor this thinge/is God: which very same hath genen but by the ernest of the sprete.

Therfore we are always of good there and knows well that B as longe as we are at home in the body we are absent fro God.

Jor we walke in fayth ad senot. Revertheless we are of good coforte and had sever to be absent from the body and to be present. Sent with the Lorde. Wherfore whether we be at home or fro home we endeuoure our selves to please him. For we must all appears before the judgement seate of Christ, be every man may be receave the workes of his body accordings to that he hath done whether it be good or bad.

A Seynge then that we knowe/how the Lorde is to be feated/we fare fayre with men. Hor we are knowen well ynough but God. I trust also that we are knowen in your cosciences.

occalion to reioyce of vs/that ye may have some what agapult them/whiche reioyce in the face/and not in the herte. For yf we be to feruent/to God are we to feruent. yf we kepe measure/for your cause kepe we measure. For the love of Christ cost any neth vs/because we thus undge/yf one be deed for all/that then are all deed/and that he dyed for all/that they whiche lyue/soulde not hence forth lyue but onto the selves/ but but o hun which dyed for them and rose agapue.

In Monoche though we have knowe we no man after the fless own to comoche though we have knowen Chilt after the fless he/now hence forth knowe we him so no more. Therfore yf any man be in Christ/heis a newe creature. Olde thinges are passed away beholde all thynges are become newe. Peuerthelesse all thynges are of God/which hath reconciled by but o him selfe by Jesius Christ/ and hath geven but o by the office to preache the attonement.

the worlde thun selfe/t imputed not their synnes but them/ and hath committed to be the preachynge of the attonement. Nowe then are we messengers in the rounce of Christ even as though God dyd beseche you thorowe be. So praye we you in Christesstede: that ye be atone with God: so, he hath made him to be synne for be/whiche knewe no synne/that we by his mea nes shulde be that ryghtewesnes which before God is alowed.

The. bi. Chapter. H

The as helpers therfore exhorte you / § ye recease not the grace of God in vayne. For he sayth: I have hearde the matyme accepted: fin the daye of saluacion/have I suckered the. Beholde/now is that wel accepte tyme: beholde/now is that daye of saluacion. Let be geve no man occasion of enyly that in our eostice be founde no saute: but in all thynges let be behave our esclues as the minusers of God.

In moche pacience/in affliccions/in necessite/in anguysthe/ i.co. im intrypes/in presonment/instryfe/insaboure/inwatchynge/in fastinge/in purenes/in knowledge:in loge fusteringe/in kynd= nes/in the holy goost/in some wnfayned/in y wordes of trueth/ in the power of God / by the armoure of ryghtewesnes of the ryghthonde a on the lyste/in honoure and dishonoure/in eugli reporte and good reporte / as desceauers and yet true/as bn= knowen/and yet knowen:as dyinge/and beholde we yet spue: as chastened/and not kylled:as sorowynge/a yet alwaye mery as poore/and yet make many ryche:as havinge no thinge:and yet possessinge all thynges. I

Dye Counthyans/our mouth is opë buto you. Dur herte is made large: pe are in no strayte in vs/but are in a strayte in your owne bowelles: I promise you lyke rewards with me/as to my chyldre. Set your selves therfore at large/and 4 beare not a straungers yoke with the bubelevers. For what fellyshyp hath ryghteweines with unryghteweines. What companye hathlyghte with darckes. What cócorde hath Chust with Bestall. Ether what parte hath he that beleveth/with an insidell. Howe agreeth the temple of God with ymages. And ye are the temple of that lyvinge God/as sayde God. I wyll dwell amonge them and walke amonge them/ and wyll be their with. God and

Fo.clrri.

new. rxpl God/and they halbe my people. Wherfore come oute frome a-Efaie. 14. monge them and separate youre selves (sayth the Lozde) and touche none uncleane thynge: so wyll I receaue you and wyll be a father buto you / and ye chalbe my cones and doughters/ wie.xxxi. sayth the Lozde almyghty.

The.by. Chapter.

Epnge that we have soche promyses/dearely beloved/ A let by clente oure selves from all fylthynes of the stell he and spirite and growe by to full holynes in the feare of God. Understonde by/ we have hurte no man: we have corrupte no man/we have defrauded no man. I weake not this to condem ne you: for I have the wed you before that ye are in oure hertes to dre & lyue with you. I am bery bolde ouer you/and recorce greatly in you. I amfylled with comforte and am excedinge io= pouse mall our tribulaciós. For when we were come into APa= cedonia/our flesshe had no rest/but we were troubled on every Code. Dutwarde was fyghtynge/inwarde was feare. Peuerthelesse God that comforteth the abjecte/comforted by at the commpnae of Titus.

And not with his comminge only/but also with the consolas 23 cion wher with he was comforted of you. For he tolde bs youre desyze/your moznynge/youre feruent mynde to me warde: so that I nowe recopce the more. Wherfore though I made you tozy with a letter / Trepente not: though I dyd repente. For I perceaue that that same pystle made you sozy / though it were but for a ceason. But Inow reioyce/not & ye wer sozy/but that pe so sozowed that pe repented. Hoz ye sozowed godly: so that in nothinge pewere hurteby bs. Hoz godly lozowe causeth re= pentaunce buto Caluacion not to be repented of: when wordely

so20we causeth deeth.

Behold what diligence this godly forowe that ye toke/hath a. wrought in you: yee it caused you to cleare your selves. It caus sed indignacion/it caused feare/it caused despre/it caused a fer= uent mynde/it caused punishment. Foz in all thynges ye haue hewed your selves that ye were cleare in that matter. Wher = fore though I wrote buto you / I dyd it not for his cause that dpd hurte / nether for his cause that was hurte: but that oure good mynde which we have towarde you in the lyght of God/ myghte

myght appere buto you.

Therfore we are comforted/because ye are coforted: yee and excedyngly the moze toped we/for the tope that Titus had:be= cause his sprete was refreshed of you all. I am therfore mot now a hamed though I bosted my selfe to him of you. For as all thinges which I preached but o you are true/even so is our bostinge/that I bosted my selfe to Titus with all/founde true. And nowers his inwarde affection more aboundant towarde you/when he remédzeth the obedience of every one of you: how with feare and tremblynge pe receaued him. I rejoyce that I maye be bolde ouer you in all thinges.

The.bij.Chapter. Do you to wet brethren / of the grace of God whiche is genen in the cogregacions of Macedonia/how that the aboundance of their reioplinge is/that they are tried in moche tribulació. And therto though they were excedinge pooze/yet have they geven excedinge richly/and that in Anglenes. For to theirpowers(Ibeare recorde) yee & beyonde their power they were wyllynge of their owne accorde/& prayed us with greate instaunce/that we wolde receaue their benefite/ad suffre them to be parttakers with other in ministringe to the sayntes. And this they dyd/not as we loked for: but gave their owne selves fyist to the Lozde/and after buto by by the will of God: so that we could not but delyze Titus to accoplathe the same beneuolence amonge you also/euen as he had begonne.

Now therfore as ye are ryche in all parties/in fayth/in worde/in knowledge/in all feruentnes/and in loue/whiche ye haue to bs: even so se/that pe be plenteous in this beneuolence. This Cape Inot as commaundinge/but because other are so feruent/ therfore proue I your love whether it be parkayte or no. ye kno we the liberalite of oure Lozde Jelus Christ/which though he were riche yet for your sakes became poore: that ye thorow his

ponertie/myght be made ryche. And I gene counsell here to. For this is expedient for you/

which begane/not to do only: but also to will a yeare ago. Pow therfore performe the dede: that as ther was in you a redynes to wyll / even so pe mape performe the dede / of that whiche ye haue. For yf ther be fyrst a willynge mynde/it is accepted accor-

dyngeto

dinge to that a ma hath/& not accordinge to that he hath not.

It is not my mynde that other be let at eale / & ye brought @ into combraunce: but that ther be egalnes now at this tyme/ that your eaboundance sucker their lacke: that their aboundance maye supplye youre lacke: that ther maye be equalite/agre= Ero. rvi. ynge to that which is writte. He that gaddered moche/had ne uer the more aboundance / and he that gaddered lytel had ne= uer the lesse. Thakes be buto God/which put in the hert of Titus the same good mynde toward you. For he accepted the res quest/yee rather he was so well wyllinge/that of his owne ac= corde/came buto you.

Wehauesent with him that brother / whose laude is in the D gospell thozow out all the congregacions: and not so only/but is also chosen of the cogregacios to be a felowe with by in our tomey concerninge this beniuolence that is ministred by bs bn to the prayle of the Lorde atostere by your eprompt mynde.

for this we eschue/that any mã shulde rebuke by in this ple teous distribucion that is minustred by bs/a therfore make pro uision for honest thinges/not in the syght of God only/but also in the syght of men.

We have fent with them a brother of oures whom we have E ofte tymes proued diliget in many thinges/but now mochemo re diligent. The greate confidence which I have in you / hath caused me this to do:partly for Titus sake which is my selowe A helper as concerninge you/partly because of other which are oure brethre a the messengers of & cogregaciós / a the glory of Christ. UDherfore thewe but o the proffe of your lone/a of the re toyling that we have of you/that the congregaciós maye le it.

The.ir. Chapter. of the ministringe to the sapnctes / it is but superssous affor me to write buto you: for Iknowe youre redines of mynde/wherof I bolt my selfe buto them of Adacedonia/and saye that Achaia was prepared a pere a go/and youreferuent> nes hath pronoked many. Deverthelesse yet have I sent these brethren / lest oure rejoysinge ouer pou wulde be in bayne in this behalfe/and that pe(as I have fayd) prepare youre selves/ lest parauenture yf they of Macedonia come with me/and fynde you unprepared/the book that I made in this matter/ **Auld** be

Hulde beathame to vs. I saye not buto you.

moherfore I thought it necessary to exhorte the brethren/to come befoze honde unto you for to prepare youre good blellyn= gepromyled afore/that it might be redy: so that it be a blessyn= ge/and not a defraudynge. F This pet remember/how that he which soweth lytell/hall reepe lytell/& he that soweth plens teoully/halreepe plenteoully. And let every mado accordinge as he had purposed in his herte/not grudgingly/ox of necessite.

For God loueth a chearfuil geuer.

God is able to make you ryche in all grace/that ye in all thin ges/havinge sufficient buto the btmost/maye be ryche buto all mäner good workes/as it is writte. He hath sparsed abrode/& Posal, exf. hath geue to the pooze: his rightewellies remayneth fozeuer. He that fyndeth the sower seed/halminister breed for fode/and Chall multiplie youre feed & increace the frutes of your erightes wesnes: 4 that on all parties/ye maye be made ryche in all syn glenes/which causeth thosow bs/thankes geuinge buto God.

For the office of this ministracion/not only supplyeth the ne= de of the saynctes: but also is aboundaunt here in/that for this laudable ministrynge/thankes myght be geuen to God of mas ny/which prayle God for the obedience of your professynge the Gospell of Christ/and for youre synglenes / in distributynge to them and to all men: and in their prayers to God for you/longe after you / for the aboundaunt grace of God geven buto you. Thankes be buto God for his buspekeable gyfte.

The.r. Chapter. paul my selfe besethe you by the mekenes and softnes of Thust/which whe I am present amoge you/amosnores putacion/but am bolde towarde you beynge absent. I beseche you that I nedenot to be bolde when I am present (with that came confidence/wher with I am supposed to be boide) against come which repute bs as though we walked carnally. Deuer= thelesse though we walke copased with & selshe/pet we warre not fleshlye. For the weapes of our warre are not carnall thinges/but thinges myghty in God/to cast dounestrongeholdes/ wher with we overthrowe ymaginacions / A every hye thinge that exalteth it selfe agapnst the knowledge of God/ad brynge into captivite all understondinge to the obediece of Christ/and are redy

pf any man trust in him selfe that he is Christes/let the same also confydre of him selfe/that as he is Christes/even so are we Christes. And though I shulde bost my selfe somwhat moare of our anctorite which the Lorde hath geven by to edifye and not to destroye you/it shulde not be to my shame. This saye I/lest I shuld seme as though I went about to make you as rayde with letters. For the pisses (sayth he) are sore and stronge: but his bodyly presence is weake/and his speache is rude. Let him that is soche thy nke on this wyse/that as we are in wordes by letters when we are absent / soche are we in dedes when we are present.

For we cannot fynde in oure hertes to make oure selves of the noumbre of the /or to compare oure selves to them/which lawde them selves/neverthelesse whysi they measure them selues with them selves, and compare them selves with them selues/they buderstonde nought. But we will not recopce aboue measure: but accordinge to the quantite of the measure whiche God hath distributed buto bs/a measure that reacheth even to you. For we aretche not oute oure selves beyonde measure as though we had not reached but o you. For even to you have we come with the gospel of Chast/and we bost not oure selves out of measure in other mens labours, ye and we hope when your fayth is increased amonge you/to be magnifyed accordynge to oure measure/moze largely/and to preache the gospell in those regions which are beyonde you: and not to reioce of that which is by anothers mans measure prepared all redy. Let hun that wie. ir.s reioyseth/reioyse in the Lorde. For he that prayseth him selfe/ is not alowed: but he whom the Lozde prayleth.

The.ri. Chapter.

Tolde to God/ye coulde lufte me a lytell in my folyf thnes/yee and I praye you forbeare me. for I am ge lous over you with godly gelousy. for I coupled you to one man/to make you a chaste virgen to Christ. But I feare lest as sen, iii.a the serpet begyled Euethorow his suttestie / eue so youre with tes shulde be corrupte from the synglenes that is in Christ. for yf he that commeth preache another Jesus then him whome we preached:

we preached: or yf ye recease another sprete then that which ye have receased: ether another gospell then that ye have receas

ued/ye myght right well haue bene content.

Improse has not behynde the chefe Apostles. Though I be so rude in speakinge/yet I am not in knowledge. How be it amoge you we are knowen to the bimost what we are in all thinges. Did I therin synne/because I submitted my selfe that ye might be exalted/and because I preached to you the Gospell of God free. I robbed other cogregations/ and toke wages of them/to do you service with all. And whe I was present with you/and had nede/I was greuous to no man for that whiche was lackinge but o me/ the brethren which came from Mace-donia/supplyed: and in all thinges I kept my selfe/that I shuld not be greuous to you: and so will I kepe my selfe.

If the trueth of Christ be in me/this recoglynge shall not be taken from me in the regions of Achaia, Wherfore. Because I love you not. God knoweth. Peverthelesse what I do / that well I do to cut awaye occasion from them which delyre occasion that they myght be founde lyke but o bs in that wherein they recove. For these false apostles are disceasfull workers/ and fassion them selves lyke but the Apostles of Christ. And no marvayle / for Satanhim selfe is chaunged into the fassion of an aungell of lyght. Therfore it is no great thynge / though his mynisters fasson them selves as thoughe they were the mynisters of ryghtewesnes: whose ende shalbe accordings to their dedes.

even now take me as a fole/that I maye bolt my selfe a lyttell. That I speake/I speake it not after the wayes of the Lozde: but as it were folishly/whyl we are now come to boltinge. Se ynge that many recopce after the slesshe/I wyll recopce also. For pe suffre foles gladly/because that ye your selves are wyse.

For ye suffre even yfa man brynge you into bondage: yfa man devoure/yfa man take/yfa man exalte him selfe/yfa man smy= te you on the face. I speake as concernynge rebuke/as though

we had bene weake.

How be it wherin soeuer any man dare be bolde (I speake fo listhly) I dare be bolde also. They are Hebrues/so am I. They are Israelites

are Itracktes/even so am J. They are the seede of Abraham/
eve so am I. They are the minusers of Christ I speake as a sole) I am moare: In labours moare aboundant: In strypes abo
we measure: In preson moare pleteously: In deeth ofte. Of the
Iewes syne tymes receaved Jewery tyme. rl. strypes save one
Ecta. rvs Theyse was I beten with roddes. I was once stoned. I suffeect. risi. c red theyse shipweache. Pyght and daye have I bene in the depe of the see. In ioeneyinge often in parels of waters in parels
of robbers: wieoperdies of myne owne nacion: weoperdies amonge the hethen. I have bene in parels in cities / in parels in
widernes/in parels in the see/in parels amonge false beethee/
in laboure A travayle/in watchinge often / in honger in thyest/
in saltinges often/in colde and in nakednes.

And belyde the thinges which outwardly happen buto me/ Jam combred dayly/and do care for al congregacious. Who is licke/and Jam not licke-who is hurte in the fayth and my hert burneth not. If Jmust nedes rejoyce/J will rejoyce of

myne infirmities.

The God and father of oure Lorde Jelus Christ/which a the citie of Damascon/the gouerner of the people buderkyinge Aretas/layde watche in the citie of the Damascens/and wold have caught me/f at a wyndowe was I let downe in a basket thorow the wall/and so scaped his hondes.

Bet.tr.a.

It is not expedict for me no dout to reioyce. Deverthelesse I will come to bistons and revelacions of the Lorde. I knowe a man in Christ above. riii, yeares agone (whether he were in the body I cannot tell /or whether he were oute of the body I cannot tell for which was take by into the thyrd heaven. And I knowe the same man (whether in the body /or out of the body I cannot tell God knoweth) how that he was taken by into Paradise/and hearde wordes not to be spoken/which no man can better. Of this man wil I reioyce/of my selfe will I not reioyce / except it be of myne insirmities. And yet though I wolde reioyce/I shulde not be a sole: sor I wold saye the trouthe. Peverthelesse I spare/lest any man shulde thinke of me above that he seith me to be/or heareth of me.

To the Corinthyans. Fo.ckriiij.

daunce of revelacions/ther was geven but ome buquetnes of the flesshe: the messenger of latan to buffet me/because I shuld not be exalted out of measure. For this thyinge belought I the Lorde thryse/that it myght departe frome. And he sayde bus to me: my grace is sufficient for the. For my strength is made parfayt thorow weaknes. Thery gladly therfore will I rejoyce of my weaknes/that the strength of Christ maye dwel in me. Fotherfore have I delectation in instructives/in redukes/in nede in persecutions/in anguyishe for Christes sake. For when I am

weake/then am Istronge.

Jam made a folem bostinge my selfe. ye have compelled me Jought to have bene commended of you. For m nothinge was Inferior but the chefe Apostles/ though I be nothynge/ yet the tokens of an Apostle were wrought amonge you with all pacience/with sygnes/and wonders/and myghty dedes. For what is it wherm ye were inferiors but other cogregacions/ except it be therm that I was not greuous but o you. Forgene me this wronge done but o you. Beholde nowe the thyrde ty= me/I am redy to come but o you. Abholde nowe the chyldren ought not to laye up for the fathers and mothers: but the fathers and mothers but the fathers and mothers but the fathers and mothers for the chyldren.

Twyll very gladly bestowe / and wylbe bestowed for youre soules: though the moare I love you/the lesse I am loved as gapne. But be it that I greved you not: neverthelesse I was crafty and toke you with gyle. Dyd I pyll you by any of them which I sent wnto you. I desyred Titus/and with him I sent a brother. Dyd Titus desraude you of any thinge, walked we not in one sprete, walked we not in lyke steppes. Agayne thyn ke ye that we excuse oure selves; we speake in Christe in the

syght of God.

But we do all thynges/dearly beloved/foz youre edifyinge. For I feare lest it come to passe/that when ye come/I shall not synde soche as I wolde: and I shalbe foude but o you soche as I wolde not: I feare lest ther be founde amoge you debate/enuy=inge/wiath/stryfe/backbytinges/whisperinges/swellinges: Edicozde. I feare lest whe I come agayne/God bringe me sowe amonge you:

and

The.ij. Epistle of S. Paul

amonge you/and I be constrayned to bewayle many of them which have synned alredy/& have not repented of the buclennes fornicacion and wantannes which they have committed.

The.riv. Chapter. Dw come I the thy2d tyme buto you: In the mouth of A I two or thre witnesses that every thinge stonde. I tolde iob.viii.c you befoze and tell you befoze: and as I sayde when I was pre sent with you the secode tyme/so wayte I now beynge absent: to them which in tyme past have synned/and to all other: that pf I come agayne / I wyll not spare / seynge that ye seke expe= rience of Christ which speaketh in me/which amoge you is not weake / but is myghty in you. And verely though it came of weaknes that he was crucifyed/yet lyueth he thorowe the po= wer of God. And we no dout are weake in him: but we thall lyue with him/by the myght of Godamonge you.

Proue your selves whether pe are in the fayth or not. Era= 28 men youre owne selues:knowe ye not youre owne selues how that Jelus Chult is in you/except eye be call awayes. I trust that yelhall knowe that we are not cast awayes. I despre befor re Bod that ye do none euyll/not that we shuld seme comenda= ble:but that ye shulde do that which is honest: and let by be cou ted as lawde persones. We can do nothinge agaynst & trueth/ but for the trueth. We are glad when we are weake / and pe Aroge. This also we will be for euethat pe were perfect. Ther= fore wryte I these thinges beynge absent/lest when I am present/I shuld ble sharpenes accordinge to the power which the Lorde hath genen me/to edifye/and not to destroye.

fynallye biethien fare ye well/be perfect/be of good com= forte/be of one mynde/lyue in peace/and the God of loue a peace Walbe with you. Grete one another in an holy kysse. All the saynctes salute you. The grace of our Lorde Jelus Christ and the love of God / & the fel= lishippe of the holy goost be with you all. Amen.

The seconde epille to the Cozinthyans/Sent from Philips posa cite in Macedonia by Titus and Lucas. Theprologe

The prologe byon the epistle of saynct

Paul to the Galathyang.

TE gereade Actu. rv. how certen came from Berusalem to Antioche and Thered the disciples there affirming that they coulde not be faued except they were circumctied. Even so after paule had converted the Balathyans/ and coupled them to Christ: to trust in him only for the remission of synne/2 hope of grace z faluacion/and was departed: there came false apostles vnto them (as vnto the Cozinthyans/z vnto al places where i aule bad preched) and that in the name of Weter Bames and Bohn whom they called the bye apostles/and preached circumcision and the kepinge of the lawer to be saued by/and myniffhed pauls auctorite.

To the confounding of those / waul magnifieth his office and apostles hipe in the two fyrit chapters and maketh him felfe equal vnto the bye apostles/z concludeth that every man must be tustified withoute deservinges/withoute

workes and without belpe of the lawe; but alone by Christ.

And in the thy ide z fourth/he proueth the same with scripture/examples and similitudes and sheweth that the lawe is cause of moze synne z bringeth the curffe of Bod vpo vs/and tuftifieth vs not: but that tuftifying cometh by grace promyled vs of Sod thorow the deseruy nge of Christ/by whom (yfwe beleue) we are instified without helpe of the workes of the lawe.

And in the.v. and.vi. he erhorteth unto the workes of loue whiche folome fayth and tuftifyinge. So that in al his epiftle be observeth this order. fyrit be preacheth the vapnació of the lawe: then the fultifying of fayth/2 thyrdly the workes of loue. for on that condicion that we hence forth loue z worke/ 18.the mercye geuevs. Dz elle pfwe will not worke the will of Bod hence for= warde/wefall from fauoure and grace: and the inheritaunce that is frely ges uen ps for Lbriftes fake/thorowoute owne faulte/we lose agayne.

The Epistle of S, Paul

the Apostic to the Galathyans. The fyilt Chapter.



Aule an Aposise not of men/nether by man: but by Jesus Chust/7 by God & fa ther which rayled him fro deeth: all the brethre which are wime. Unto the congregaciós of Ga lacia. Grace be with you a peace

Afrom God the father/Afromour Lorde Jesus Christ/whiche galue him selfe for our synnes/to de Iguer by from this present eugli worlde/thozow the wyll of God oure father / to whom be prayle for ever and ever. Amen. I maruayle

Fo.clrrbi.

I maruayle that ye are so sone turned from him that called you in the grace of Chult/ buto another Golpell: which is no= 28 thunge els/but that ther besome which trouble you/and intede to peruert the Gospel of Chust. Peuerthelesse though we our selues/or an aungelfrom heuen/preache any other gospel buto poutthen that which we have preached but o you/holde him as acursed. As I sayde befoze/so saye I nowagayne/yfany man preache any other thing buto you/then that ye have receaved/ 1. 202. rr a holde him accursed. Preache Imannes doctrine or Godes: D= ther go I about to please men. If I stodyed to please men / I were not the sernaunt of Christ.

+ I certifie you brethren/that the Gospell which was preas ched of me/was not after the manner of men/nether receaved Titosman/nether was I taught it: but receaued it by the reue lacton of Jelus Christ. Hor ye have hearde of my conversacion in tyme past/in the Jewes wayes/how that beyonde measure I persecuted the congregacion of God/and spopled it: and pre= uayled in the Jewes lawe/aboue many of my copanios/which were of myne owne nacion/ was a moche moze feruet mayn= tener of the tradicions of the elders.

But when it pleased God (which seperated me from my mo thers wombe, and called me by his grace, for to declare his sone by me) that I shuld preache him amoge the hethen : immedyat ly I commened not of the matter with flesshe & bloud / nether returned to Jerusalē to them which were Apostles before me: but went my wayes into Arabia / and came agayne buto Das masco. Then after thre yeare/Freturned to Ferusale to se pe ter/a abode with him.rb.dayes no nother of § Apostles sawe Islane James the Lordes brother. The thinges which I wri te/beholde/God knoweth I lye not.

After that I went into the costes of Syzia and Cylicia: and was buknoweas touching my person buto the cogregacios of Jewrye/which wer in Christ. But they heard only & he which persecuted by in tyme past/now preacheth the fayth which be= fore he destroyed. And they glorified God on my behalfe. F

The.y. Chapter. Hen.rini.yeares ther after/Iwent bpagagne to Jeru A salem with Barnabas/ad toke with me. Titus also. ye and I

and I wet by by reuelacion/and commened with them/of the gospel which I preache amonge the Gentyls:but betwene our celues/ with the which were couted chefe/lest it shild have bene thought that I hulde rune or had runne in vayne. Also Titus which was with me/though he were a Greke/yet was not co= pelied to be circumcifed/and that because of incommers beyng false brethre which came in amonge other to spre out our liber= tie whiche we have in Christ Jesu/that they myght brynge bs into bondage. To who we gave no roume/no not for the space of an houre/as concerning to be brought into subjecció: A that because that the trueth of the gospel might continue with you.

Of them which seme to be greate (what they were in tyme 25 passed it maketh no matter to me: God loketh on no mans per= son) neverthelesse they whiche seme great/added no thynge to me. But contrary wyse/when they sawe that the gospell over Dea.r.d. the bucircucillo was comitted buto me/as the gospell over the 306. circumcilió was buto Peter: foz he that was myghty in Peter Excisi. in the apostleshippe ouer the circumcision/the same was mygh rom 4.6. ty in me amonge the Gentyls: and therfore when they perceas ephe.vi.b. ued the grace that was geuen buto me/then James/Cephas Aciu. r.c and John/whiche semed to be pylers/gaue to me and Barna= 1.16e. j.c. bas the ryght hodes and agreed with bs/that we thulde preache amonge the Hethen / and they amonge the Jewes: war= nynge only that we fluide remember the pooze. Which thinge

also I was diligent to do.

And when Peter was come to Antioche/I withstode him in the face for he was worthy to be blamed. For yer & certaine came fro James/he ate with the Gentyls. But whether were come/he withdrue and separated him selfe/fearinge the which. were of the circumcision. And the other Jewes dissembled lykewyse/in so moche that Barnabas was brought in to their Cimulacionalso. But when I sawe that they went not & right waye after the trueth of the gospel/I sayde buto peter before al men/pf thou beynge a Jewe/lyuest after the maner of & Ge= tyls/Anotas do the Jewes: why causest thou the Gentyls to lyue as do the Jewes-we which are Jewes by nature/Anot conners of the Gentyls/knowe that ama is not instifted by the dedes of the law: but by § fayth of Jefus Chaift. And therfore me hance

il.pa.rir.

we have beleved on Jesus Christ/that we might be instified by the fayth of Christ/& not by the dedes of the lawe: because that

by the dedes of the lawe no flethe can be instified.

If then whyll we seke to be made ryghtewes by Christ/ we D oureselves are sounde synners/is not then Christ the minister of synne. God fozbyd. Foz yf I bylde agayne that which I des Aroyed/then make Imy selfe a treaspaser. But I thozow the lawe/and deed to the lawe: that I might lyue buto God. I am crucified with Chaift. I lyne verely: yet now not I/but Chaift lyueth in me. For the lyfe which I now lyue in the fleswe/I ly= ue by the fayth of the sone of God/which loued me/ad gaue him selfe for me. I despyle not the grace of God. For yfryghtewes= nes come of the lawe/then Thist dyed in bayne.

The.w. Chapter. Folishe Galathyans: who hath bewitched you / that ye A I huld not beleue the trueth. To whom Jesus Christwas described before the eyes/and amonge you crucified. This only wold I learne of you/receased ye the sprete by the dedes of the lawe/or els by preachynge of the fayth. Are ye so bnwyse/that after ye have begonne in the sprete/ye wolde nowe ende in the flesshe. So many thinges then ye have suffred invayne/yf & be bayne. Which ministred to you the sprete/ and worketh mira= Befi.rrv. cleg amoge you/ doth heit thozow the dedes of the lawe/oz by Ro.iii.14 preachynge of the fayth. Eueu as Abraham beleued God/ and it was afferibed tohun for righteweines. Understöd therfore/ b they which are offayth/the same are the chyldzen of Abzahā.

for the scripture sawe afore honde/that God wolde instifre 23 the bethen thozowfayth/& therfore wewed before honde glad gene. xxii tydynges buto Abzahā: In the Chall all nacions be blessed. So eccl. rritis then they which be of fayth, are blessed with faythfull Abraha. for as many as are buder the dedes of the lawe/are buder ma lediccion. Foz it is written: cursed is every man that cotunueth not in all thinges which are written in the boke of the lawe to fulfyll them. That no man is justified by the lawe in the syght of God/18 euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the mã that fulfilleth the thinges cotayned in the lawe (thall lyne in them.) But Christ hath delinered by from the curse of the lawe/a was made a cursed for bs. For it is wzitten

Bytten: curssed is every one & hangethon tree/& the blessinge bed. rri. o of Abzahamyght come on the gentyls thozow Jesus Christia that we mught recease the promes of the sprete thorow fayth.

Brethren I wyll speake after the maner of men. Though it be but a mans testamet/yet no man despyseth it/or addeth any thinge therto when it is once alowed. I To Abraham and his feed were the promifes made. He fayth not in the feedes as in many:but in thy sede / as mone/which is Christ. This I saye/ that the lawe which beganne afterwarde/beyonde.iiu. C. and rrr. yeares / doth not disanul the testamet / that was cofermed afore of God unto Christ ward to make the promes of none effect. For yf the inheritance come of the lawe at commeth not of promes. But God gaue it buto Abraham by promes.

mherfoze then serveth & lawe. The lawe was added becau le of transgression (tyll the seed came to which the promes was made) ait was ozdeyned by augels in the honde of a mediatoz. Amediator is not a mediator of one. But God is one. Is the law then agaynst the promes of God. God forbyd. How be it yf ther had bene a lawe geuen which coulde have geven lyfe: then no doute right ewelnes aude have come by the lawe. But the exipture concluded althinges boder synne that the promes by Flayth of Jelus Chult/thuld be geue buto the that beleve. F Before that fayth came/we were kept and thut oppe onder the fawe/buto the fayth which Mulde afterwarde be declared.

Mherfore the lawe was oure scolemaster buto the tyme of Christ/that we myght be made rightewes by fayth. But after that fayth is come/nowe are we no leger bnder a scolemaster. For yeare all the sones of God/by the fayth whichers in Christ Jesus. For al ye that are baptised/have put on Christ. Powis ther no Jewe nether Gentyll: ther is nether bounde ner free: there is nether man/ner woman: but ye are all one thynge in Christ Jesu. pf ye be Christes/then are ye Abrahams seed/and

yeyres by promes.

The.iii. Chapter. 4 I fild I saye that the hepre as longe as he is a chylde/dif ferth not from a servaunt / though he be Lozde of all/ but is under tuters and governers/butil the tyme appoynted of the father. Euen so we/as longe as we were chyldren/were in bondage

in bondage bider the ordinaunce of the worlde. But when the tyme was full come / God sent his sone borne of a woman and made bonde buto the lawe/to redeme them which were buder the lawe: that we thozow election / myght recease the inheria taunce that belongeth buto the naturall sones. Because ye are sones / God hath sent the specte of his sone into oure hertes/ which cryeth Abba father. Wherfoze now / thou art not a ser= uaunt/but asone. If thou be the sone / thou arte also the hegge of God thozow Chrust. F

Potwithstondynge/when ye knewe not God ye dyd service B buto them/which by nature were no goddes. But now seying peknowe God (pee rather are knowen of God) how is it that ve tourne agayne buto the weake and bedgarly cerimonies! wher buto agayne ye delyze afrellhe to be in bondage- ye obler ue dayes/and monethes/and tymes/and yeares. I am in feare of you/lest I have bestowed on you laboure in bayne.

Brethren Ibelech you/be ye as I am: for I am as ye are. ye have not hurte me at al. ye know/how thosow infirmite of the flesshe/I preached the Gospell buto you at the fyrst. And my temptacion which Tluffred by reason of my flesshe/ye despyled not nether abhorred: but receaved me as an aungell of God: ye as Chailt Jelus. How happy were ye then: for I beare you re= corde that yfithad bene possible ye wold have plucked out your owne eyes/and have gevethem to me. Am I therfoze become poure enemye/because I tell you the trueth:

They are gelous over you amy Ne. ye/they intende to exclu= C. de pou/that ye hulde be feruent to them warde. It is good alwayes to be feruent/so it be ma good thyuge/& not only when I am present with you.

Mdy lyttel chyldze (of whom I trauaple in byzth agayne/bn tyll Chailt befallioned in you) I wolde I were with you now/ and coulde chaunge my boyce: for I stonde in adoute of you.

Tell me ye that desyze to be buder the lawe have ye not hearde of the lawe. I for it is writte that Abraham had two sones/the one by abonde may de/the other by afre woman. yee and he which was of the bonde woman: was borne after the escil.rri. flesshe: but he which was of the fre woman/ was borne by promes. Which thynges be token mystery. For these wemen are two testas To the Galathyans.

Fo.clerbin.

two testamentes/the one from the mounte Syna/which gen dzeth bnto bondage/which is Agar. Foz mounte Synais called Agar in Arabia/and bozdzeth bpon the cite/which is now

Jerusalem/and is in bondage with her chyldzen.

But Jerusalem/which is aboue/is fre:which is the mother Esa.lv. of vs all. For it is written: recorce thou baren / that bearest no chylogen:breake forth and crye/thou that travelest not. For the desolate hath many moo chyldren then the which hath an hus rom.ir.b. band. Brethren we are after the maner of Jaac / chyldren of promes. But as then he that was borne carnally / persecuted sen. rrs. a hun that was borne spiritually. Euen so is it now. Peuerthe= lesse what sayth the scripture: put awaye the bonde woma and her sone. For the sone of the bode woma walnot be hepre with the sone of the fre woman. So then brethren we are not chyldzen of the bonde woman: but of the fre woman. F

The.b. Chapter. Tond fast therfore in g libertie wher with Christ hath made by fre/and wrappe not your selves agayne in the poke of bondage. Beholde I Paul sape buto you/that yf ye be circumcised/Christ shall prossit you nothinge at all. I testifie az gayne to every man which is circumcifed that he is bounde to kepe the whole lawe . ye are gone quyte from Chust as many as are instified by the lawe and are fallen from grace. We loke for and hope in the sprite/to be instifted thorow fayth. For in Je su Christ/nether is circumcision any thinge worth / nether yet bucircumcision/but fayth which by love is myghty in operaci= on. pe dyd runne well: who was a let bnto you/that ye hulde not obey the trueth. Euen that counsel that is not of him that called you. A lytell leven doth leven the whole lompe of dowe.

FI have trust towarde you in the Lorde that pewill be none other wyse mynded. He that troubled you/hal beare his mogemet/whatsoeuer hebe. Brethren yf I pet preache circum cision: why do I then yet suffre persecucion. For then had the offence which the crosse geneth/ceased. I wolde to God they were seperated from pou/which trouble you. Bzethze ye were seni.cr.a. called into libertie only let not your elibertie be an occasion bn= mar. rui.c. to the flesshe/but in love serve one another. Fozal & lawe is ful rom. xiii. fylled in one worde/which is this: g walt love thyne neghbour i, we. ii.e

as thy IIIJ.

pe be consumed one of another.

+ I saye walke in the speete, and fulfyll not the lustes of the ficilite. For the fleshe lusteth cotrary to the sprete / a the sprete contrary to the flessipe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye beledde of the sprete, then are pe not buder the lawe. The dedes of the flesshe are manifest/which are these/aduoutrie formcacion/bn= clennes wantannes/ydolatrie/witchecraft/hatred/bariauce/ zele/wzath/stryfe/sedicion/sectes/enuyinge/murther/dzonke= nes/glottony/ and foche lyke: of the which I tell you before as Thane tolde you in tyme past / that they which commit soche thinges/hal not inherite/the kyngdom of God. But the frute of the sprete is/love/iope/peace/longesufferinge/gentlenes/ goodnes/faythfulnes meknes/teperancye. Agapult suche ther is no lawe. They that are Christis / have crucified the selfhe both the appetites a lustes. L-H-Iswelyue in the sprete / let bs walke in thesprete. Let bs not be bayne glorious / prouo= kynge one another/and enuyunge one another.

The. by. Chapter.

Rethren/yfany man be fallen by chaunce into any faute:
ye which are spirituall/helpe to amede him/in the sprete
of meknes: considering thy selfe/lest thou also be tempted.
Beare ye one anothers burthe/and sofulfyl the lawe of Christ.
If any man seme to him selfe that he is somwhat/when in dede
he is nothinge/the same deceaueth him selfe in his ymaginacio.
Let every man prove his owne worke/and then shall he have
rejoylinge in his owne selfe/and not in another. For every man

Mall beare his owne burthen.

Let him that is taught in the word/minister but o him that teacheth/him/in algood thinges. Be not deceased/Bod is not mocked. For whatsoever a man soweth/that shall he reepe. He that soweth in his slesshe/shall of the slesshe reepe corruption. But he that soweth in the sprete/shall of the sprete reepelyse equeriassinge. Let us not be wery of well doynge. For when the sprease tyme for shall reepe with out werenes. Why I we have therfore tyme / let us do good unto all men/and specially unto them which are of the housholde of fayth. He

25eholde

To the Galathyans. Fo.cirric.

Beholde how large a letter Thaue with betwarde aperauce to please carnally/they constrayne you to be circumcised/only because they wold not suffre persecucion with & cross of Chist for they them selves which are circumcised/kepe not the lawe: but despite to have you circumcised/that they myght revoyce in your stelle.

God forbyd that I chulde reioyce / but in the cross of oure Lord Jest Chrust/wherby the world is crucified as touchynge me/and Jascocernynge the world. For in Chrust Jest nether circumcition analyteth any thunge at all/nor bucircumcition: but a new creature. And as many as walke according to his rule/peace be on them/and mercy/and byon Israel that pertayneth to God. From hence forth/let no man put me to buly:

nes. For I beare in my bodye the markes of the Lord Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre sprete Amen.

> Unto the Galathyans boxisten from Rome.

Theprotoge boon the Epistle of S.

If this piftle, and namely in the til. fyrit Chapters / Baul sheweth that the gospell and grace therof was foresener predestinat of Bod fro before the beginninge, and beserved thorow Christ, and now at the last sent forth that all men shuld believe theron, therby to be justified / made ryghteous/lysuinge and happie, and to be believed from under the bampnacion of the last me and captivite of ceremonies.

And in the fourth he teacheth to anoyde tradicions and mennes doctris nessand to beware of puttynge trust in anye thynge saue Christ saffirminge that he onlye is sufficient, and that in him we have all thinges sand befy de him nede nothinge.

In the.v.and.vi.be erhorted to exercise the fayth z to beclare it abroade thorow good workes and to anoy de synne and to arme them with spirituall armoure against the benyli that they myght stonde fast in tyme

of tribulacion and vnder the croffe.

The epistle

The Epistle of S, Paul

the Apostie to the Ephelyans. The fyrst Chapter.



Aule an Apostle A Jof Jelu Christ/by the will of God.

To the Saynctes which are at Ephelus / A to the which beleue on Jesus Christ.

Grace be with you and peace Ifrom God ourefather and from the Lorde Jelus Christ.

Blessed be God the father of lour Lorde Jesus Christ / which Hath bleffed by with al maner of ipirituall bleffynges in heauenly thunges by Christ/accordying as The had chosen by in him / before

the foundacion of the worlde was layde that we shuld be sayn= ctes/& without blame befoze him/thozow love. And ozdepned bs before thorowe Jelus Christ to be hepres but o him selfe/ac= cordynge to the pleasure of his wil to the prayle of the glorie of his grace wher with he hath made bs accepted in the beloued.

25y whom we have redemption thozowhis bloude/even the 25 forgevenes of synnes / accordynge to the ryches of his grace/ which grace he wed on by aboundantly in all wyldome / a per= ceueaunce. And hath opened buto by the mystery of his will acz cordynge to his pleasure/and purposed the same in him selfe/to have it declared whe the tyme were full come/that al thinges/ both the thinges which are in heue/a also the thing; which are in earth/huld be gaddered to gether/even in Christ:that is to saye/in him in whom we are made hepres / & were therto pre= destynate accordinge to the purpose of him which worketh all thynges after the purpose of his owne will: h we which before i.18c.j.a. beleued in Christschuld be buto the prayle of his glory.

In whom also ye (after that ye hearde the worde of trueth/ C I meane the gospell of your saluacion/wherin ye beleved) were sealed

To the Ephelyans.

Fo.clerr.

cealed with the holy sprete of promes/which is the ernest of our unheritaunce/to redeme the purchased possession/and that bus to the laude of his glozy.

mherfore even J(after that Thearde of the fayth which ye have in the Lorde Jesu/Floue buto all the sayuctes) cease not to geue thankes for you/makinge mencion of you in my pray? ers that the God of oure Lorde Jelus Christ and the father of glozy/myght gene buto you the sprete of wysdome / and open to you the knowledge of him selfe, and lyghten the eyes of your myndes that ye myghtknowe what that hope is/where buto he hath called you/ a what the ryches of his glozious inheritaunce is byon the fanctes/# what is the excedynge greatnes of his power to us warde whiche belene accordynge to the work kynge of that his myghty power/which he wrought in Christ/ when he rayled him from the deed land let him on his ryghte honde in heavenly thynges/above all rule/power/and myghte and domination / and about all names that are named / not in this worlde only but also in the worlde to come : and hath put all thunges buder his fete/& hath made him aboue all thynges/ the heed of the congregacion whiche is his body and the fulnes of him that fylleth all in all thynges.

The.ij. Chapter. Ad you hath quickened also that were deed in treaspas Col. ii. d. Ce and symme/in the which in tyme passed ye walked / ac= coldynge to the curse of this worlde/a after the governer that ruleth in the ager/thesprete that now worketh in the chyloren of bubelefe/amonge which we also had our couersacion in tyme past/in the lustes of our sesshe/and fulfylled the wyll of the ses the a of the mynde: and were naturally the chyldren of wrath/ euen as well as other.

But God whicheis rych/in mercy thozowehis greate loue 25 wher with he loued vs/eue when we were deed by synne/ hath quickened by to gether in Chuft (for by grace are ye faued) and hathrayled bsbp to gether ad made bslytte to gether in heauenly thynges thorowe Christ Jesus/for to thewe in tymes to come the excedying ryches of his grace/in kyndnes to bs war= dein Christ Jesu. Kor by grace are ye made safe thorowe fayth and that not of youre selves. Foz it is the gyfte of God / and

commeth

commeth not of workes lest any man spulde bost him selfe. For we are his worckmanthyp created in Christ Jesu buto good workes/buto y which God orderned by before/that we wilde walke in them.

moberfore remember that ye beynge in tyme passed gentyls C in the fleshe , and were called bucircumciston to them whiche are called circumcition in the fleshe/which circumcition is ma= de by hondes: Remember I saye / that ye were at that tyme with out Chall/and were reputed aliantes from the commen welth of Mael and were straungers from the testamentes of promes/and had no hope/a were with out God in this world. But now in Chilf Jelu/ye which a whyle agoo were farre of are made nye by the bloude of Christ.

for he is our epeace/which hath made of both one/and hath broken doune the wall that was a stoppe bitwene by and hath also put awaye thozow his flesshe/the cause of hatred (that is to laye the lawe of commaundementes contayned in the lawe waytten)for to make of twayne one newe man in him selfe/so makinge peace: to reconcile both buto God in one body tho= rowehis crosse / and sewe hatred therby: and came and preached peace to you which were a farre of / a to them that were nye. For thorowe him we both have an open wayein / in one sprete buto the father.

+ Row therfore yeare no moare fraungers and foreners: D but cytelius with the laynctes / and of the housholde of God: E are bylt byon the toundacion of the Apolities and 1920phetes/ Jesus Christ beynge the heed corner stone/in whom every byl= dynge coupled to gether/groweth buto an holye temple in the Lorde/m whome ye also are bylt to gether/and made an habi= tacion for God in the sprete. L

The.iii. Chapter. Drthis cause I paul am in the bondes of Jesus Christ affor your esakes which are Hethen: yf ye have hearde of the mynistracion of the grace of God which is genen me to you warde. for by revelacion thewed he this mystery buto me/as I wrote aboue in feawe wordes/wherby whe perede/pemape knows myne buderstondynge in the mystery of Christ/whiche mistery in tymes passed was opened buto the sones of men/as itisnow

To the Ephelyans.

Fo.clerei.

it is now declared buto his holy Apostles & Prophetes by the sprete: that the Gentyls Gulde be inheritours also / and of the same body/and partetakers of his promes that is in Christ/by the meanes of the Golpell/wherof Jam made a mymster/by the gyfte of the grace of God geuen buto me thozowe the wozkpnge of his power.

Unto me the lest of all saynctes is this grace geuen / that I mulde preache amonge the gentyls the busear chable ryches of Chult/and to make all men se what the fely hippe of the myste ry is/which from the begynninge of the worlde hath bene hyd in God which made all thunges thozow Jesus Christ/to the in= tent/that now unto the rulers and powers in heaue myght be knowen by the cogregation/the manyfolde wyldome of God/ accordinge to the eternal purpose/whiche he purposed in Christ Jesu oure Lorde/by whom we are volde to drawe nye in that trust / which we have by fayth on him. I wherfore I desyre that ye faynt not because of my tribulations for youre sakes: which is your eprayle.

Foz this cause I bowe my knees onto & father of our Lozde Jesus Christ/which is father over althat is called father in he= uen & in erth/that he wold graut you accozolynge to the ryches of his glozye / that ye maye be Arenghted with myghte by his Prete in the inner man that Christ maye dwell in youre hertes by fayth/that ye beynge roted and grounded in loue/myght be able to comprehende with all saynctes/what is that bredth and length/deepth a heyth: a to knowe what is the lone of Christ/ which love passeth knowledge: that ye myght be fulfylled with all maner of fulnes which commeth of God.

Unto him that is able to do excedynge aboundantly aboue al that we are of thynke according to the power that worketh in by be prayle in the cogregation by Jelus Christ/thorowout all generacions from tyme to tyme. Amen. L

The.uis. Chapter. 4 Therfore whiche amin bondes for the Lordes sake / ex-horte you/ that ye walke worthy of the vocacien wherwith yeare called in all humblenes of mynde/and maknes/and longe sufferynge/fozbearynge one another thozowe loue/and mom.rij. that ye be diliget to kepe the bnitte of the sprete in the bonde of i.cor. risb

peace/beyinge

4 Unto every one of yours geven grace accordynge to the 23 1. Loz. ril measure of the gyft of Chust. Wherfoze he sayth: Hers gone bp pla.lipvii an hye/and hath ledde captimitie captime/and hath genengyf= tes buto men. That he ascended/what meaneth it/but that he also descended fyll in the lowest parties of the earth. He that descended is ene the same also that ascended up/even above all

heaven/to fulfyll all thynges.

And the very same made some Apostles/some Pzophetes/ i.Coz.rij. some Euägelistes/some Gepherdes/and some Teachers:that the faynctes myght have all thynges necessarye to worke and minister with all/to the edifyinge of the body of Christ/tyll we every one (in the bnitie of fayth/and knowledge of the cone of God) growe by buto a parfayte man/after the measure of age of the fulnes of Chult. I That we hence for the be no moare thyldren/waverynge and carred with every wynde of doctrine/by the wylpnes of men and craftynes/wherby they layea wayte for by to deceaue by.

But let by folowe the truethin love/and in all thynges gro= we in him which is the heed/that is to cape Chult/in whome al the body is coupled and knet to gether in enery toynt wher= with one ministreth to another (according to the operació as every parte hath his measure) a increaseth the body/buto the

edifyinge of it selfe in loue.

4 This I saye therfore a testifye in the Lorde/that ye hece forth walke not as other getyls walke in banitie of their myn= de/blinded in their binderstondynge/beynge straugers fro the lyfe which is in God thozow the ignozancy that is in them/bes cause of the blyndnes of their hertes: which beynge past repens tauce/haue geuethem selues buto wantanes/to worke all mas ner of buckenes/euen with gredynes. But ye have not so lear ned Christyf so be ye have hearde of him/& are taught in him/ even as the trueth is in Jelu. So then as concernynge the con nerfacion in tyme past/laye frome you that olde man/which is corrupte thorow the deceanable lustes, L and be rerented in the sprete

Fo.clerrij. To the Ephelyans.

thesprete of your myndes/Aput on that newe manwhich after Rom.v.a the ymage of God is chapen in rightewelnes a true holynes.

Hubherfoze put awaye lyinge/ and speake euery matrueth webz.xis. buto his negghbour: for as moche as we are members one of i.pet.ii.a another. Beangrye/but synne not: let not the sonne go doune bpon yourewrath/nether gene place buto the backbyter. Let

him that stole/steale no moare: but let him rather laboure with his hondes some good thynge / that he maye haute to geue but post. iii.

to him that nedeth. F

Let no fylthy comunicacion procede oute of youre mouthes: but that which is good to edifye with all/when nede is: that it maye have faue our e with the hearers. And greve not the holy specte of God by whom ye are sealed but the daye of redemp= cion. Let all bytternes/fearlnes ad weath/rorynge and curled speakynge:but put awaye from you with all maliciousnes:Be ye courteouse one to another/ and mercyfull / fozgenynge one another/euen as God for Christes sake forgaue you.

The. b. Chapter. + Trefolowers of God as derechyldren/and walke in los ne even as Christ loved by/and gave him selfe for by/an offerpage and a facrifyce of a swete sauer to God. So that fornicacion and all buclennes/or coueteousnes be not once named amonge you as it becometh saynctes: nether fylthynes/nether folysche talkinge/nether gestynge which are not comly:but ras ther genynge of thankes. Foz this ye know that no whozmonger/ether buclene person/or coueteous person / whiche is the worthypper of ymages/hathany inheritaunce in the kyngdo= me of Christand of God.

Let no man deceaue you with vayne wordes . For thorowe fi.teff. if.a foche thinges commeth the weath of God bpon the chyldren of Bat. ren bubelefe. Be not therfoze companions with them. ye were on Lu. rrj. b

ce dercknes/but are now lyght in the Lorde.

Malke as thy loze oflyght. For the frute of the sprete is in all goodnes/rightewesnes a trueth. Faccept that which is plea Ipnge to the Lorde: and have no fellishippe with the bufrutfull workes of darcknes/but rather rebuke them. For it is chame even to name those thinges which are done of them insecrete: but all thunges whe they are rebuked of the light/are manifest.

for what

Chailt thall geue the lyght.

H Take hede therfoze that ye walke circuspectly:not as foles D but as wyle redeminge the tyme: for the dayes are eugl. Wher fore/be ye not buwyle / but buderstonde what the wyll of the col.ilis.a. Lorde is/% be not drocke with wone / wherm is excesse: but be rom.xis.a fulfylled with the sprete/speaking but o your selves in plalmes and pinnes/Aspetuallsonges/synginge a makinge melodie to the Lorde in your hertes/genyng thakes alwayes for all thinges buto God & father / in the name of our lozde Jesus Christ E submitting youre selves one to another in the feare of God. F

£.co2.xj.a Memen submyt youre selves buto youre owne husbandes! as buto the Lorde. For the hulbande is the wrues heed enë as Chailt is the heed of the congregacion/and the came is the ca= col. 111.2. neoure of the body. Therfore as the congregacion is in subjeccion to Chust/lykewyse let the wyues be in subjection to their husbandes in all thinges. Husbandes love youre wyves/even F as Christ loued the congregacion / and gaue him selfe for it/to fanctifye it / and clenfed it in the fountagne of water thozowe p worde/to make it buto him selfe/a glozious cogregació with out spot or wrynckle/or any soche thynge: but that it shulde be

holy and with out blame.

So ought men to loue their wynes/as their owne bodyes. He that loueth his wyfe/loueth him felfe. For no man ever yet hated his owne aelhe: but noultheth and cherucheth it /eue as the Lorde doth the congregació. For we are mébers of his bo= Ben.ii.v. dy/ofhis fleshe/Zofhis bones. For this cause wall a mā leaue mat.rir.a father and mother/and hall cotinue with his wyfe/a two hall i.coz.vi.o be made one flesspe. This is a great secrete / but I speake bis twene Christ & the congregacion. Peuerthelesse do ye so that every one of you love his wyfe truely even as him selfe. And let the wyfe se that she feare her husbande.

The.bi. Chapter.

Myldzē obey youre fathers and mothers in the Lozde: A Coll. iii.d Ero.rr.c for so is it right. Honoure thy father a mother / that is eccl. 16. b the fyrst comaundemet that hath any promes/that thou mayst mar. rv. a be in good estate/and lyne longe on the earth. And pefathers moue not

To the Ephelyans. Fo.clerriij.

moue not youre chyldren to wrath: but brynge them by with the norter and information of the Lorde. Servauntes be obes Col. 111.0. dient buto your carnal masters/ with feare and tremblinge in Liberic. 26 linglenes of yourehertes / as buto Chast: not with service in the eye lyght/as men pleasers: but as the servautes of Christ/ doping the will of God from the herte with good will/seruinge the Lorde and not me. And remember that what soeuer good thinge any mã doeth that thall he receaue agayne of the Lord/ whether he be bonde of fre. And ye masters 1 do even the same thinges buto them/puttinge awaye threateninges: a remember that even youre master also is in heave nether is ther any respecte of person with him.

A finally my brethren / be stronge in the Lorde/and in the power of his might. But on the armour of God/that pe maye stonde stedfast agaynst the crafty assautes of the deupli. For we weatle not agapult fielthe and bloud: but agapult rule agapult power/a against wouldly rulers of g dercknes of this woulde/

agaynst spretuall wickednes/for heavenly thinges.

For this cause take buto you the armoure of God / that ye mape be able to refult in the euglidage / and stonde perfect in all thinges. Stonde therfoze/& your eloynes gyzd about with be ritie/havinge on the brest plate of ryghtewelnes/A shood with Mowes prepared by the gospell of peace. About all take to you the thelde of fayth/wher with ye maye quenche al the fyzie dar tes of the wicked. And take the helmet of faluacion / and the tweard of the sprete/which is the worde of God. F And praye D all wapes with all maner prayer a supplication: and that in the sprete: watch therbuto with all instance & supplicacion for all Capuctes and for me / that bttraunce mape be geuen buto me/ that I mape ope my mouth boldly/to btter the secretes of the gospel/wherof I am messenger in bondes/that therin I maye speake frely/as it becommeth me to speake.

But that ye maye also knows what condicion I am in and what Ido/ Tichicus my deare brother and faythfull minuster in the Lorde/Mall Mewe you of all thinges/whom I fent buto you for the same purpose / that ye myght knowe what case I stonde in and that he myght comfort youre hertes.

Peace be with the brethren/and love with fayth/from God the father

the father and frome the Lorde Jelu Christ. Grace be with all them which love oure Lorde Jelus Christ in purenes. Amen,

Sent from Kome buto the Ephely= ans by Tichicus.

The Prologe byon the Epilile of S. Paul to the Philippians.

Plul prayleth the Philippyans, and ethorteth them to stande fast in the true fayth, ad to encrease in lone. And because that faile Phrophetes stus dye alwayes to impugue and bestroye the true fayth, he warneth them of so, the worke terners or teachers of workes, and prayleth Epaphroditus. And

authis ooth be in the feelt and fecond Lhapters.

In the thride he reproueth faythiell and mannes ryghteousnes whiche falle prophetes teache and may ntene. End he setteth him selfe for an ename ple how that he him selfe had lyued in soche falle rightewesnes and holynes varebukable that no man coulde come playne on him and yet nowe setteth nought therby for Christes rightewesnes sake. And finally he affirmeth that soche false is rophetes are the enemyes of the crosse and make their beliese their bod. For surther then they may esselve and without all parel and soft ferynge/wy it they not preache Lhrist.

The epistle of saynct Paul

the Apostie buto the Philippyans. The fyst Chapter.



theus & servactes of Jesu Chait. To all & saynctes in Chait Je subject are at Philippos/with the Billhops and Deacons.

frace be with you and peace from God oure father/and from the Lozde Jelus Chailt.

Ithanke my God with all remembraunce of you/allwayes in
al my prayers for you/and praye
with gladnes/ because of the fellowship which ye have in the gospel from the fyrst daye buto now

H and

To the Philippyans.

Fo.cleretity.

H and am suerly certified of this/that he which begane a good worke in you / shall go for the with it butyll the daye of Jesus Christ/asit becommeth me so to sudge of you all/because I has ue you in my herte / and have you also every one companions of grace with me/even in my bondes/as I defende and stablys

he the gospell.

al from the very herte rote in Jelus Chall. And this I prayet that your love may eincreace more amore in knowledge all fealynge that ye myght accepte thynges most excellent that ye myght be pure and soche as shulde hurte no manes conscience hutyll the daye of Chast / fylled with the frutes of ryghtes wesness which frutes come by Jesus Chast but the glory and laude of God. H

ned but the greate furtherynge of the Golpell. So that my bondes in Chalf/are manifelt thosowout al the udgemet hall and in all other places: In so mothe that many of the batthie in the Loade are boldned thosow my bondes/& dare more large
Ly speake the word with out seare. Some ther are which preache Chais of enupe and stryle / and some of good will. The one parte preacheth Chaist of stryle and not purely / supposinge to adde more adversitie to my bondes. The other parte of soue/

because they se that Jam set to defende the Gospell.

whether it be by occasio/oz of true meaning/I therintope: ye a wil ioye. Foz I know & this shal chasse to my saluacio/thozow your prayer a ministringe of the sprete of Jesu Christas I herety loke foz a hope that in nothing I shalbe ashamed: but that with al considere/as all wayes in tymes past/eneso now Christ shall be magnified in my body whether it be thozow lyfe/oz els deeth. Foz Christ is to me lyfe/a deeth is to me auauntage.

for to worke and what to chose I wote not. I am constrained of two thinges: I despre to be sowsed and to be with Christ which thinge is best of al. Penerthelesse to abydem & stellhe is moare nedfull for you. And this am I sure of & I shall abyde & with you all continue / for the surtheraunce and some of youre

A ij. fayth/

thozow me/by my comynge to you agayne.

Dniy let youre conersacion be/as it be commeth the Gospell of Christ: that whether I come and se you or els be absent I maye yet heare of you that ye continue in one sprete/and in one foule/labourynge as we do/to mayntayne the fayth of the gol= pell/and in nothynge fearynge youre aduersaries: which is to them a token of perdicion / and to you of Caluacion and that of God. For but o you it is geven that not only ye hulde beleve on Chaut: but also suffre for his sake/and have even the same fight which resame me have and now heare of me.

The.y. Chapter.

If ther beamonge you any consolation in Christ/yf there 13 be any comfortable lone/yf ther be any felly (thippe of the speete/yf ther be any compassion of mercy: fulfyll my toye/that pedrawe one waye/haupnge one loue/bepnge of one acccorde/ and of one mynde/ & nothinge be done thoso we aryfe or vayne glozy / but that in mekenes of mynde every man esteme other better then him selfe and toke not every man on his owne thin

ges/but every man on the thinges of other men.

4 Let the same mynde be in you that was in Christ Jesu/ which beynge in the chape of God / and thought it not robbery to be equall with God. Reverthelesse he made hun selfe of no re putacion/and toke on him the shape of a seruaunte/and became lyke buto men/a was founde in his aparell as a man. He hum= bled hunselfe & became obedient buto the deeth/euen the deeth Beb.ii.b. of the croffe. Wherfore God hath exalted him and geuen him a Ro. ritij. Ela.riv. name above all names: that in the name of Jelus hulde every knee bowe/both of thinges in heave/ and thinges in erth/ and thinges buder the erth: and that all tonges thulde confesse that Jesus Christis the Lord/buto the prayle of God the father. F

Mherfore my dearly beloued / as ye have all wayes obeyed / C not whe I was present only/but now moche more in myne ab= sence/ even so worke out youre owne saluacion with feare and tremblynge. Foz it is God which worketh in you/both the will

and also the dede even of good will.

Do all thinge without murmuringe and disputinge/that re maye be fautlesse and pure at the sones of God without rebuke in the

in the middes of a croked and peruerle nacion: amonge which se bye shyne as lightes in the worlde/holdinge faste the worde oflyfe/buto my reioyling in the daye of Chailt/that I have not runne in vayne/nether have labored in vayne. yee and though I be offered by byon the offeringe and facrifice of youre fayth: Treiopce/and reiopce with you all. Hor the same cause also/re=

topce pe/and retopce pe with me.

I trust in the Lorde Jesus for to sende Timotheus shortly buto you/that I also maye be of good comforte/whe I knowe what case pestonde in. For Thaue no man that is so lyke myn= ded to me which with so pure affectio carethfor your matters. Fox all other seke their owne/Anot that which is Jesus Chris stes. ye knowe the proffe of him/how that as a sone with the fa ther/so with me bestowed he his labour bpo the gospel. Hum I hope to send assone as I know how it will go with me. I trust in the Lozde/that Jalso my selfe wall come shortly.

I supposed it necessary to sende brother Epaphroditus buto pou/my companion in laboure and felowe foudier/poure Apo= del and my minuter at my nedes. For he longed after you/and was full of heuines / because that ye had hearde saye that he thulde be lycke. And no doute he was lycke/and that nye buto deeth. But God had mercy on him:not on him only/but on me

also lest I shuld have sozowe byon sozowe.

I sent him therfore the diligentliar/that when re hulde se hun/ye myght reioyce agayne/and I might be the lesse sozow= full. Receave him therfore in the Lorde with all gladnes / and make mothe of soche: because that for the worke of Christ he ment so farre / that he was nye buto deeth/and regarded not his lyfe/to fulfil that service which was lacking on your parte towardeme.

The.iii. Chapter. Dreoner/my brethren reioyce in the Lord. It greneth me not to write one thinge often to you. For to you it is a sure thinge. Beware of dogges/beware of eupli workers. Beware of diffencion. For we are circumcition which worthip God in the specte and recopce in Chaift Jesu/and have no confi dence in the flesske: though I have wherof I myght recorce in the stesshe. If any other man thinketh that he hath wherof he myght

But the thynges that were vauntage buto me / Fcounted B losse for Christes take, yee I thynke al thunges but losse for that excellet knowledges take of Chust Jesu my Lorde. For whom I have counted all thynge losse, and do judge them but donge, that I myght wynne Christ/& myght be founde inhim/not ha upnge myne owne rightewelnes which is of the lawe: but that whichespryngeth of the fayth whiche is in Christ. I meane the ryghteweines which cometh of God thozow fayth in knowing him and the vertue of the refurreccion/and the fellowshyppe of his passions / that I mught be conformable buto his deeth/yf by any meanes I myght attayne buto & resurrectio of & deed.

Pot as though I had all redy attayned to it/ether were all redy parfect:but I folowe/yf & I maye copzehende that/wher m Jam coprehended of Christ Jelu. Brethre I counte not my selfe that I have gotten it: but one thynge I saye: I forget that which is behinde ad stretche my selfe buto that which is before, and preace buto that marke apoyuted/to obtaine the reward of the hye callynge of God in Chall Jelu. Let by therfore as many as be perfect / be thus wyle mynded: and yf ye be other= wysemynded/Iprage God open even this but o you. Reverthelesse in & wher buto we are come/let by procede by one rule/ that we may e be of one accorde.

4 Brethren be folowers of me/& loke on them which walke a Roxviic euenfo/as pe haue bs for an enfample. For many walke (of who Thaue tolde you often/& now tell you wepinge) by they are the enempes of the croffe of Chust/whose ende is dapnacio/bohose God is their bely/and whose glozy is to their shame/which are worldely mynded. But our couerfacionis in heaven/fro whece weloke for a laueour/even the Lorde Jelus Christ/which that chaunche our byle bodyes/that they maye be fassioned lyke bus to his glozious body/accordinge to the workynge / wherby he is able to subdue all thynges but o him selfe. F

The.inj. Chapter.

Therfore mg

Tope and croune/so continue in the Lorde pe beloued. I praye Euodias/Abeleche Sintiches that they be of one accord in the Lorde, ye a I beseche the faythfull yockfelowe/helpe the wemen which labozed with mein the gospell/and with Clemet also/a with other my labour felowes/whose names are in the boke of lyfe. A Reloyce in the Lorde alwaye/Fagayne I save reiopce. Let your softenes be knowen buto all men. The lorde iseuen at honde. Be not carefull: but in all thinges thewe your peticion buto God in prayer and supplicacion with genynge of thakes. And the peace of God which passethal binderstödinge/ kepe your hertes and myndes in Chust Jesu. F

furthermoze bzethze/what so ever thynges are true/what so ever thinges are honest/what so ever thynges are inst/what so ener thinges are pure/what so ener thinges pertagne to lo= ue/what so ever thynges are of honest reporte: yf ther be any perteous thinge/yf ther be any laudable thynge/those same ha ue ye in your mynde/which ye haue both learned and receaued herde also sene in me: those thynges do and the God of peace Wallbe with you. I rejoyle in the Lorde greatly/that nowe at the last ye are reumed agayne to care for me/in that wherin ye were also carefull/but ye lacked oportunite. I speake not becau Ce of necessitie. For I have learned in what so ener estate I am/ therwith to be contet. I can both cast downe my selfe I can al= so excede. Euery where am all thynges I am instructed/both to be full and to be hongry: to have plenty and to suffre nede. I can do all thynges thozowe the helpe of Christ which strength= nethme. Dot withstondynge ye have well done / that ye bare parte with me in my tribulacion.

ye of 19 hilippos knowe that in the beginning of the gospell/ when I departed fro Adacedonia / no congregació bare parte with me as concerninge geninge and receaujnge/but ye only. Forwhen I was in Testalonica / pe sent once and afterwarde agapne butomy nedes: not that I despre gyftes: but I despre abundant frute on your parte. I receaued al/and have plentie. Twas even fylled after that I had receaved of Epaphroditus/ that which came from you an odour that smelleth swete asa= crifice accepted and pleasaunt to God. My God fulfyll all your

nedes

nedes thozowhis glozious ryches in Jelu Chzist. Unto God & our father be prayle for ever more. Amen. Salute all the lapns ctes in Thus Jelu. The brethre which are with me/grete you. All the faynctes falute you:and most of al they which are of the Emperours housholde. The grace of oure Lozde Jesu Christ be with you all: Amen.

Dent from Komeby Epaphieditus.

Theprologe bponthe Epistle of S. Paul to the Colollyans.

A the pille to the Balathyans holdeth the maner e fassion of the episte to the Romayns/breffye coprehendynge all that is therinat lenght off puted: Euen fo this piftle foloweth the ensample of the piftle to the Ephelys ans/contayninge the tenoz of the same pistle with fewer wordes.

In the fyzit Chapter be prayfed them and wyffbeth that they cotinew in the fayth/z growe perfecter therin and then bescribeth be the gospell/bowe that it is a wyldom that cofesseth Christ to be the Lorde and Bod crucified for vs/ and a wyldom that bath bene byd in Christ sence afore the beginning of the worlde and now fyrit begonne to be opened thorow the preachinge of the Apostles.

In the seconde bewarneth them of mennes boctrine and bescribeth the falle prophetes to the vttermost and rebuketh them accordynge.

In the thyrde be exhorteth to befruteful in the pure fayth with all maner of good workes one to an other / and describeth all degrees and what their Dutyes are.

In the fourth be exhorteth to prayer also to praye for him/r saluteth the.

The Epistle of S., Paul

the Aposite to the Colossyans. The Fyrst Chapter.



postle of Jesu Chaift by the 2 wyll of God/

ad brother Tunotheus. To the farnctes which are at Colossa/ & brethre that beleve in Christ. Grace be with you and

peace from God oure father and from the Lozde Jelu Christ. me geue thakes to God & father of our Lorde Jelu Christ/ alwayes

Fo.clerebij. To the Collospans.

alwayes prayinge for you sence we herde of youre fayth which ye have in Chilf Jesu/ Fof the love which ye beare to all sayn= ctes for the hopes take which is layde by instore for you in heanen/of which hope ye have herde befoze by & true worde of the gospell/which is come buto you/eue as it is into all the worlde/ and is frutefull/as it is amonge you/from the fyzit daye in the which ye herde of it/& had experience in the grace of God in the trueth/as pelearned of Epaphia oure deare felowe servaunt/ which is for you a faythfull minister of Christ/which also declas

red buto bs your love which ye have in the sprete.

4 for this cause we also sence the days we herde of it/haus not ceased prayinge for you /ād despringe that ye might beful= fylled with the knowledge of his wyll/in all wyldome and spre= tuall understondyng/that ye might walke worthy of the loade mall thynges that please beynge frutefull in all good workes/ and encreatinge in the knowledge of God/Arengthed with all myght thozowhis glozious power/buto all paciece and longe sufferinge with toyfulnes & geuynge thankes buto the father which hath made by mete to be partetakers of the enheritance of fayntes in lyght. Which hath delyuered by from the power of dercknes/and hath translated by into the kyngdome of his deare sone/in whome we have redemption thoso we his bloud/ that is to lave the forgevenes of lynnes/ which is the ymage of the muilible God / fyzst begotten of all creatures. Fozby him were all thinges created thinges that arem heaven and thinges that are merth: thinges vilible and thinges invilible/whe= ther they be maieste or lord shippe ether rule or power. All thyn gesare created by him/and in him and he is before all thinges/ Apoc. s. b and in him all thinges have their beyng.

And he is the heed of the body/that is to wyt of the congres gacion: heis the beginnynge and fyilt begotte of the deed that in all thinges he myght have the preeminece. For it pleased the father that in hun build all fulnes dwell/a by him to recocle all thinge but o him selfe: to set at peace by him thozow & bloude of his crosse/both thinges in heaven a thinges in earth.

And you (which were in tymes past straugers and enymes/ because your e myndes were set in eught workes) hath he nowe reconciled in the body of his fleshe thozow deeth / to make you holy bubla=

holy bublameable and with out faut in his owne syght/yf ye co tinue grounded and stably shed in the fayth/and be not moved awaye fro the hope of the Gospell/wher of ye have herde/how that it is preached amonge all creatures which are under heuen/wher of I Paulam made a minuter.

Now tope I in my soferynges which I suffre for you / and D fulfyl that which is behynde of the passions of Chust in my stelthe for his bodyes take which is the congregation/ wher of I am made a minister accordynge to the ordinauce of God which ordinaunce was geven me buto you warde to fulfyll the word of God that mystery hyd sence the worlde beganne/& sence the beginning of generacions: but now is opened to his faynctes/ to whom God wolde make knowe the glozious ryches of this mistery amoge the Gentyls/which ryches is Christ in you/the hope of glozy/whom we preach/warnynge all men/a teaching all men in all wyldome to make al men parfect in Chail Jeu. Moherin Jallo laboure and Aryue / eue as farforth as his workynge worketh in me myghtely.

The. y. Chapter. molde pe knewe what fyghtynge I have for youre las a kes and for them of Laodicia/& for as many as have not cene my parlon in the flesshe / that their hertes myght be com= forted and knet to geder in love and in all ryches of full buder = Rondynge / for to knowe the mystery of God the father and of Thist/in whom are hyd all the treasures of wysdome & know= Loup, b ledge. This I save lest any mashuld begyle you with entylinge mordes. for though I be absent in the slesshe/yet am I present with you in the sprete/iopinge and beholdpnge the order that pe kepe/and youre stedfast fapth in Christ. As ye have therfore receased Chailt Jesu the Loade/even so walke/roted and bylt in him and stedfaste in the farth/as rehauelearned; and therin be plenteous in genynge thankes.

4 Bewarelest anyman come and spoyle you thozow philo= 28 fophy and disceasul vanitie/thozow the tradicions of men/and ordinaunces after the worlde / and not after Christ. For inhun dwellethall the fulnes of the Godheed bodyly/and ye are com= plete in him which is the heed of all rule a power/in who also pe are circumcifed with circucifio made with out hondes/by put= tynge of

To the Collosyans. Fo.clerebill.

tynge of the lynfull body of the flellhe thozowe the circumcilion that is in Christ/in & yeare buryed with him thorowe baptun/ in who ye are also rysen agayne thosow fayth/that is wrought by the operacion of God which rayled hunfrom deeth.

And pewhich were deed in synne thorowe the bicircucision Eph.ij. a of youre stelly e/hath he quickened with him/and hath forgeue bs all our etrespaces behathput out the handwrittinge that was agaynst bs/contayned in the lawe written/and that hath he taken out of the waye and hath fastened it to his crosse / and hath (poyled rule a power/a hath made a thewe of them open= ly/and hath triumphed ouer them in his owne person.

Let no man therfoze truble youre cosciences aboute meate and duncke/orfor a pece of an holy daye/as the holy daye of the newe mone/ozof the Saboth dayes/whiche are nothynge but Haddowes of thinges to come: but & body is in Chult. Let no man make you Wote at a wronge marke/which after his owne pmagmacion walkethm the humblenes a holynes of aungels/ thyng; which he never sawe: caussesse puft by with his stessly mynde/a holdeth not the heed/wherofall the body by ioyntes and couples receaueth nozulhment/and is knet to gether, and encrealeth with the increalinge that cometh of God.

Mherfore pf pe be deed with Christfrom ordinaunces of the worlde/why as though re yet lyued in the worlde/are re ledde with tradicions of them that lage - Touche not/tall not/han= Dell not: which all perysshe with the bsynge of them and are after the commaundementes and doctryns of men: which thyn= ges have the smilitude of wyldome in chosen holynes a hum= blenes/and in that they spare not the body / and do the slesse no worthype buto his nede.

The.iij. Chapter. 4 f pe be then rylen agayne to Christ/ seke those thynges bhich are about where Chailt sytteth on the right hond of God. Set poure affection on thinges that are aboue ad not on thinges which are on the erth. For ye are deed/x yourelyfe is hyd with Christin God. 119 hen Christ which is our lyfe/shal Wewe him selfe/then Wall ye also appere with him in glozy' k

Mortfipe therfore your mebres which are on gerth/fornica ció/bnclenes/bunatural lust/eugl cocupiscence/& coueteousnes which is

rom. vi.b

Butnow put ye also awaye fro you all thinges: weath/fears B Hobers, til nes/maliciousnes/cursed speakynge/fyithy speakynge oute of i.pet.11.a. your mouthes. Lyenot one to another/that the oldema with his workes be put of and the newe put on/whiche is renued in knowledge after the ymage of him that made him/where is ne ther Gentyle ner Jewe/circumcilion noz bncircucilion/Barba rous oz Sythian/bonde oz free:but Chustis all mall thinges.

4 Now therfore as electe of God/holy and beloved/put on C tender mercye/kyndnes/humblenes of myndes/meknes/löge lufferinge/forbearyng one another & forgeuynge one another: pf any má haue a quarel to another/eue as Christ forgaue you/ even so do ye. Above all these thinges put on love/which is the 1.202.p.g. bonde of parfectnes. And the peace of God rule in your hertes!

to the whiche peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously un all wyldome. Teache & exhorte youre owne selues/in psalmes and hymnes/Aspetuallsonges/which have favour with them ephe.v.c. lyngynge in youre hertes to the Loide. And al thinges (what

i.pe.iu.a. so ener pe do in worde or dede) do in the name of oure Lorde Jelu/genynge thankes to God the father by hun. F

ephe.vf.a

ndynes/submyt your selves buto youre owne husbades/as D itis comly in the Lorde. Hubades love youre wynes/abe not epbe.vi.a bitter buto them. Chyldze/obey your fathers a mothers/in all Litus. ii. thinges/for & 1s well pleasynge buto the Lorde. Kathers/rate c. Pe.ii.c. not youre chyldre / lest they be of a desperate mynde. Seruaii= tes/be obediet unto youre bodely masters in all thinges: not w eye service as men pleasers/but in synglenes of herte/fearinge God. And whatsoever ye do /do it hertely as though ye dyd it to § Lorde/Anot buto men: for as moche as ye knowe f of the Lord ye wal recease & remarde of wheritance/for ye serve the sapt.vj.v. Lorde Christ. But he y doth wroge shall receaue for the wroge

that he hath done: for there is no respect of persons with God. pentalter do buto your servautes that which is will and equal/ keynge ye knowe that ye also have a master in heaven.

The.iiii. Chapter.

Continue

To the Collosyans. Fo.ckrrix.

Ontinue in prayer and watch in the same with thankes geuynge/prayenge also for bs/that God open buto bs the doze of btteraunce / that we maye speake the mystery of Christ (wherfore I am also in bondes) that I maye bitter it as it becommeth me to speake. Walke wysely to them that are with out/and redeme the tyme. Let youre speache be alwayes well fauoured a powdzed with salt / that ye maye knowe how to answer every man.

The deare brother Tichicos thall tell you of all my busynes, which is a fapthfull minister and felowe servaut in the Lorde/ who I have sent buto you for the same purpose, that he myght knowe how ye do/and myght comfort youre hertes/ with one Onesimus a faythfull & a beloued brother/which is one of you. They hall the we you of all thunges which are adopnge here.

Aristarchus my preson felowe saluteth you and Marcus Barnabas lysters sone: touchynge whom ye receaued comaun dementes. If he came buto you/receaue him: and Jelus which is called Justus/ which are of the circumcision. These only are my workefelowes buto the kyngdom of God/which were bu= to my consolacion. Epaphras the servaunt of Christ, whiche is one of you/saluteth you/ and allwayes laboureth feruently foz youm prayers / that ye maye stonde perfect and full in all that is the wyll of God. I beare him recorde that he hath a feruent mynde towarde you/and towarde them of Laodicia and them of Pierapolis. Deare Lucas the Philycion greteth you / and Demas. Salute the brethren which are of Laodicia/and falu= 11.111.1114. te Pymphas and the congregacion which is in his house. And when the pistle is reed of you/make that it be reed in the cogre= gacion of the Laodicians also: and that yelykewyse reade the epistle of Laedicia. And saye to Archippus: take hede to the office that thou hast receased in the Lozde: that thou fulfyll it. The falutacion by the honde of me Paul. Remember my bondes.

> Dent from Kome/by Tychicus and Duesymus.

Grace be with you. Amen.

The prologe

W W this epiftle by d paul write of excedynge lone and care; and prayleth - the in the. ii. fyzit chapters because they byd receaue the Bospell ernest ly/and bad in tribulacion and perfecucion continued therin fledfaftige/and were become an ensample vnto all congregacions and bad therto soffred of their owne kynsinen as Lhrist and his Apostles by d of the Bewes/puttynge them therto in mynde, how purelye and godly be had lyued amonge them to their ensample and thanketh Bod that his gospell bad brought forth suche frute amonge them.

In the.in.chapter be sheweth his biligence and care/least his so greatlas boure and their to bleffed a begynnynge spulde haue been in vayne/fatan z his Apostles verynge them with persecucion/and destroyenge their fayth/with mennes doctrine. And therfore he sent Timothe to them/to coforte the and firength them in the fayth/z thanketh Bod that they had so constantly endured and velyzed Bod to encreale them.

In the fourth be exporteth them to kepe them felues fro fynne/and to bo good one to another. And therto be informeth the cocerning the resurreccio In the frueth bewriteth of the last Daye/that it fhulde come fodely/erhoz tynge to prepare them selues ther after and to kepe a good order cocerning Obedience and rule.

The Frast Epistle of S.

Paulthe Apostle vnto the Tessalonyans.

The fyzit Chapter.





K ly & /olu K uanusand Timothe= the congre

gacion of the Testalonis ans/in God the father/ and in the Lorde Jelus Chult.

Grace be boith you/&

peace from God our father/A from the Lorde Jesus Christ. We geue God thäkes al wave for you al/makpnge mension of you in our prayers without ceasinge/a call to remembrance your worke in the fayth/and labour in love and perseveraunce in the hope of our Lorde Jelus Christ/in the syght of God our father/because we knowe brethren beloved of God/howe that pe are electe. Fox our Bospel came not buto you in worde only

but also

but also in power/ and also in the holye goost and in moche cers tayntie / as ye knowe after what maner we behaued oure sel-

ues amonge you/for youre lakes.

And ye became folowers of bs and of the Lorde/and receaued the worde in moche affliction/ with tope of the holy gooft: so that ye were an ensample to all that beleue in Adacedonia ad Achaia. For from you founded out the worde of the Lorde/not in Adacedonia and in Achaia only: but your fayth also which ye have buto God/spred her selfe abroade in all quarters: so gres atly that it nedeth not by to speake any thinge at all. For they them selves shewe of you what maner of entrynge in we had buto you and how ye tourned to God from ymages: for to fers ue the lyupnge and true God: and for to loke for his sone from heaven: whom he rayled from deeth: I mean Jelus which des lyuereth by from weath to come.

The.y. Chapter. Da ye pour selues knowe brethren of oure entraunce in bnto you: howe that it was not in bayne: but even after that we had suffered before ad were thamfully entreated at Philippos (as ye well knowe) then were we boide in oure God to speake buto you the Gospell of God/with moche stryupuge. Dure exholtacion was not to blynge you to crroure / nol yet to budennes/nether was it with gyle: but as we were alowed of God/that the Gospell shulde be commytted buto by:euen so we speake not as though we entended to please men but God

which tryeth oure hertes.

Dether was oure couerfacion at any tyme with flatteringe wordes/as ye well know/ nether in cloked coueteousnes/God is recorde: nether fought we prayle of me: nether of you: nor yet of any other/whe we myght have bene chargeable/as § Apolt= les of Christ/but we were tender amonge you/even as a norse cheresheth her chyldze/so was oure affecció towarde pou / our good will was to have dealte buto you/not the Gospel of God only:but also our owne soules/ because ye were deare buto bg.

4 ye remember brethre our elaboure and trauaple. For we laboured daye a nyght because we wold not be greueous buto any of you/and preached buto you the Gospell of God . ye are boytnesses/and so is God/how holyly a willy and bublameable we behaued

Acm. rr. we behaved oure selves amonge you that beleve: as ye knowe u.co2.iii. how that we exhorted a coforted a besought every one of you/ as a father his chyldren/that pe wolde walke worthy of Bod/ which hath called you buto his kyngdome and glozy.

For this cause thanke we God withoute ceasinge / because that whe pereceaued of by hworde wher with God was preas ched/ye receaued it not as the worde of maibut euen as it was in dede/ g worde of God/which worketh in you that beleve. L For ye brethren became folowers of the congregacions of God which in Jewzy are in Christ Jesu: for ye have suffered lyke thynges of your kynsme/as we our selves have suffered of the Jewes. Which as they kylled the Lorde Jelus & their owne prophetes/even to have they perfecuted bs/and God they plea se not/and are contrary to all men and forbyd by to preache bn= to the Gentyls / that they myght be saued / to fulfyll their syn= nesalwaye. For the wrath of God is come on them / even to the bimost.

For as moche brethre as we are kept from you for a feason/ as concernynge the bodyly presence/but not in the herte/ween forsed & more to se you personally with great despre. And ther= foze we wolde haue come buto you/I paul once a agayne: but satan withstode vs. for what is our hope or ioye / or croune of reioplinge-arenot yeitm & presence of our lorde Jesus Christ

athis commynge-yes yeare oure glozy and toye.

The.iv. Chapter. Therfoze sence we coulde no lenger fozbeare/it pleased A bs to remayne at Athens alone/and sent Timotheus Acta. rvi our brother and minuster of God/and our laboure felowe in the gospell of Christ/to stablyshe you a to comforte you over youre fayth/that no man bulde be moved in these afflictions. For ye pour selves knowe that we are even apoputed there buto. For verely when I was with you/I tolde you befoze that we shuld suffre tribulacion/euen as it came to passe/and as peknew. Foz this cause when I could eno lenger forbeare/I sent/& I might have knowledge of your fayth/lest haply the tempter had tem= pted you and that our laboure had bene besto wed in bayne.

But nowe lately whe Timotheus came from you buto by/ 13 and declared to bs your fayth and your eloue and howe that pe haue good

baue good remembraunce of by alwayes/desyringe to se by ag we despre to se you. Therfore brethre we had consolació in you in all our advertite and necessite/through your fayth. For now are we alpue/yf ye stonde stedfast in the Lorde. For what than kes can we recompence to God agayne for you/ouer al the tope that we tope for your lakes before our God/whyle we nyaht & daye praye excedingly that we might se you presently / might fulfyll that which is lackynge in your fayth.

God hun selfe our father/and our Lorde Jesus Christ apde our forney buto you: and the Lorde increace you a make you flowe over inlove one towarde an other/and towarde almen/ euenas we do towarde you / to make your hertes stable a bn= blameable/in holynes before God our father/at the cominge of

our Lorde Jesus Christ/with all his saynctes.

The.inj. Chapter. 4 Earthermoze we beseche you brethren / and exhorte you in the Lorde Jesus/that ye increace more a more/even as ye have receaved of bs/how ye ought to walke and to please God. pe remember what comaundmentes we gaue pou in our Rom.ril. Lorde Jesu Christe. For this is the wyll of God / even that ye epbe. v.a Mulde be holy/and that ye Mulde abstayne fro fornicacion/that enery one of you bulde knowe howe to kepe his bestell in holy= nes and honoure/and not in the lust of concupiscence/as do the hethen which knowe not God/that no mango to farre and defraude his brother in bargayninge: because the Lorde is a benger of al luche thinges/as we tolde you before tyme a teltified. For God hath not called by buto bucleunes: but buto holynes. De therfore that despyleth/despyleth not ma/but God/which hath sent his holy sprete amonge you. F

But as touchynge brotherly loue/ye nede not that I wryte Formed buto you. for ye are taught of God to loue one another. ye & i.30. 11.b that thinge berely ye do buto all thebrethre which are thorow i.30. iii. oute all Macedonia. We befeche you brethren that ye encreace more and more/a that ye fludye to be quyet / a to medle with pour owne busynes: and to worke with your owne houdes las we commaunded you: that ye may behave your selves honestly towarde them that are with oute / and that nothinge be lac-

kynge bnto you.

3 wolde

4 I wolde not brethren haue you ignorant cocernynge them C which are fallen a flepe/ that ye folowenot as other do/ which have no hope. Hoz yf we beleve that Jelus dyed & role agapne: even so then also which slepeby Jesus/will God bringe agayne with him. And this saye we but o you in & worde of the Lorde that we which lyue and are remaynynge in the compange of the Lorde/thall not come yerre they whiche Aepe. For the Lorde him selfe shall descende from heaven with a showte a the voyce i.coz.rv o of the archangell and trompe of God. And the deed in Christ that arple fyrst: then we which lyue and remayne/be caught bp with them also in the cloudes / to mete the Lorde in the aper. And so wall we ever be with the Lozde. Wherfore comforte poure selves one another with these wordes.

The.b. Chapter. Apo. 111 a Wryte buto you: for ye youre selves know parfectly/that the daye of the Lozde thall come even as a thefe in the nyght. mohen they thall laye peace a no daunger/then cometh on them soden destruccion/as the tranaplynge of a woman with chylde and they hall not scape. But ye brethren are not in darckness. that that daye shulde come on you as it were a thefe.

4 ye are all the chyldren of lyght/& the chyldren of the daye 23

Me are not of the nyght nether of darcknes.

Therfore let by not Aepeas do other: but let by watch and Epbe.vi. be sober. for they that sepe/sepe in the nyght: ad they that be droncken/are droncke in the nyght. But let by which are of the daye/besober/armed with the brest plate of fayth and loue/and with hope of faluacion as an helmet. For God hath not apopus ted by buto weath: but to obtaine saluacion by the meanes of oure Lorde Jesu Christe wsich dyed for bs: that whether we wake or Aepe/we Muldelyue to gether with him.

Mherfore comforte poure selues to gether / and edifpe one

another/euen as ye do.

Me beseche you brethren/that ye knowe them which labous reamogeyou and have the oversyght of you in the Lorde/and geue you exhoztacion / that ye have them the moze in loue/foz their workes lake and be at peace with them.

I we delyze you brethre/warne them that are buruly/com= @ forte the

To the Tellalonyans.

Fo.crcs.

forte the feble mynded / forbeare the weake / haue continuall pa= cience towarde all men. Se that none recompence eupli for e= uvil buto any man: but ever folowe that whiche is good/both amonge pour selues and to all men. Reiopce euer. Playe conti nuall. In all thinges geve thankes, for this is the wyll of God in Chailt Jelu towarde you.

Duenche not the sprete. Despile not prophespinge. Examen all thynges and kepe that which is good. Abstayne from al al spicious thinges. The very God of peace sanctifie you thoso we i. Louis oute. And I praye God that your whole sprete/soule and body/be kept fautiesse buto the commynge of our Lorde Jelus Christ. F. Kaythful is he which called you: which wil also do it. Brethre/ praye for bs. Grete all the brethren with an holy kysse. I charge pourn the Lorde that this pistle be reed unto all the holy brethren. The grace of the loade

> The frast pistle buto the Thessalonyang cent from Athens.

Jelus Chult

be with you Amen.

Theprologetothesecondeepistleof S.Paul to the Tessalonyans.

Because in the fore pistle behad sayde that the last baye shulde come so fore in this piftle be declareth bim felfe.

And in the fyelt chapter be comforteth them with everlastinge rewarde of their fayth and pactence in fofferinge for the gospell/and with the punishes ment of their everlastinge payne.

In the secode be sheweth that the last vave shulde not come tyl there were fyift a Departinge (as some men thinke) from vnder the obedience of the eme perour of Rome and that Antichaift fhulde fet him felfe in the same place as Bod:and beceaue the vnthankfull worlde with falle boctrine / and with falle and lyenge myracles wrought by the workynge of Satan vntyl Christ Shuld come and fee him with his glorious comminge and spirituall preachynge of the worde of Bod.

In the thy ide be geueth them exhortacion warneth them to rebuke the ydle/that wolde not laboure with their bondes/and auove their companye/

yfthey wolde not mende.

The seconde

The secode epistle of S,

Paul the Apostle buto the Tessalonyans. The Fyist Chapter.



Aull Sylvanus and Timotheus. Unto the cogrega=

cion of the Tellaloni= ans which are in god our father and in the Lorde Jesus Christ.

Grace be with you and peace from God our father/and from the Lorde Jelus Christ.

Meare bounde to thake God 28 allwayes for you brethren/as it is mete/because that your fayth groweth excedyngly: and energ one of you formmeth in love to warde another betwene youre

The.ii.

selues/so that we our selues recopce of you in the cogregacions of God/ouer your pacience a fayth in all your persecucions and tribulacions that ye suffre which is a token of the ryghtewes indgemet of God/that re are counted worthy of the kyngdom of God/for which reallo suffre. It is berely a rightewes thynge with God to recompence tribulation to them & trouble you: and to rou which are troubled/rest with vs when the loade Jes sus thall the we him selfe from heave with his myghty aungels/ ın flampnge fyze/rendzinge bengeauce bnto them that knowe not God/Æ to them that obeye not buto the gospell of our loade Jesus Christ/which chalbe punished with everlastynge damp= nacion/from the presence of the lorde/ and from the glory of his power/when he shall come to be glozified in his saynctes/ad to be made maruelous mall them that beleue: because our testimo nye that we had to you/was beleved even & same daye that we preached it. Wherfore we prayealwayes for you that our God make you worthy of the callynge/& fulfyll all delectació of good= nes/and the worke of fayth/with power: that the name of our Lorde Jelus Christ maye be glorifyed in you/ & ye in him thos row the grace of our God/and of the Lozde Jelus Christ.

To the Tellalonyans.

Fo.crciij.

The.w. Chapter.

The beseche you brethre by the compange of oure Lorde Jesu Christ / and in that we shall assemble buto hun/ that ye be not fodenly moved frome youre mynde / and be not troubled/nether by sprete/nether by wordes/nor yet by letter whichshuldeseme to come fro bs/as though the daye of Christ were at honde. Let no mã deceaue you by any meanes/for the ephe. v.b Lorde commethnot / excepte ther come a departynge fyrst/æ that that synfull man be opened / the sone of perducion which is an adversarie/ais exalted above all that is called God/or that is worthupped: so that he shall syt as God in the temple of God/ and thewehim selfeas God.

Remember yenot/that when I was yet with you/I tolde pouthele thinges. And nowe ye knowe what withholdeth:e= Ela.r.a. uen that he myght be bttered at his tyme. (for the mystery of the iniquite doeth all readie worke tyl he which now only e let= teth/be taken out of the waye.) And then thall that wicked be bttered/whom the Lorde Wall consume with the sprete of his mouth/A thall destroye it with the aperauce of his comynge f eneuhim whose comynge is by the workynge of Satan / with all lyinge power/fignes a wonders and in al deceauablenes of unrightewesnes/amonge the that peryshe: because they recea ned not plone of the trueth/that they myghthaue bene saued. And therfore God Chall sende them Aronge delusion/that they soulde beleue lyes: that all they myght be dampned which beleued not the trueth/but had pleasure in burightewesnes.

But we are bounde to geue thankes alwaye to God for you brethre beloued of & Lord/for because & God hath fro & begin= minge chosen you to saluació/thozow sanctifying of the sprete/æ thozow beleuinge & truth: wherunto he called you by our Golpell/to obtayne the glozye & cometh of our Lozde Jesu Christ.

4 Therfore brethrenstonde fast/and kepe the ordinaunces which pe have learned: whether it were by our epreachynge or by epistle. Dure Lorde Jesu Christ him selfe/and God oure father which hath loued bs/and hath geuen bs everlastynge con solacion a good hope thozow grace / comforte youre hertes/a stablyshe you in all doctrine and good doyinge.

The.iii. Chapter.

Further= tij. 25

Arthermoze wethze praye for vs/that the word of Eod A maye have fre passage and be glozified/asit is with you: and we maye be delyuered from buresonable and eupil me. for all men have not fayth: but the Lozde is faythfull which wall stably the you and kepe you from eught. We have condence thos row the Lorde to you warde/that peboth do/and will do/that which we commaunde you. And the Lorde gyde youre hertes to the love of God and pacience of Christ.

me require you brethren in the name of oure Lorde Jem 25 Christ/that re withdraws yours selves fro every brother that walketh mordinatly/and not after the institucion which we receaued of bg. ye youre selves knowe howe ye ought to folowe bs. for we behaued not oure selues mordmatly amonge you. Dether toke we breed of any man for nought: but wrought to laboure and trauayle nyght and daye/because we wolde not be areuous to any of you: not but that we had auctorite: but to make oure selues an ensample buto you/to folowe bs. for whe we were with you/this we warned you of/that yf ther were as ny which wolde not worke that the same shulde not eate.

Me have herde saye no doute that ther are some which wal- C ke antonge you inordinatly/ & worke not at all/but are belydo= dres. Them that are soche/we comaunde and exhorte by oure Lorde Jesu Christ / that they worke with quyetnes / and eate their owne breed. Brethren be not wery in wel doynge. If any man obey not oure sayinges/sende by worde of him by a letter: and have no copanie with him/that he maye be assamed. And count him not as an enemy: but warne him as a brother.

The very Lord of peace geue you peace alwayes/by all mea nes. The Lord be with you all. The falutació of me Paul/with myne owne honde. This is the token in al pilles. So I write. The grace of oure Lorde Jelus Christ be with you all, Amen. Sent from Athens.

The Prologe bpon the fyrit Epistle of S. Paul buto Timothe.

The found teacher how they shuld governe the coaregacion of Christ in all degrees that it shulde be no nede to governe Ehristes flocke with the boctrine of their owne good meanynges.

In the

To Timothe.

Fo.exciii.

In the frest chapter be comaundeth that the Byllhoppe shall mayntayne the ryght fagth and loue and refult falle preachers which make the lawe and workes equall with Christ and his gospel. And he maketh a shorte coclusion of all Christen learninge/wherto the lawe serveth / and what the ende therof ts/alfo what the gospell is/2 setteth him selfefor a confortable ensample vnto all fynners and troubled consciences.

In the seconde be comaundeth to praye for al begrees and chargeth that the women shall not preache ner weare costive apparel but to be obedient vn

to themen.

In the thyrde be describeth/what maner persones the Byshop or preste and their wrues shulde be and also the Deacons and their wrues; and commendetb/yf any man defyer to be a Byffbon after that maner.

In the fourth be prophelied and sheweth before of the falle Byshopes z foiritual officers that ibulde arife amonge the Ehriften people / and be/do z preache cleane contrary to the fore described ansample: and shulde departe from the fayth in Chaift / and forbyd to mary and to eate certen meates/teas change to put trust therin both of tustifying z forgenenes of synnes/z also of deferuinge of eternall lyfe.

In the frueth he teacheth howe a Byllhoppe shulde vie bim selfe towarde yonge and olde/and cocerninge widowes what is to be done/2 which shuld befounde of the comen coft : and teacheth also how men shulde honoure the verteous Byffbopes and Breites and bow to rebuke the eurll.

Intheferte he exporteth the Byffhope to cleave to the golpell of Christ true doctrine/z to auoyde vayne questions z superfluous disputinges which gender stryfe and quenche the truthe and by which also the falle to cophetes. get them auctorite and feke to fatiffie their infactable coueteouines.

The Fyzit Epistle of S.

Paulthe Apostle vnto Timothe.

The fyrit Chapter.



auf an Apostie Jof Jeius Chult/by & * comaudemet of God our sauioure / % lozde Jelus Christ/which is our hope Unto Timothe his naturall Actu. xvi Cone in the fayth.

Grace/mercy and peace from God oure father & Lorde Jelus Christ oure Lorde.

As I belought & to abydeltil a lin Ephelius whe I departed into Macedonia/euefodo/thatthou commaunde some that they teas che no nother wyse nether gene

hede to

The.j. Epilleof S. Paul

hede to fables a genealogies which are endlesse/and brede dous tes more then godlye edifyinge which is by fayth: for the ende of the commandement is love that cometh of a pure herte and of a good conscience/& offayth bufayned: from the which thyn= des some haue erred/and haue turned buto bapne langelpnge because they wolde be doctours in the scripture: and yet buder stonde not what they speake/nether wherof they afterme.

Rom.vij. 4 weknowe that the lawe is good/yfa man vsett lawfully B buderstondynge this/howe that the lawe is not geven buto a ryghteous man/but buto the burighteous and disobedient to the bigodly and to synners/ to biholy and bicleane/ to mur= therers of fathers and murtherers of mothers, to man Aears and whormongers: to them that defple them selves with man kynde: to menstrealers/ to lyars ad to periured/and so forth yf ther be any other thynge that is contrary to hollome doctrine accordinge to the gospell of the glozy of the blessed God / which aospell is commytted buto me.

And I thanke Christ Jesus oure Lorde whiche hath made mestronge: for he counted me true/ and put me in office/ when before I was a blasphemar/& a persecuter/and a traunt. But Jobtayned mercy/because J dyd it ignozauntly thozow bubes lefe. Deuerthelater the grace of oure Lozde was moze aboundaunt with fayth and love which is in Chailt Jelu.

4 This is a true layinge and by all meanes worthy to be re- C ceaued/that Christ Jesus came into the worlde to saue synners of who Jam chefe. Not withstondinge for this cause was mercy geuen buto me / that Jesus Christ chulde fyrst chewe on me at.w.b all longe paciece/buto the ensample of them which shal in tyme war.11. c to come beleue on him unto eternall lyfe. So then unto God/ kyngeeuerlastynge/immoztall/muisible/and wyse only/beho= nour and prayle for ever and ever. Amen.

This commaundemet compt I buto the sone Timotheus/ according to the prophenes which in tyme past were prophesied of the/that thou in them Muldest fyght a good fyght/haupinge fayth a good coscience which some have put awaye from them/ and as cocerninge fayth haue made Apwiacke. De whose nom bre is Himeneus and Alexander which Thane delynered buto Satan/that they myght be taught not to blaspheme.

The.ii.Cha

The.4. Chapter. Exhorte therfore, that aboue all thynges/prayers/sup= plicacions/intercessions and genynge of thankes be had for all men: for kynges/and for all that are in auctorite/that we mape lyue a quyet and a pealable lyfe in all godlynes and hos nestie. For that is good and accepted in the syght of God our e Caulour/which will have all me saved/ and to come buto know ! ledge of the trueth. for ther is one God/and one mediator by twene God and man/which is the mã Chust Jesus/which ga= ue him selfe a raunsome foz all men/that it shulde be testified at his tyme/wher buto Jam ozdepned a preacher ad an Apostle: I tell the trueth in Chauft and lye not/ beyng the teacher of the

gentyls in fayth and veritie. I will therfoze that the men praye every where/lyftinge by pure hondes without weath/or doutynge. Lyke wyle also the wemen that they araye them selves in comive apparell with mamfastnes and discrete behaucour/not with broyded heare/ other golde/oz pearles/oz costly araye: but with suche as beco= meth wemen that professe the worthuppynge of God thorowe good workes. Let the woman learne in selence with all subject pet.iss. cion. Justre not a woman to teache/nether to have auctoritte ouer the man: but for to be in filence. For Adam was frest for= med/and then Eua. Also Adam was not deceaued/but the wos man was deceaued and was in transgression. Pot withston= Dinge thozow bearinge of chyldze they Chalbe laued/so they con

tinue in fayth/lone and holynes with discrecion. The.iii. Chapter.

Pisis a true layinge: If a macouet the office of a Byl-I shope/he desyzeth a good worke. ye a Bysihope must be fautelesse/ the husbande of one wyfe/sober/ducrete/honesty apparelled/harberous/apt to teache/not dzoncken/no fighter not genen to fylthy lucre: but gentle/abhorringe fightinge/abhorringe couetousnes/and one that ruleth his owne house ho nealp/haupnge chyldzen bnder obedience with all honestie. Foz pfa man cannot rule his owne house/how thall he care for the cogregacion of God. He maye not be a yonge scoler/lest he swet and faule into the judgement of the eupli speaker. He must als to be well reported of amonge them which are without forth/ left he

The.j. Epille of S. Paul

lest he fall into rebuke and mare of the eugli speaker.

Apkbeple must & Deacos be honest:not double tonged/not Beue but o moch dzunking/nether but o filthy lucre:but haung the mystery of the fayth in pure consciece. And let them fyzst be proued/& then let them minister/yf they be founde fautlesse.

Even so must their wyves be honest/not eugli speakers:but sober a faythfull in all thinges. Let the Deacons be the husbades of one wyse/a soche as rule their chyldze wel/a their owne housholdes. For they that minuser well/get them selves good degre a greate libertie in the fayth which is in Christ Jesu.

These thinges wayte I but the/trustinge to come shortely but the:but a pf I tarve longe/that then thou mays yet have knowledge how thou oughtest to behave thy selfe in the house of God/which is the congregacion of the lyuynge God/the pyllar and groude of trueth. And without nave great is that mys stery of godlynes: God was shewed in the selfse/was wished in the space/was sene of aungels/was preached but the gentyls/was beleved on in erth and receaved by in glory.

The.uij. Chapter.

to Operes of errouse/and dynelyshe doctrine of them which speake false thosow processes of mary/f commandinge to abstance from meates which God hath created to be receased with geninge that see the creatures of them which before and knowe the trueth. For all the creatures of God are good and nothinge to be resulted/ys it be receased with thankesgeninge. For it is sanstance of them which below that put the breakes. Then in remembraunce of these thinges / thou shalt put the breaking. Then in remembraunce of these thinges / thou shalt be a good minister of Jesu Christ/which hast bene norished by in the word des of the sayth and good doctrone / which doctrine thou hast contournally followed. But cast awaye bugosly and olde wysues sables.

Exercyle thy lelfe but godlynes. For bodely exercise profise teth lytell: but godlynes is good but all thinges / as a thinge which hath promyles of the lyfe that is now / and of the lyfe to come. This is a sure sayinge / and of all parties worthy to be receased.

be receased. For therfore we laboure and suffre rebuke/because we believe in the surpnge God/which is the sautoure of all men: but specially of those that believe. Suche thynges commaunde and teache. Let no man despyle thy youth: but be but them that believe/an ensample/ in worde/in conversacion/in love/in spece/in fayth and purenes.

Tyll I come gene attendaunce to redynge / to exholtacion/ to doctrine. Despyle not that gyste that is in the/which was gene the tholow prophesie a with the layinge on of the hondes of an elder. These thinges exercyle/a gene thy selse binto them that it may be sene how thou profetest in all thinges. Take he de binto thy selse a binto learninge/and continue therin. For yf thou shalt so do/thou shalt saue thy selse a them that heare the.

Ebuke not an elder: but exhorte hun as a father and the ponger me as brethre/ the elder weme as mothers/the ponger as fifters/with all purenes. Honoure widdowes which eare true widdowes. If any wyddowe have children or nested them learne first to rule their owne houses godly/4 to recopense their elders. For & us good & acceptable before God. She that is a very wyddowe a frendlesse/putteth her trust in God/and cotinueth in supplication & prayer night & days. But the f lyneth in pleasure/is deed even yet alive. And these thinges communde/that they may be without faute. If ther be any that provide the not for his downe/& namely for them of his house holde/the same denyeth the fayth/& is worste then an unfidell.

Let no wyddowe be chosen under threscore yeare olde/and soche a one as was the wyse of one man/and well reported of in good workes: yf the have noryshed chyldren/yf the have bene liberall to straungers / yf the have wellhed the saynctes sete/yf the have ministed unto them which were in adversitie/yf the were continually geven unto all manner good workes. The yonger wyddowes resuse. For when they have begone to we re wantone/to the dishonoure of Christ/then wyll they mary/havinge damnacion/because they have broken their syrst sayth. And also they learne to go frome house to house ydle/yee not ydle only/but also trystynge and busybodyes/speakynge thymges whiche are not comly.

I will therfore

them that are boyddowes in dede. The elders that rule well / are worthy of double honoure/

most specially they which laboure in the worde ain teachynge. Deu. rrv. for the scripture sayeth: Thou shalt not mousell the mouth of i.coz.iv.a the ore that treadeth oute the corne. And the labourer is wor Luc. r.b. thy of his rewarde. Agaynst an elder receaue none accusacion:

but bider two or thre wytnesses. Them that synne / rebuke

openly/that other maye feare.

I testifie befoze God and the Lozde Jesus Christ and thee D lecte aungels/that thou observe these thinges withoute hally indgement / and do nothinge parcially. Laye hondes sodenly on no man nether be parttaker of other mens synnes: kepe thy selfe pure. Dzincke no lenger water/but bsea lytel wine for thy formmakes take and thyne often dileales.

Some mennes synnes are open before honde and go before unto indgemet:some menes spnnes folow after. Lykwyse alto good workes are manifelt before honde/and they that are o-

ther wyse/cannot behyd.

The.bi. Chapter.

their masters worthy of all honour / that the name of God and his doctrine be not eupl spoke of. Se that they which have beleuynge masters/despyle them not because they are bre thren:but so moche the rather do serupce/for as moche as they are beleupinge and beloved a parttakers of the benefite.

These thynges teache and exhorte. yfany man teache other wyse/zis not contet with the wholsome wordes of our Lorde Jesu Christ/a with the doctrine of godlynes / he is pufte by a knoweth nothynge: but wasteth his braynes about questions and stryfe of wordes/wher of springe enupe/stryfe/raylinges/ eupl furmilinges & vapne disputaciós of men W corrupte myn des a destitute of g trueth/which thynke g lucre is godlynes. From soche

To Timothe.

Fo.exevii.

From soche seperate thy selfe. Godlynes is greate ryches/yfa 306.1.6 mā be cotent with that he hath. Hoz we brought nothynge into the worlde/Attis a playnecase that we can cary nothinge out.

phen we have fode a rayment/let by ther with be content. They that wylbe ryche/faule into temptacion and snares/and unto many folysshe and noysome lustes/ which droune men into perdicion and destruccion. For coueteousnes is the rote of all eugll: which whill some lusted after/they erred from the fayth/ and tanglyd them selves with many sozowes. But thou which arte the man of God/flye soche thinges. Folowerighte welnes godlynes/loue/pacience and meknes. Fyght the good fyght of fayth. Laye honde on eternall lyfe/ werbnto thou arte called/ and halt professeth a good profession before many witnesses.

I geue the charge in the syght of God/ which quickeneth all thinges/and befoze Jelu Chzilt/which binder Poncius Prlate witnessed a good witnessynge/that thou kepe the commaunde ment/ and be without spotte and bnrebukeable/ bntyll the ap= perynge of oure Lorde Jelus Christ/which apperynge (when mos. reu the tyme is come) he chall the we that is bleffed a myghty only/ kynge of kynges/ and lozde of lozdes/ which only hath immoztalite/and dwelleth in lyght that no man can attayne/ whome 3000.1.6 neuer man sawe/nether can se:buto whom be honoure and ru= 1.tobu.j.c

le euerlastynge. Amen.

Charge them that are ryche in this worlde: that they be not excedynge wyle, and that they trult not in the uncertagne rythes/but in the lyuynge God/which geneth bs aboudantly all thinges to eniope them/and that they do good/and be ryche in good workes: and redy to gene and distribute / layinge by in John.i.b store for them selves a good foudacion, against the tyme to co= methat they maye obtagne eternall lyfe.

D Timothe saue that which is genen the to kepe/ auoyde bugoffly vanities of voyces and oppolicious of science falfly so called/whiche science whyll some professed/ they have erred as

concernynge the fayth. Grace be with the. Amen.

4 Sent from Laodicia/whiche is the chefest cyte of Phrigia Dacaciana,'.

The prologe

Theprologe to the seconde Epistle of S. Paul buto Timothe.

In this epistle paul erhorteth Timothe to go forwarde as he had be gonne and to preache the gospel with al viligence as it nede was seing many were fallen awaye and many falle teachers were spronge vp all readie wherfore a Byshopes parte is cuer to watche and to laboure in the gospell.

In the thyrde and fourth he sheweth before and that notable / of the teospardous tyme towarde the ende of the worlde / in which a false spirituall lysunge sould beceaue the hole worlde with outwarde apportise and apparente of holy nes/vnder which all abominacions soulde have their fre passage? course/as we (alas) have sene this prophese of S. Maul suffilled in our espiritualitie vnto the vitermost Jote.

The secode epistle of S,

Paulthe Apostte vnto Timothe.

The fyrit Chapter.



of Jetu Christ/by the wil of God to preache the promes of lyfe / which lyfe 18 in Christ Jetu.

To Timothehis beloued sone

Grace/mercy ad peace/from God the father/and from Jelu Chalkoure Loade.

from myne elders with pure coscience/that with out ceasinge I make mecion of the in my prayers night and daye/desyringe to le the/myndfull of thy teares: so

laued

that I am fylled with love/whe I cal to remembraunce the bit fayned fayth that is in the/which dwelt fyrst in thy graund mo ther Lois/Fin thy mother Eunica: and am assure that it dwelleth in the also.

To Timothe. Fo

Fo.crcviij.

caued bs/and called bs with an holye callynge/not accordinge to oure dedes/but accordinge to his owne purpose and grace/which grace was genen thorows Christ Jesu before the worlde was/but is now declared openly by the appearinge of oure samoure Jesus Christ/whiche hath put awaye deeth/ and hath brought lyse and immortalite but o lyght thorows the Gospell/where but I am apoynted a preacher and Apostle/and a teacher of the Gentyls: sor the which cause Jalso suffre these thinges. Peuerthelesse Jam not ashamed. For I knowe whom I have beleved/and am sure that he is able to kepe that which I have comitted to his kepynge/agaynst that daye.

Se thou have the ensample of the wholsome wordes which itim is thou heardest of me in fayth and some which is in Jesu Christ.

That good thrnge/which was comitted to the keppinge/kepe

in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/be turned from me. Of whiche some are Phigelos and Hermogenes. The Lorde gene mercy but o the house of Onesiphoros/for he ofte refreshed me/and was not ashamed of my chapne: but when he was at Rome he sought me out very diligently/and found me. The Lorde graunte but o him that he maye funde mercye with the Lorde at

that daye. And in how many thinges he ministred but o me at Ephesus thou knowest very well.

The. ii. Chapter. A How therfore my sone/ be stronge in the grace that is in Thrist Jesu. And what thinges thou hast hearde of me many bearings witnes/ the same deliver to faithfull men/ which are apte to teache other. Thou therfore suffre affliction as a good soudier of Jesu Christ. Po mā that warreth/ entanglyth him selfe with wordly busynes/ a that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery/yet is he not crouned / except he stryue laufully. The husbandman that laboureth must frust receasure of the frutes. Consider what I saye, The Lorde gene the binderstondynge in all thynges.

Remember that Jesus Christ beynge of the sede of Dauid/ rose agapne fro deeth accordynge to my Gospell/wherin Josef fre trouble as an eugl doar/eug but o bondes. But the worde of

God was

God was not bounde. Herefoze I suffre al thinges/foz the electes lakes/that they myght also obtayne that saluacion which is in Chaift Jesu/with eternaligiozp.

It is a true sayinge/pf we be deeth with him we also chall ly ue with him. If we be paciet/we shall also raygne with him. If wedenyehim/healso shall denye bs. If we beleue not/pet abp= deth he faythfull. He cannot denye him selfe. Of these thinges put them in remembraunce/and testifie before the Lorde/that they aryue not about wordes: which is to no proffet/but to per uert the hearers.

Study to thewe thy selfe laudable buto God a workman that nedeth not to be a chamed/dindyng & word of the trueth iufly. Ungostly and vayne voyces passe over. For they shalencreace buto greater bugodlynes , and their wordes wallfret eue as doeth a cacre: of whose nobre is Hymeneos a 19hiletos/ which as cocernyng & trueth have erred/saying & the resurrec cion is paltal redy/# do destroye the fayth of divers persones.

But the sure grounde of God remayneth/& hath this seale: the Lordeknoweth them that are his/and let every man that callethon the name of Chilt/departe fro iniquite. Pot with-Condynge in a greate house are not only bestelles of golde and of filuer: but also of wood a of erthe/some for honoure/a some bnto duhonoure. But yf aman purgehim lelfe from luche felo= weg/he chalbe a vessell sanctified but o honoure / mete for the Lorde and prepared buto all good workes.

Lustes of youth auoyde/and folowe ryghtewesnes/fayth/ D toue and peace/with the that call on the Lord with pure herte. Folishe and unlearned questions put from the remembringe that they do but gendre Aryfe. But the servaunt of the Lorde must not stryue: but must be peasable buto all men/and apte to teache/and one that can luffre the eupli in meknes/a can infox= me them that reliat/yf that God at any tyme will geue them re pentance for to knowe & trueth: that they maye come to them celues agapne out of the mare of the deupli/which are now taken of him at his will.

The.iii. Chapter. sum.iii. Pis buderstonde/that in the last dayes shal come pares tous tymes. For the menthalbe louers of their owne fel ues coue=

11. de. 111.

wie.j.f.

ues coueteous/bosters/proude/aursed speakers/disobediet to father and mother / bnthanfull/bnholy/bnkynde / trucebrea= bers/stubboan/false accusars/ryatours/fearce/despysers of the which are good/traytours/heddy/hye mynded/gredy bpon volupteousnes moze then the lovers of God/haupnge a similitude of godly lyuynge/but have denyed the power ther of: and sucheabhorre. Of this sorte are they which entre into houses! and bygnge into bondage wemen lade with synne / which we men are ledde of divers luftes / ever learnynge and never able to come but o the knowledge of the trueth.

As Janes and Jambies withstode Adoles/euen so do these ero. vis. b resyst the trueth/men they are of corrupt myndes/and leawde as concernynge the fayth: but they hal prenayle no lenger. For their madnes thall be bttered buto all men as theirs was. But thou halt sene the experience of my doctryne/fassion of lyuing/ purpose/fayth/longe sufferynge/loue/paciece/persecucions/Æ afflictions which happened buto me at Antioche/at Iconium and at Lystra: which persecucions Jsuffered pacietly. And fro them all/the Lorde delivered me. ye and al that wyl lyve god= ly in Chault Jelu/must suffre persecucions. But the eugli men & disceauers that were worse and worse whyl they deceaue and are deceaued them selves.

But contynue thou in the thynges which thou hast learned/ which also were comitted buto § / seinge thou knowest of who thou half learned them a for as moche allo/as thou half knowe holy scripture of a chylde / which is able to make the wyse buto saluació thozowe the fayth which is in Christ Jesu. For al scrip: ii. pet. s.d ture geue by inspiracion of God/is prostitable to teache/to im= proue/to amende a to instruct in ryghtewesnes / that the man of God maye be perfecte and prepared buto all good workes.

The.uij. Chapter. Testifie therfore before God/and before the Lorde Jesu Christ/which shall indge quicke and deed at his apering in his kyngdome/preache the worde / be feruent/be it in season or out season. Improue/rebuke/erhorte with al loge sufferinge and doctrine. For the tyme wyll come/when they wyll not fuf= fer wholsome doctrine: but after their owne lustes shall they (whose eares ytche)gett them an heepe of teachers / and hall turne their

turne their eares fro the trueth/and chalbe geven but fables. But watch thou in all thunges/& suffre adversitie and do to the worke of an Evangelist/fulfyll thyne office but the bimost.

For Jam now redy to be offered at the tyme of my departing is at honde. I have fought a good fyght and have fulfylled my course a have kept the fayth. Fro hence forth is layde up for me a croune of rightewesnes which & Lorde that is a righteous indge shall geve me at that daye mot to me only but unto all the that love his compage. Pake spede to come unto you at once.

Colo.itis.

For Demashad left me a loueth this present worlde and is 13 departed buto Telfalonia. Cresces is gone to Galacia/and Titus buto Dalmacia. Only Lucas is with me. Take Marke ad bunge hun with the/fozheis necessary buto me/fozto minister. And Tychicus have I sent to Ephesus. The cloke that I lefte at Troada with Carpus when thou comest/byinge with the/ and the bokes / but specially the partchement. Alexander the coppersmyth dyd me moche eugli/ the Lozde rewarde him ac= coldinge to his dedes of whom be thou ware also. For he with= stode oure preaching sore. At my fyrst answering no maassisted me/but all for soke me. I praye God that it may enot be layde to their charges: 4 not withstondinge the Lozde assysted me/ad stregthed me, that by me the preaching buld be fulfylled to the btmoli/a that all the Gentyls thuld heare. And I was delyue= red oute of the mouth of the Igon. And the Lozde Chall delyure fro all eugl doynge/& Chall kepe me buto his heuenly kyngdom. To whom be prayle for ever and ever. Amen.

Salute Prisca and Aquila & the housholde of Onesiphorus. Erastus abode at Corinthü: Trophinos I lefte at Appletum sicke. Hake spede to come before winter. Eubolus greteth the and Pudes/& Linus/& Claudia/& all the brethre. The Lorde Iesus Christ be with thy sprete. Erace be with you. Amen.

The seconde epistle writte from Rome buto Timothe/whe Paul was presented & secode tyme by before Emperour Pero

The Prologe bponthe Episte of

S.Paul to Titus.

Die is ashort Epistle: wheringet is contagned all that is nedefull for a Christen to knowe.
In the first Chapter he sheweth what maner a man a byshope or curat ought to

ought to be: that is to wyt/verteous and learned/to preache and befende the Boipeli and to confounde the doctrine of trustynge in workes and mennes tradicions which ever syght agaynst the fayth and carre awaye the conscience captive from the fredome that is in Lhrist into the bondage of their owner maginacions a invencious as though the thinges shuld make a man good in the syght of Bod which are to no profit at all.

In the seconde be teacheth all degrees/olde/youge/men/weme/masters/ and servauntes bow to behave the selves as they which Lhrist hath bought with his bloude / to be his proper or peculier people / to glorifye Bod with

good workes.

In the thyrde he teacheth to honoure temporall rulars and to obeyethe/ and yet bringeth to Ebrist agayner to the grace that he hath purchased for ye/that no man shuld thinke that the obedience of princes lawes/or anye os ther workes huld instifie ve before bod. And last of al he chargeth to anoy de the companye of the stobourne and of the heretikes.

The Epistle of S, Paul

Onto Aitus. The fyll Chapter.



aul the servaut
of God/Aan Apostle
of Jesus Chait / to
preache the farth of
goddiselecte / A the knowledge
of he trueth/which is after godly
nes bpo the hope of eternal lyfe/
which lyfe God that cannot lye
hath promised before the worlde
beganne: but hath opened his
worde at he tyme apoynted thos
row preachynge / which preachynge is comitted but ome / by
the commandemet of God oure
saueoure. To Titushis natural

sone in the commentayth. Grace mercye a peace from God the father and from the Lorde Jelu Christ oure saucoure.

For this cause left I the in Crete/that thou thuldest performe that which was lackynge/and thuldest orderne elders in eury cite as I apoynted the. If any befautelesse/the husbande of one wyse/havinge saythful chyldre/which are not scladred of royote/nether are disobediet. For a bishoppe must be fautelesse as it becometh g minister of God:not subsom/not angrye/no C ii. dronckarde/

dzonckarde/no fighter/not geue to filthy lucre:but herberous/ one that loueth goodnes/sobre mynded/ryghteous/holy/tem= perat a suche as cleueth buto the true worde of doctryne; that he maye be able to exhorte with wholsome learnynge/& to im=

proue them that saye agaynstit.

For ther are many duobediet and talkers of vanitie and dif C ceauers of myndes/namely they of the circucilion/whose mous thes must be stopped/which peruert whole houses/teachynge thinges which they ought not because of fylthy lucre. One be= page of them selves / which was a popet of their owne/ sayde: Epimes The Cretayns are alwayes lyars/eugl beaftes/and flowe be= nides. lyes. This witnes is true/ wherfore rebuke them Marply that they maye be found in the fayth/A not takynge hede to Jewes fables and comaundmentes of men that turne from the tructh Ro. riii. Unto the pure/are all thinges pure: but buto them that are des filed and bubeleumge/is nothingc pure: but eue the very myn= des and conscieces of them are defyled. They confesse that they knowe God: but with the dedes they denyehim/ad are abomt= nable & disobedient/& buto all good workes discomendable.

The.u.Chapter. It speake thou that which becommeth wholsome lear 21 Inpng. That the elder me be sober/honest/discrete/sound in the fayth in love and in pacience. And the elder wemenlykes wyse/that they be in soche rayment as becometh holynes/not false accusars/not geven to moche dzynckynge/but teachers of honest thynges/to make the younge wemen sobre mynded/to loue their husbandes/to loue their chyldze/to be discrete/chast/ hulwylly/good and obedient bn to their owne hulbandes that the worde of God be not eugli spoken of. yonge men lykewyle exhorte that they be sobre mynded.

About all thing shewe thy selfe an ensample of good workes 28 with bucorrupt doctryne/with honestie/ a with the wholsome worde which canot be rebuked / § he which withstondeth/maye be alhamed / haupnge nothinge in you that he mape disprayle. The servautes exhorte to be obediet buto their owne masters and to please in all thinges/not answerpnge agayne/nether be pickers/but & they thewe all good faythfulnes/& they maye do worthippe to the doctrine of oure faueoure God in all thinges. * For the

If for the grace of God/that bringeth saluacion buto all men/ hath appered a teacheth vs that we build denye bugodlynes and wordly hister and that we shuld lyue sobre mynded rygh= teously and godly in this present worlde lokynge for that bies= sed hope and glozious apperynge of the myghty God / and of oure sausoure Jesu Christ which gave him selfe for bs/to rede= me vs from all bnryghtewelnes/a to pourge vs a peculiar peo ple buto him selfe / feruently geuen buto good workes: These thinges speake/and exhorte/ I and rebuke/ with all commaun dynge. Se that no man despyle the.

The.w. Chapter. Warne them that they submitte them selves to rule & power/to obey the officers / that they be readye buto all good workes that they speake eupliof no man that they be no franters/but lofte/thewynge all meknes buto all men. Foz boe oure selves also werein tymes past / buboyse / disobedient / deceased in daunger to lustes and to divers maners of bolupteousnes/lyuinge in maliciousnes and enuge/full of heate/ha= tynge one another.

F But after that the kyndnes & loue of oure saucoure God 11.tim. s. s. to mawarde appered/not of the dedes of rightewelnes which we wrought but of his mercye he faued bs/by the fountagne of the newe bytth / a with the renugnge of the holy gooft / which bethed on bs aboundatly/thozow Jelus Thristouresaucoure/ that we once instifyed by his grace/shuld be hepres of eternall

lyfe/thozowhope. L Thisisa true sayinge.

Of these thinges I wolde thoushuldest certifpe / that they which beleue God/myght be diligent to go forwarde in good workes. These thinges are good a proffitable buto men. Folis i.im. i.b. the questions and genealogies and braulynge and stryfe about u.tim.ij d the lawe / auoy de / for they are bnproffitable and superfluous. A man that is genen to herefie after the frist and the seconde ad= monicion/auoyde/remembringe that he that is soche/is per= uerted/and synneth euen damned by his owne iudgement.

mhe I wal send Artemas buto p/or Tychicus/bediliget to come to me buto Aichopolis. For I have determined ther to wynter. Bringe zenas the lawear & Apollos on their iorney di ligetly/g nothing belacking buto the. And let oures also learne to excell C iy.

to excell in good workes / as farforth as nede requireth / that they be not bufrutefull. All that are with me/salute the. Grete them that love be in the fayth. Grace be with you all, Amen.

Diptten from Aichopolis a cite of Macedonia.

The Prologe to the Epistle of S.Paul buto Philemon.

I this pille faynt Baul theweth a godiy enfample of Christe loge. Wer in we se how Maule talketh poore Onesimos vnto him and maketh inter cession for him vnto his master/ z beipeth him with all that he may e/ and be-baueth him seise none other wyse then as though he him selse were the say de nesymos/which thinge yet he both not with power z auctorite: as he well might haue done: but putteth of all auctorite z whatfoeuer be might of right bo that philemon might bo lykewyle towarde @nefymos/2 with great mes kenes and wyldome teacheth philemon to le his outle in Chailt Belu.

The Epistle of S, Paul buto Philemon.

Aulthepzesoner of Jesu Christ/av a brother Timotheus.

Unto Philemon the beloued/& our helper/ and to the beleved Appia/ a to Archippus our felowe foudier/and to the congregacion of thy

Grace be with you and peace/from God oure father & from the Lorde Jeius Christ.

I thanke my God/makynge mencion alwayes of the in my prayers/when Theare of thy love and fayth/whiche thou half towarde the Lozde Jesu/and towarde all saynctes: so that the fellishippe that thou hast in the fayth is fruteful thozow know. ledge of all good thynges / whiche are in you by Jelus Chuft. And we have great tope and consolacion over thy love. For by the (brother) the saynctes hertes are comforted.

11Dherfozethough Ibe bolde in Christ to emoyne g/that whi 25 che becometh the: yet for loues lake Frather beseche p/though The as Jam eue Paul aged/Anow in bodes for Jesu Christes lake. I beleche & for my sone Onelymus who I begat in my bos des/whiche

des/which in tyme passed was to & bupzostitable: but now prof fitable both to the and also to me who I have sent home agayn. Thou therfore receauchim/that is to say myneownebowels/ whom I wolde fagnehaueretagned with me that in thy stede he myght have ministred buto me in the bondes of the Gospel. Peuerthelesse/without thy mynde/wolde I do nothing/that the good which fpringeth of the/huld not be as it were of neces

litie/but willyngly.

Haply he therfore departed for a feason / that thou buildest receaue hun foz euer / not nowe as a seruaut : but aboue a ser= uaut/I meane a brother beloued/specially to me:but he wo mo= the moze buto the/both in the flesshe/and also in the Lorder If thou cont me a felowe/receaue him as my selfe. If he haue hurt the ozoweth the ought that laye to my charge. Haul have writte it with myne owne hode. I will recompece it. So that I do not saye to the/howe that thou owest buto me eue thyne owne selfe. Euclo brother/let me eniope them the Lord. Com= forte my bowels in the Lorde. Trustynge in thyne obedience/ I wrote buto g/knowing that thou wilt do more then I saye for. Moreoner prepare me lodgynge: for I trust thorow the helpe of your prayers/I chalbe gene buto you. Ther salute the/ Epaphras my felowe presoner in Christ Jesu/Adarcus/Aris Harchus/Demas/Lucas/my helpers. The grace of our Lord Jesu Christ be with poure spretes Amen.

Sent from Kome by Onelymus aleruaunt.

Aprologe to the fpra Epiale of S. Peter.

Dis epistle oyd G. Weter wiyte to them that were couerted amoge the bethe and erhorteth them to stonde fast in the fayth to grow therin and to were perfect thorow all maner of fofferynge and also good workes.

In the fyift be declareth the tuftifyenge of fayth thosow Chriftes bloud/ and comfortetb them with the hope of the lyfe to come and theweth that we haue not deserued it but that the Prophetes prophesied it shuld be geuers/ and as Chaift which redemed ve oute of fynne and all vnclennes is bolye fo be erbotteth to leade an holye conversacton: 7 because we be rychlye bought made beries of arrebe inheritauce to take bede that we lofe it not agayne thozow oure owne negligence.

In the. ti. Lhap. be iheweth that Chrift is the foundacio and beed corner ftone wher on all are beit thosow fayth whether it be Jewe or Bentyle/and bowthat in Chrift they are made Preftes to offre them felues to Bod(as Ehrift oyd him felfe) and to fle the luftes of the fleffbe that fyght agaynft the foule. And fyilt be teacheth them in generall to obey the moild ye rulars /2 then in special be teacheth the servautes to obey their masters be they good or bad/and to foffre mionge of them as Chrift foffered wronge for vs.

In the

In the. iii. be teacheth the wques to obey their bulbades/ye though they be vnbeleuers and to apparell them selues godiye and as it becometh bolys nes. And therto that the bulbades foffre and beare the infirmite of their mys ues and lyue accordynge to knowledge with them. And then in generall be exborteth them to be forte/ courteous/ pacient and frendlye one to another/ and to soffre for righteousnes after the ensample of Christ.

In the till be exhozteth to fle synne and to tame the fless be with sorbernes watchinge to prayer ad to loue eche other ad to knowe that all good gyftes are of Bod and euery ma to belpe bis neygbboure with focheas be bath res ceaued of Bod/and fynally not to wonder/but to retoyce/ though they must foffre for Ehriftes names fake feynge as they be partakers of his afficcios/

so spall they be partakers of his glozie to come.
In the.v. be teacheth the byshopes and prestes how they shuld lyne and fede Lhzistes flocke, and warneth vs of the deuyll which on every sy de lyeth in warte for vs.

The Fyzit Epistle of S.

Peter the Apostle. (The fysit Chapter.



that dwell here and there/asaraungers thozowout Pontus Galacia: Capadocia Alia and Bethynia/ electe by § forknow= ledge of God the fa= ther thozow the cans ctifyinge of the spiri= te/bnto obedience Æ sprinkling of & bloud of Jesus Christ. Grace be with you & peace be multiplyed. Blessed be God the 28 father of our Lozde Telus Chailt/which thozow his aboudat

mercye

mercye begat by agayne buto a lyuely hope/by the refurrecció of Jelus Chall from deeth/ to encope an inheritaunce immoz= tall a budefiled and that perillheth not referued in heaven for you/which are kept by the power of God thozowe fayth/buto faluacion / which faluacion is prepared all redy to be thewed in the last tyme/in the which tyme ye shal reioyce/though now for a season (yfnede require) ye are in heuines/thozow manifolde temptacions/that youre fayth once tryed beynge moche moze precious then golde that perysthed (though it be tryed with fyze) myght be founde buto lawde/glozy/ and honoure/ at the apperinge of Jelus Christ: whom ye have not sene and yet loue him/in whom even now/ though ye se him not/ yet beleve/and reiopce with tope buspeakable & glozious: receaujuge the ende of youre fayth/the faluacion of youre foules.

Df which saluacion have the Prophetes enquired and sears ched/which prophetied of the grace that thuld come but o you/ cearchynge when oz at what tyme of the spzete of Chzist which was in them / wulde agnifye/which appete testifyed befoze/the passions that thuld come buto Christ and the glozy that thuld folowe after: buto which Prophetes it was declared that not buto them selves/but buto bs/they shuld minister the thinges which are nowe shewed buto you of them which by the holy gooft sent downe from heaue/haue preached buto you the thin

ges which the aungels delyze to beholde.

ndherfore gyrde up the loynes of youre myndes/be fober/æ trust perfectly on the grace that is brought buto you/by the de= clarynge of Jesus Christ/as obedient chyldren/not facionynge your selves onto oure olde lustes of ignozancie: but as he which called you is holy/even to be ye be holy in all maner of converta= cion/because it is writteu. Be pe holy/for I am holy.

And yf so be that ye cal on the father which with out respecte Beut.r.o of person sudgeth accordinge to every mannes workes/se that pe passe the tyme of your epilgremage in feare. I for as moche as ye knowe howe that ye were not redemed with corruptible spluer a golde fro youre vayne conversacion which pe receaved by the tradicions of the fathers: but with the precious bloud of Chist/as of a lambe undefiled and withouten spot/which was orderned before the world was made: but was declared in the last tymes

Levi.ii.g

last tymes for your lakes which by his meanes have beleved on God that rayled him from deeth: and glozified him/that your fayth and hope myght be in God.

E.Coz. W.

And for as moche as ye have purified youre soules thorowe and.vii.d the sprete/inobeying the trueth for to love brotherly withoute Apoca.i. faynynge se that pe soue one another with a pure hert feruent= ly:for peare borne a newe/not of mortal feed/but of immortal/ Esa.x1.b. by the worde of God whiche lyneth and lasteth for ever. For all eccle. rill flesheis as grasse/and all the glozpe of manis as the soure of grasse. The grasse wyddereth and the slower falleth awaye, but the worde of the Lorde endureth euer. F And this is the worde which by the gospell was preached amonge you.

The.ii. Chapter. Therfozelaye alyde all maliciousness and all gyle/& dif a simulacion/and enuye all backbytynge:and as newe borne babes/despre that resonable mylke: whiche is withoute corrupció/that ye maye growe therm. yf so be that ye haue ta= sted how pleasaunt the loade is/to whom ye come as unto a ly= uynge itone disalowed of me / but chosen of God and precious: and yeas lyuynge stones are made aspiritual house: an holy presthode for to offer by spretual sacrifice/acceptable to God by

Jelus Christ.

efa. rrvtii rom.ir.g

Wherfore it is contayned in the scripture: beholde Jput in B Spon an heed corner stone/electe and precious: and he that be= leueth on him/hall not be ashamed. Unto you therfore whiche beleue, he is precious: but buto them which beleue not/the sto= pral.crvii ne whiche the bylders refused/the same is made the heed stone Mat. rri. mthe cozner/& astone to stomble at / & a rocke to offende them ela. viii. buhiche stomble at the worde/and beleue not that wher on they Ero. rix. were let. But ye are a cholyn generacion: a royall prelihod: an holy nacion: Fa peculiar people: hye shulde shewe h vertues of Dice. 11. a him & called you out of darknes into his maruelous light/whis rom.ir.c. che intyme past were not a people/yet are now p people of God. which wer not under mercy: but now have obtagned mercy. F

4 Wearlybeloued/Ibeseche pou as straugers applgrems/ Bala. v.c Rom. rill abstayne from fleshly lustes / whiche fyght agaynste the soule/ and sethat ye have honest conversacion amonge the Eentyls/

Rom.rill that they which backbite you as eugl doars/mayele your good workes and

workes and prayle God in the daye of vilitacion.

Submit poure selues buto all maner ordinaunce of man for rom. rills the Lordes sake/whether it be but o the kynge as but o the che fe heed: other unto rulars/as unto them that are lent of him/ for the punysthment of euglidoars: but for the lawde of them that do well. For so is the will of God/that ye put to silence the ignozancie of the folysthemen: as fre / and not as haupnge the libertie for a cloke of malicioumes / but even as the fervauntes rom.rij. e of God. Honour all me. Loue brotherly fellichuppe. Feare God/ and honoure the kynge.

Servauntes obey youre masters with all feare not only of colonics they be good and courteous/but also though they be frowarde Zini.u.c. Foz it is thanke worthye yfa man foz conscience towarde God endure grefe/lufferynge wrongfully. For what prayle is it/yf when ye be buffeted for youre fautes/ye take it paciently-But and yf when pe do well/ye lufter wronge and take it paciently/

then is ther thanke with God.

For here but o verely were ye called: for 4 Christalso suffer red for vs/leupnge vs an ensample that ye thulde folowe his esamb steppes/which dyd no synne/nether was ther gyle foude in his s. 104, 111.2 mouth: which whe he was reuyled/reuyled not agapne: when he suffered he threatened not: but committed the cause to him that indgeth rightcoully/which his own selfebare our synnes æsa. 1111,6 inhis body on § thre/ that we shuld be dely uered from synne/æ muldelyue in rightewelnes. By whole Aripes ye were healed. For pewereas thepe goyngeattrage: but are now returned bus to the theepherd and by Thope of your efoules. The.w.Chapter.

Thewyselet the wyues be in subjection to their husban- Colo.iie des that even they whiche beleve not the worde/maye Ephe.vc without the worde be wonne by the coverlation of the wrues, whyll they beholde youre pure couerfacion coupled with feare. nohole apparell thall not be outwarde with broyded heare/and i.nm.ij.c. hangynge on of golde/ether in puttynge on of gozgious appa= rell:but let the hyd man of the herte be bucozrupt with a meke and qupet sprete/which sprete is before God a thynge moch set by. For after this maner in the olde tyme dyd the holy wemen which trusted in god/tyer them selves/A were obediet to their husbandes

gen. rvii hulbandes/eue as Sara obeyed Abraham / & called him lorde whole doughters ye are as longe as ye do well / not beynge a= frayde of every hadowe.

Lykewyse ye men/dwel with them accordinge to knowled= ge/geungehonoure buto the wyfe/as buto the weaker bellel/ and as buto them that are beyzes also of the grace of lyfe/that

your prayers be not let.

4 In conclusion/be yeal of one mynde/one suffre with ano= 18 ther/loue as brethren/be petyfull/be courteous/not rendringe 1820. rvij euplfoz eupl/nether rebuke foz rebuke:but cotrary wyse/blesse and exi. remebringe & ye are ther buto called eue that ye hulde be heye Bom.rif. res of blestynge.pf any man longe after lyfe/& loueth to se good dayes/let him refrayne his tounge from euyll/and his lyppes that they speake not gyle. Let him eschue eupland do good: let him leke peace/a encue it. for the eyes of the Lorde are over the righteous/and his eares are open buto their prayers. But the face of the Lozde beholdeth them that do eugli.

Descouer who is it that wyllharme you/yf pe folowe that a which is good-Adotwithstödinge happy are pe yf ye suffre for ryghteweinelles lake. yee and feare not though they ieme terrible to you/nether be troubled: but lanctifye the Lorde God in your hertes. Be redy alwayes to geue an answere to energ man that areth you a reson of the hope that is in you and that both meaknes and feare: having eagood conscience that when they backbyte you as enviocars/they mave be amamed to as: moche as they have fallely accused youre good conversacion in Christe.

It is better (yf the wyll of God be so) that ye suffre for well doinge/then for eugli doynge. I for as moche as Christhath once luffered for lynnes / the inste for the buinste/for to brynge bs to God/and was kylled / as pertayninge to the fleshe: but was guyckened in the sprete.

In whiche sprete he also wet and preached but the spretes D meb.tr.d Rom.v.b that were in preson/which were in tyme passed disobediet/whe the longe lufferinge of God abode excedynge paciently in the Ben. vi. b dayes of Noe/whyl the arcke was a preparinge wherin feawe mar. rriiii (that is to save. biii. soules) were saued by water/which significally eth baptyme that nowe saueth bs/not the puttynge awaye of thefilth

the fylth of the flesshe / but in that a good conscience consenteth to God/by the refurreccion of Jelus Chult/ whiche is on the ryght honde of God: F and 18 gone into heaven/aungels/po= wers/and myght subdued buto hun.

The.iii. Chapter.

Dras moche as Christ hath suffred for bs in the fleshe arme youre selves lyke wyse with the same mynde: for he which luffereth in the fless he ceasith from synne/that he hen= ce forwarde chuide lyue as moche tyme as remayneth in the fleshe: not after the lustes of men / but after the wyll of God. For it is sufficient for his that we have spent the tyme that is eph. iis. e palt of the lyfe/after the wyll of the gentyls/walkynge in wantannes/lustes/dzonkennes/in eatynge/dzynckynge and in ab= ominable pdolatrie.

And it semeth to them a Araunge thynge that ye runne not also with them buto the same excesse of royte/ad therfore spea= ke they eugli of you/which thall geven a comptes to him that is redy to uidge quycke and deed. Hoz buto this purpose berely was the Bospell preached but o the deed that they shulde be co= demned of men in the flesshe/but thulde lyue before God in the

weete. The ende of all thinges is at honde.

* Be ye therfoze discrete and sober/that ye maye be apte to 1620.r.b. prayers. But about all thinges have feruent love amonge you. beb.rij. Fox love covereth & multitude of synnes. Be ye herberous one to another/and that without grudgynge. As every man hath receased the gyfte/minister the same one to another/as good ministers of the manyfolde grace of God. If any man speakes let him talke as though he spake the wordes of God. If any mā mynister/let him do it as of the abilite whiche God mynistreth buto him. That God in all thynges maye be glozifyed thozow Jesus Christ/ I to whom be prayle and dominion for ever and whyll the worlde stondeth. Amen.

Dearly beloved/be not troubled in this heate which now is come amonge you to trye you / as though some strauge thinge had happened buto you:but reioyce/mas moche as ye are partetakers of Christes passions / that when his glozy appereth/

pe mape be mery and glad.

If ye be rayled byon for the name of Christ happye are ye. Noz the

phiit.ij.b.

For the spirite of glory and the spirite of God resteth byon you. On their parte he is envil spoken of: but on youre parte he is

glozifyed.

De p none of you suffre as a murtherer / 02 as a thefe/02 an euplidoar/02 as a busybody in other mens matters. If any ma suffre as a Christen ma/let hum not be ashamed: but let him glos rifye God on his behalfe. For the tyme is come that sudgement must beginne at p house of God. If it fysh beginne at bs/what shall the ende be of them which beleve not the Cospell of Cod. And yf the ryghteous scally be saved: where shall the bugodly and the synner appere. Wherefore let them that suffer according to the wyll of God / comyt their soules to him with well doynge/as buto a faythfull creator.

The.b. Chapter.

The elders which are amoge you, Jerhozte / which am also an elder and a wytnes of the afficcions of Chull, and also a parttaker of the glozy that halbe opened: se that ye fede Chuses slocke which is amoge you takyng the onersight of them, not as though ye were copelled therto, but willyngly: not for the despie of fifthy sucre/but of a good mynde / not as though ye were lozdes over the parishes: but that ye be an ensumple to the flocke. And whether the chefe shepherde shall appeared ye shall receave an incorruptible croune of glozye.

Lykewyse pe younger submyt youre selues buto the elder. B Subm't your selues every mãone to another/knet your selves saco. sije together in lowlinges of mynde. For God resisteth the proude!

and geneth grace to the humble.

Abat.vi.c of God/that he maye exalt you/whe the tyme is come. Cast all will your care to him: for he careth for you.

Be sober and watch/for your eaduer say the deuyll as a rorynge Lion walketh about/sekpnge whom he maye deuoure:
whom result stedfast in fayth/remembrynge that ye do but fulfull the same afflictions which are apounted to your exethren
that are in the worlde. The God of all grace/whiche called you
but o his eternal glory by Christ Jesus/shall his owne selfe after ye have softred a lytell affliction make you perfect: shall sette
strength and stablishe you. To him be glory and dominion for
ever/and

ever/and whyll the worlde endureth. Amen. F

By Sylvanus a faythfull brother but o you (as I suppose)
have I write brefly exhertinge and testifyinge how that this
is the true grace of God/wherin ye stonde. The companyous
of your election that are of Babylon/saluteth you/and
Aparcus my sone. Grete ye one another with
the kysse of sove. Peace be with you
all whiche are in Christ Jes
sus. Amen.:

The Prologe to the seconde Epittle of S.Peter.

In which the yelle and withoute worker, when yet the promes of Livili is made vs upon that condicion that we hence forth worke the will of Bod and not of the fielihe. Therfore he exported the to evercise them selves diffetly in vertue and all good workes, therby to be sure that they have the true fasy thas a man knoweth the goodness of a tree by his frute. Then he commens both 2 magnifieth the gospell and willeth that men herken to that only e, and to menes doctrine not at all. For as he say the holy goost, which only knoweth the will of Bod, nether is any scripture of private interpretacion, that is to saye, may be other wife exposided then agreing to the open places and ges nerall articles and to the covenantes of Bod and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shuld come and thorowe preachings considence in false workes to satisfie their convetousnes with all/shuld benye Christ. which he threateneth with threatenth ble ensamples with the fall of the aungels the floude of Moe and overthrow wynge of 30 dom? Bomor/and so describeth them with their insaciable cove tousnes pryde stouborne and disobedience to all temperall rule and auctorite with their abominable whordome and pocrise that a blinde ma maye se that he prophesied it of the popes holy spirituality which devoured the whole worlde with their covetousnes / lyuynge in all luste and pleasure and raygnynge as temperall tyrantes.

In the thyrde be showed that in the latter dayes/the people thorow vnbe lese and lacke of seare of the sudgement of the last daye shall be even as Episcures wholy geven to the self pe. which last daye shall yet surely and shortly come sayth be: for a thousande yeares and one daye is with God alone. And be showed also how terrible that that daye shall be and how sodenly it shall come: and therfore exhorteth all men to loke ernestely for it and to prepare them selves agaynst it with holye conversacion and sodiy lywynge.

Finallye: The forst Lhapter sheweth howe it shulde go in the tyme of the pure and true gospell. The seconde how it shulde go in the tyme of the pope and mennes poctrine. The thyrde how at the last men shulde beleue no thins

ge/ner feare Bod at all.

The seconde

The secode Epistle of S.

Peterthe Apostle.

The fyrst Chapter.

AImon Peter a seruaunt and an A papostle of Jesus Christ/to them which ha ue obtained lyke precious fayth with bs in the ryghtewelnes that cometh of oure Fod and saucoure Jesus Christ.

godlynes/thozow the knowledge of him that hath called by by vertue and glozy/by the meanes wherof are geue unto bs er= cellent and most greate promyseg/that by the helpe of them ye Buld be parttakers of the godly nature/m that ye Ayethe coz= rupcion of worldly lust.

And herunto geue al diligece/in your fayth minister bertue/ 18 Ain bertueknewledge/Ainknowledge temperance/Ain tepe= rancy paciece/in paciece godlynes/in godlynes brotherly kynd= nes in brotherly kyndnes loue. For yf these thinges be amoge you a are plenteous/they wyll make you that ye nether chalbe pole nor bufrutefull in the knowledge of oure Lorde Jesus Christ. But he that lacketh these thinges / is blynde a gropeth for the wave with his honde / and hath forgotten that he was pourged from his oldelynnes.

Moherfore brethren/geue the moare diligence for to make poure callynge and election lure. For yf ye do soche thynges ye Chall never erre. yee and by this meanes an entrynge in Chall be ministred buto you aboundantly in to the everlastynge kyng= dome of oure Lozde and fautoure Jesus Christ.

Wherfore I will not be negligent to put you alwayes in remembrance of locke thinges/though that ye knowe then youre selves a bealso stablished in the present trueth. Potwithston= dinge I thinke it mete (as longe as I am in this tabernacle) to Gere you by by puttynge you in remembrance/for as moche as Jam Aure howethat the tyme is at honde that I must put of my tabernacle

my tabernacle/enen as oure Lorde Jesus Christ hath shewed me. I will enfoarce therfoze/that on euery lyde pe myghthaue 30a.rri. wherwith to stere by the remembraunce of these thinges after

my departinge.

4 for we folowed not deceauable fables when we openned buto you the power a comminge of oure Lorde Jesus Chust/ but with our eees we lawe his maieste: even then verely whe he receased of God the father honour and glosp and whe ther came loche a voyce to him fro excellent glozie. This is my dere mat, rvis. beloued sone/in who I have delite. This boyce we hearde whe it came from heaven/beynge with him m the holy mounte.

We have also a ryght sure worde of prophesie whereinto pf ye take hede as buto a lyght that thyneth in a darcke place ye do well/butyll the daye dawne a the daye starre arpse in youre hertes. I So that refrictinowe this: that no prophetie in the 4. Im. 4 scripture hath any prinate interpretacion. For the scripture came never by the will of mā: but holy mē of God spake as they were moved by the holy gooft.

The

The.ii. Chapter. Her were falle Pzophetes amonge the people/euen as ther walbe false teachers amonge you: which preuely Wallbunge in damnable sectes/euen denyinge the Lozde that hathbought them/and bringe bpon them selves swyft damna=

cion/Amany Mall folowe their damnable wayes/by which the waye of trueth chalbe eugli spoke of and thosow coueteousnes that they with fayned wordes make marchandyle of you/who= ce indgemet is not farre of/and their dampnacion slepeth not.

For yt God spared not the angels that synned/but cast them doune into hel/& delivered them into chapnes of dercknes/to be kept but o indgement: nether spared the olde worlde/but sa= ued Noe the eyght preacher of ryghtewelnes/and brought in the flud bpon the worlde of the bigodly and turned the cities of 30dom and Gomoz into alhes:ouerthzewe them/damned them/and made on them an ensample buto al that after shulde lyue bugodly. And iust Lot bered with the buckenly conversacion of the wycked/delinered he. For he beynge righteous and dwellynge amonge them / in seynge and hearynge/bered his righteous soule from daye to daye with their bulawful dedes.

The.ij. Epistle

The Lozde knowethhow to delyuer the godly out of temptacion/ & how to referue the bniuste buto the daye of judgement for to be punished: namely them that walke after the sellhe in the lust of buclenes/and despise the rulers. Presumpteous are they / and stubborne and feare not to speake eugli of them that are in auctorite. When the aungels which are greater bothe in power and myght/receaue not of the loade raylinge udgemet agaynst them. But these as bute beastes/naturally made to be taken and destroyed/speake eugli of that they knowe not/and shall perysshe through their owne destruction/and recease the rewarde of buryghteweines.

They cout it pleasure to lyue deliciously for a season. Spot & tes they are and fylthynes/lyuynge at pleasure/ & in disceaua= ble wayes featinge with you: having e eyes full of advoutrye & that cannot cease to synne / begylynge bustable soules. Hertes Mue.rrij. they have exercyled with coveteoulnes. They are curled chyldien/and have follaken the ryght wave / and are gone aftrave folowynge the waye of Balam the sone of Bosoz / which loued the rewarde of burightewelnes: but was rebuked of his iniqui tie. The tame and domme beact/speakinge with manes boyce/

forbade the foly Thenes of the Prophete. These are welles without water/and cloudes caried about of a tempelt/ to who the myst of darcknes is reserved for ever. Bade. 1.a Foz when they have spoken the swellinge wordes of banytie/ they begyle with wantannes thozowe the lustes of the selfher the that were clene escaped: but now are wrapped in errours. They promys them libertie and are them selves the bonde ser uauntes of corrupcion. For of whom soever a mā is over come Joh.viii. buto the same is he in bondage. Fozyf they after they have esca rom.vi.c. ped from the filthynes of the worlde thorow the knowledge of war.rn. the Lorde and of the fautour Jefus Christ/they are yet tägled agapne therin & ouercome: then is the latter ende worlle with them then the beginninge. Fozithad bene better foz them / not to have knowen the wave of right eousnes then after they have knowen it/ to turne from the holy commundement genen buto them. It is happened buto them accordinge to the true pro=

Pion.rri nerbe: The dogge is turned to his bomet agayne, and the fow

that was wellhed/to her wallowinge in the myre.

The.w.

The.iii. Chapter. I Disisthe seconde episse that Inow wryte buto you beloued/wherwith Istere by / and warne youre pure mpndes/to call to remembrance the wordes which were tolde before of the holy Prophetes/and also the commaundement of

by the Apostles of the Lorde and saucour.

This fyelt buderstöde/that ther Chalcome in the last dayes / i.m. iu. mockers / which well walke after their owne lustes and saye. phere is the promes of his communge- for sence the fathers dyed/all thinges continue in the same estate wherm they were at the beginninge. This they knows not (and that willingly) how that the heavens a great whyle ago were/A the erth that 28 was in the water/appered by our of the water by the worde of God: by the which thinges the woulde that then was / perished ouer flowen with the water. But the heavens verely and erth which are now/are kept by the same worde in store/and refer= ned unto fyre/agaynst the daye of judgement and perdicion of bugodly men.

Derely beloved / be not ignozant of this one thynge / how that one daye is with the Lorde/as a thousande yeare/athous fande yeare as one daye. The Lorde is not flacke to fulfyil his promes/as some me countsacknes: but is paciet to bs warde/ and wolde have no man lost / but wolde recease all mento re= pentaunce. Peuerthelesse the daye of the Lozde wilcome as a i.Thes. v. thefe in the nyght/in the which daye/the heavens wal perime and.rvi. with terrible nopes/and the elementes thall melt with heet/& the erth with the workes that are therin Chall burne.

If al these thinges thall perishe/what maner persons ought pe to be in holy conversacion and godlynes: lokinge for and ha= Uinge buto the comminge of the daye of God/in which the hea Apo. xxi. nens hall perythe with fyre / and the elementes thalbe confu- els. lev.c. med with heate. Peuerthelesse we loke for anewe heaven and a newe earth/accordinge to his promes/wher in dwelleth ryghtewelnes.

noberfore derely beloued/seynge that ye loke for soche thyn= ges/be diliget that ye maye be founde of him in peace/without spotte and budefyled. And suppose that the longe sufferynge of the Lordeis caluacion/even as oure derely beloved brother

paul/

Bude. f.f. Æze. rij. f

The .ij. Epistle

Paul / accordinge to the wyldome genen buto him / wrote to you:pee/all mooit in every epiltle/speakynge of soche thinges: amonge whiche are many thynges harde to be understonde/ which they that are bulearned/and bustable/peruert: as they do other scriptures onto their owne destruccion, ye therfore beloued/seynge ye knowe it befoze honde/beware lest ye be al= so plucked awaye with the erroure of the wycked/and fall from youre owne stedfastnes: but growe in grace/and in the knowledge of our Lozde and saucour Jesus Christ. To whom begiozy both now and for ever Amen,

The Prologe vponthethre Epistles of Saynet John.

Wis fyelt Epistle of saynet John contagneth the doctryne of a very As gospell be setteth out the true fayth z teacheth by it only all men to be saued and restored unto the fauour of Bod agayne: euen so here in this Epistle ve goeth agaynst them that boste them selves of tayth and yet continewe with out good workes and teacheth many waves that where true fayth is there. the workes targe not bebynder and contrarie that where the workes followe not/there is no true fayth/but a falley maginacion and otter vercknes.

And he writet ? soze agaynst a secte of iberetickes which then beganne to denye that Christ was come in the flessige and calleth them very Antechats stes: which secte goeth nowe in byz full swynge. For though they denre not openigewith the mouthesthat Chauft is come in the fless per they denye it in the hertewith their doctrine and lyninge. For he that wylbe initifyed and faued thorow his owne workes the same both as moche as be that benyeth Chaift to become in the fielfhe leringe that Chaift came only therfore in the fielibe/that be fould inftifye vs/or purchase vs pardon of oure synnes brins ge vs into the fauoure of Bod agayne / and make vs beytes of eternall lyfe/ with his workes only eand with his bloudes speddynge without and befor re all oure workes.

Sofighteth this epistle both agaynst them that wilbe faued by their owne good workes, ad also agaynst them that wylbe faued by a fayth that bath no fust to do workes at all and kepeth vs in the myddle waye that we belove in Chaift to be faued by his workes only and then to knowe that it is oure our tie for that kindnes to prepare oure seines to bo the comaundement of Bod? and to love every man his neyboure as Christ loved him sekynge with our

owne workes Boddes bonoure zoure nerbours welthe onlye and. trustinge to haue eternal lyfe z all that Bod bato promysed vol thorowe Christes veleruynge. The two last epistics. though they beshorte yet are godly, ensame ples of loue and favtb zoo fauoure of the spirite of a true Apostle.

The fyrit

The Fy2st Epistle of S,

The fysit Chapter.





haue herde which we have sene with our eyes/which we have loked bpo/and oure hon= deshaue handled / of the word of lyfe. For the lyfe appered/a we have sene abeare witnes / ashewe buto you p eternall lyfe/ which was to the father Eappered buto bs That which we have sene a her de/declare we buto you/ that ye maye have fellou hippe to bs/a that oure

fellouthippe maye be with the father and his sone Jesus Chaut. And this wayte we but o you that our e to ye maye be full.

And this is the tydynges which we have hearde of him and Bos.vin. declare buto you/that God is lyght and in him is no dercknes at all. If we saye that we have felly shippe with him / and yet walke in dercknes/we lye/& do not the trueth. But and of we walke mlyght euen as he is in lyght / then have we felly thippe web.ir. o with him / and the bloude of Jesus Christ his sone/clenseth vs 1.18et.1.0

from all synne.

It we saye that we have no synne/we deceave oure selves/ Apoc.i.b and trueth is not in vs. If we knowledge oure synne the is in re.viil faythfull & iust/to fozgene bs ouresynnes / & to clense bs from pro.ex.b. all burightewelnes. If we cape we have not cynned/we make himalyar and his worde is not in bs.

The.y. Chapter.

D signe not: pfany man synne/yet we have an advocate with the father/Jelus Chult/which is ryghteous: & he it is that obtaineth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And therby we are su= re that we knowehm/yf we kepe his commaundementes. He that fapth Iknowe him/and kepeth not his commaundemens tes is a lyar and the beritie is not in him. 19 ho so ever kepeth his worde in him is the love of God perfect in dede. And there by know we that we are in him. He that fayth he by deth in him ought to walke even as he walked. F

Brethren I wryte no newe commaundement buto you:but B that olde commaundement whiche ye hearde from the begyn= tob.riff.d nynge. The olde comaundement is the worde which ye hearde from the beginninge. Agapne a newe comaundement I wipte buto you/a thunge that is true in him/ and also in you: for the dercknes is past/ & the true lyght now syneth. He that sayth how that he is in the light/& yet hateth his brother/is in derck neseuen butyll this tyme. He that loueth his brother/abydeth in the lyght and there is none occasion of envil in him. He that hateth his bother/is in dercknes/and walketh in dercknes: and cannot tell whyther he goeth / because that dercknes hath blynded his eves.

Babes I wryte buto you/how that youre synnes are forge= C uen you for his names take. I wryte buto you fathers / howe that ye knowe him that was from the beginninge. I wryte bus to you yonge men/howe that ye have overcome the wicked. 3 wayte buto you lytell chyldren/how that ye knowe the father. Iwryte bute you fathers/howe that ye knowehim that was from the beginnynge. I wryte buto you yonge men/how that pe are stronge and the worde of God abydeth in you Eye haue

ouercome that wycked.

Se that relove not the worlde / nether the thinges that are in the worlde. If any ma love the worlde, the love of the father is not in him. For all & 1s in the worlde (as the lust of the stellye) the lust of the eves/ a the payde of goodes) is not of the father! but of the worlde. And the worlde vanysheth awaye a the lust therof:but he that fulfylleth the will of God/abydeth euer. Lytell

Lytel Chyldzē it is the last tyme/and as pe have herde how that Antichzist Chall come: even now are there many Antichzi-Acs come all redy. Wherby we knowe that it is the last tyme. They went outefrom bs/but they were not of bs. for yf they had bene of bs/they wolde no dout/have continued with bs/ 2But that fortuned that it might appere / g they were not of bs

and pehane an opntment of the holy gooft and peknowe al thinges. A Iwrote not buto you/as though ye knew not the trueth: but as though ye knew it / and knowe allo that no lye commeth of trueth. Who is a lyar but he that denyeth that Te Aus is Christ-the same is the Antichust that denyeth the father and the sone. Whosever denyeth the sone/the same hath not the father. Let therfore abyde in you that same which ye hearde from the beginninge. If that which re hearde from the beginninge/hall remapne in you/pe also hall contine we in the sone/and in the father. And this is the promes that he hath pro myled by euch eternall lyfe.

This have I writte buto you/concerninge them that discea ue you. And the annountinge which pe have receaved of him/ dwelleth in you. And pe nede not that any man teache you: but as the annountinge teacheth you all thinges/and is true/and is no lye: as it taught you even to byde therin. And nowebabes abyde in him that whe he hall appere / we may e be bolde & not be made a chamed of him at his cominge: If ye knowe that he is ryonteous / knowe also that he which foloweth ryghte=

welnes/is borne of him.

The.ui. Chapter. A Chold what love the father hath the wed on by that we Muld be called the sones of God. For this cause & worlde knoweth you not / because it knoweth not him. Derely belo= ued/now are we y sones of God/Epetit doth not appere what we walke. But we knowe y whe it wall appere/we walkelyke him. For we halfehim as heis. And every man that hath this hope in him/pourgeth hun selfe/eue as he is pure. Whosvener Es. list. e comitteth synne/comitteth virighteousnes also/forsynneis bn righteonlines. And peknowe & he appered to take awaye oure sprines/4 inhimis no spie. As many as byde in him/sprinenot: wholoever lynneth/hath not sene him/nether hath knowe him 26abes/

Babes/let no man deceaue you. He that doth righteoulnes/ 18 is ryghteous/even as he is ryghteous. He that comutteth syn= ne/18 of the deupil: for the deupil synneth sence the beginninge. For this purpose appered the sone of God/to lowse the workes of the deupli. Wholoever is borne of God/lynneth not: for his seed remayneth in hum/and he canot synne/ because he is borne of God. In this are the chyldren of God knowen/and the chyldeen of the deupli. Whosoever doth not ryghtewesnes/ is not

of Cod/nether he that loueth not his brother. For this is the tydynges/that ye hearde fro the beginnyng/ gesting b that ye shuld love one another not as Cayn whiche was of the wicked and Newe his brother. And wherfore Newe he him. Be cause his owne workes were eugli/ and his brothers good. H Maruaple not my brethre though the worlde hate you. We de knowe that we are translated from deeth buto lyfe/because we love the brethren. He that loveth not his brother / abydeth in deeth. Whosever hateth his brother is a man Acar. And ye knowe that no man flear/hath eternall lyfe abydynge in him.

> Herby perceaue we loue: that he gave his lyfe for vs: a ther= fore ought we also to gene oure lynes for the brethren. #Dhoso= ever hath this worldes good and feith his brother have neade and thutteth by his compation from him: how dwelleth the los ue of God in him. Ady babes let bs not loue in worde/nether in tonge: but with the dede and in veritie: I for therby we know D that we are of the beritie/ & can before him quyet oure hertes. But yfourehertes condempne bs / God is greater then oure hertes/aknowethall thinges. Beloued/yfourehertes codem= ne by not/then have we trust to God warde: Twhatsoener we are/wethalreceaue of him: because we kepe his comaund emen= tes/a do those thinges which are pleasynge in his syght.

and this is his commaundement/that we beleue on the name of his sone Jesus Christ/ and love one another/ as he gave commaundement. And he that kepeth his commaundementes/ dwelleth in him/and he in him: and therby we knowe that ther abydeth in bs of the sprete which he gave bs.

The.un. Chapter. — Ebeloued/beleue not every sprete:but prove the spretes A _ whether they are of god or not/for many false prophetes are gone

are gone out into the worlde. Herby that ye knowe the sprete of God. Euery sprete that confesseth that Jesus Christis come in the flewers of God. And every sprete which cofesieth not that Jesus Chaut is come in the flelshe, is not of God. And this is that specte of Antichzist of whom ye have hearde how that he stulde come: and even now alredy is he in the worlde.

Lytell chylozen/ye are of God and have overcome them: for greater is he that is in you then he that is in the worlde. They are of the worlde/& therfore speake they of the worlde/and the woulde heareth them. We are of God. He that knoweth God/ heareth bs:he that is not of God/heareth bs not. Herby know we the sprete of veritie and the sprete of erroure.

Beloued/let by love one another: for love commeth of Bod. And every one that loveth/isbozne of god/and knoweth God. He that loueth not/knoweth not God: 4 for God is loue. In this appered the loue of God to bs ward/because that god sent his only begotte sone into the worlde/g we might lyue thozow him. Herm is love/not that we loved god but that he loved by/ and sent his sone to make agrement for our synnes.

Beloued/yf God so loued by/we ought also to loue one ano= ther. Pomähath sene god at any tyme. yf we loue one another John.s. b goddwelleth in bs/and his love is parfect in bs. Herby knowe 1. Zim. vl. we/that we dwell in him/& he in bs: because he hath geue bs of his sprete. And we have sene & do testifie that & father sent the sone/which is the saucour of the worlde. Who so ever confesseth that Jelusis the cone of God/inhim dwelleth god/The m god. And we have knowen & beleved the love that God hath to bs.

God is loue/& he that dwelleth in loue/dwelleth in God and D God in him. Herin is the love perfect in by/ that we huld have trust in the daye of udgement: for as he is/even so are we in this worlde. There is no feare in love/but parfect love casteth oute all feare/for feare hath paynfulnes. He that feareth/is not parfect in loue.

me loue him/for he loued by fyrst. If a man sape/ I loue God and pet hate his brother he is a lyar. For howe can be that loueth not his brother whome he hath sene/lone God whome he hath not sene. And this comaundemet have we of him: that he which loueth God/Muldeloue his brother also. F

The.b.Cha.

The.j. Epilite

The.b. Chapter. Thosoever beleveth & Jesus is Christis borne of God a and every one & loveth him which begate/loveth him also which was begotte of him. In this we know that we love y chyldzē of God/whē we love God akepe his comacidemētes. This is the love of God/g we kepe his comaund metes/A his comaundemétes are not greuous. I for all & is borne of God 1.202.xv.e ouer cometh & worlde. And this is & victory that ouer cometh the worlde/eueour fayth. Mois it & ouer cometh the worlde: but he which beleneth that Jelusis the sone of God-

This Jelus Chailt is he that came by water & bloud not by B water only: but by water & bloud. And it is the sprete that beareth witnes/because the sprete is the trueth. For ther are thre Voa. 111.0 which beare recorde in heaven/the father/the worde/& the ho= ly gooft. And these thre are one. And ther are thre which beare recorde in earth: § sprete/& water/& bloud: & these thre are one If we recease the witnes of me/the witnes of God is greter. Foz this is & witnes of God/which he testifyed of his sone. He that beleveth on § sone of God/hath the witnes in him selfe. F He that beleveth not God / hath made him a lyar / because he beleved not the recorde that God gave of his sone. And this is that recorde/how that God hath genen buto bs eternali lyfe/ and this lyfe is in his some. He that hath the some/hath lyfe: and he that hath not the sone of God/hath not lyfe.

> These thinges have I wiptten unto you that beleve on the T name of the sone of God/that ye maye knowe how that ye has ue eternal lyfe/and that ye maye beleue on the name of the sone of God. And this is the trust that we have in him: that yf we are any thinge according to his will / he heareth bs. And pf we knowe that he heare by what soeuer we are/we know that we Wall have the peticions that we delyze of him.

> If any man le his brother lynneasynne & is not buto deeth/ let himaxe / and he shall geue him lyfe for them that synne not buto deeth. There is a spune buto deeth/for which save Inot that a man buld praye. All burighteweines is fynne/and ther issynnenot buto deeth.

We knowe p whosoever is borne of God/synneth not:but he that is begotten of God kepeth him selfe/& that wicked touchethhun

cheth him not. We know that we are of God/& that the would is all together let on wickednes. We know that the sone of god is come/a hath geuen by a mynde to knowehim which is true and we are in him that is true/through his sone Jesus Chailt. This same is very God/and eternall lyfe. Babes kepe your selues fro ymages. Amen.

The secode epistle of S,

John the Apostle.



the elder to the electe lady & her chylogen which I love in the trueth: and not I only/but also all that have knowe the trueth/for the truthes sake whiche dwelleth in vs and chalbe in vs for ever.

moith you be grace/mercye/a peace from God the father/and from the Lorde Jeius Christ the

Cone of the father/in trueth and lone.

I rejoyled greatly/that I founde of thy chyldren walkynge in trueth/as we have receaved a comaundement of the father. And now beseche I the lady / not as though I wrote a new co= maundement buto the/but that same which we had fro the bes gunnynge/that we thuld love one another. And this is the love that we shulde walke after his comaundementes.

This comaundemet is that (as ye have hearde from the be= ginnynge) pethuld walke in it. for many deceauers are entred into the worlde which confesse not that Jelus Christ is come in the fleshe. This is a deceauer and an Antichaist. Loke on your selves/that we loose not that we have wrought: but § we maye haue a full rewarde. Who so euer trangresseth and by deth not in & doctrone of Christ/hath not God. He that endureth in the doctryne of Christ/hath both & father a the sone. If ther come any buto you ad bringe not this learnynge/him receaue not to house/nether byd him god spede. Foz he p biddeth him god spe de/isparttaker of his enul dedes. Thad many thinges to write bnto pou/neuerthelesse I wold not write w paper a ynke/but A trust to come but o you / A speake with you mouth to mouth: § our eiope maye be full. The sones of thy electe syster grete the. The thyrde

The thyede epistle of S, John the Apostle.



De Elder buto & beloued Gayus/whom a love in the trueth. Beloved / I wishe in all thinges that thou prosperedest a faredest well even as thy soule prospereth. I recoy= sed greatly when the brethren came/and testified of the trueth & is in the / how thou walkest in trou ble. I have no greater tope then for to heare how

that my sones walke in beritie.

Beloved/thou doest faythfully whatsoever thou doest to the bethien/and to straungers/which bare witness of thy love be-18 fore all the congregacion. Which brethren when thou bringest forwardes of their iomey (as it besemeth God) thou shalt do well: because that for his names sake they went forth/and toke nothinge of the Gentyls. We therfore ought to receaue soche/ that we also myght be helpers to the trueth.

I wrote buto the congregacion: but Wiotrephes whiche los C ueth to have the preeminence amonge them / receaueth by not Mherfoze pf I come/I wyll declare his dedes which he doeth/ iestynge on by with malicious wordes/nether is ther with content. Pot only he him selfe receaueth not the brethren: but also he forbyddeth them that wolde / and trusted them oute of the

congregacion.

Beloved / felowe not that whiche is eugli / but that whiche pisgood. He that doeth well/is of God: but he that doeth eugli seith not God. Demetrus hath good reporte of all men and of the trueth: pee and we oure celues also bea= re recorde / and pe knowe that our erecorde is true. I have many thinges to write: but I wyll not with ynke a pennewryte unto the. For A trust I shallhortly le the/A me Hal speake mouth to mouth. Deace be with the. The Louers lalute the. Grete the lovers by name.

The prologe

CTheProloge vponthe Epistle

of Saynct Paul to the Hebrues.



Boute this Wille hath euer been moche doutpinge and that amonge great learned meni/who thuld be the auctor therofid puerle aff punyne ge that it was not Paules:partige because the ftyle so disagreeth and is so unlyke his other epistles/and parties because it stodeth in the les conde L'hapter/this learnynge was contyrmed to us warde: that is to saye taught us by them that heard it the sclues of the lozde. Row to laye taught vs by them that heard it the cline Coirellofman/net Paule testityeth Gala-i. that he receased not his Coirellofman/net

by man/but immediatly of Chaift and that by reuelacion wherfore laye they/leginge this man confesseth that he receaued his doctryne of the apostles/ it canot be Bauls! but some disciple of the apostles. Now whether it were Pauls 02 no Blape not/but permyt it to other mennes iudgementes / neiher thynke Ait to be an accycle of anye

mannes fagth/but that a man maye boute of the auctor.

Moreover/many there hath been which not only have denyed this Willic to have been waytte by any of the apostles/but have also refused it all together as no catholis he og godlye piftle/because of certe textes waitte therin. Fog fygit it sayth in the lixte: it is impossible that they which were once inghted/ & have tafted of the heavely gyfte and were become partakers of the holy gook ad have tall of the good worde of God and of the power of the worlde to comerpf they fall/thulde be renewed agapne to repe taunce/op coveriton. and in the tenth it layeth/yf we fynne wyllyngly after we have receased the knowledge of the trueth/ there remayneth no moze lacrityce for frames but a fearfull lokpinge for judgemet and violent fper which thall deftrope the aductias ries. Ind in the rif. it layth that Elau founde no waye to repentaunce or convertions no though he fought it with reares: which textes laye thep/founde: that yf a ma lyns ne any more after he is once baptyled/he can be no more forgene/and that is contrary to all the scripture/and therfore to be refused to be catholick and godlye.

Unto which I answere:pf we fluid denpe this piftle for those textee falles/fo thuld we denpe fysit Matthew whiche in his zij. Chapter affirmeth that he which blaibhes meth the holye gooff/hall nerher be forgeue here/ner in the worlde to come. and their Marke which in his iff chapter layeth that he that blafphemei hthe holpe gooff thail neuer haue fozgenenes/but thaibe in danger of eternall dampnacion. and thyzoly Lus he which fayth ther malbe no remission to him that blasphemeth the spirite of God. Mozeover John in his fyzite pille fayth/ther is a fynne bnto beeth/foz which a man Muld not page. Ind. if. Betri. ig. pfa man be fled fro the vnclemtes of the worlde thos tow the knowledge of the laupour Jefus Ehzift and then wrapt in agayne/his endeis worde then the begringing and that it had bene better for him neuer to have knos wen the trueth. Ind Paul. if. Eimo. if curffeth Alexander the coperfmpth/delpapinge the Lozde to rewarde him accordinge to his dedes: which is a figne that ether the car pille thuld not be good/oz that Alexander had fynned palt fozgeuenes/no moze to be prayed for:wherfore sepuge no scripture is a prouet interpretacion: but must be expose ded accordinge to the generall articles of oure fapth and agreable to other oven and es uident textes/and confered or compared to lyke fentences/why fluide we not understonde these places with tyke reverence as we do the other/namely when all the remnaunt of the piftle is fo godlye and of fo great learning.

The fysite place in the vi. Chapter will no moare their that they which knowe the trueth and yet willyngly refuse the lyght/and chose rather to dwell in darchnes/a refule Chailt and make a mocke of him/as the Phariles/which when they were overcos me with Criptures and myzacles/that Chaift was the very Bellias/pet had loch luft in iniquite/that they for Coke him/perfecured him/flewe him/ad dyd all the Chame that coulde be pmagmed/to him canot be renewed (eis Metoniam) farth the Greke/to be converted: that is to lape/loche malicious bukyndnes which is none nother then the blasphempnge of the holp goost/deserueth that the sparte spall neuer come moze at the to convert them/which I beleue to be as true as any other texte in all the feripture.

and what

The Prologe

and what is meant by that place in the tenth Chapter where he layth/yf we lynne wyllyngly after we have receased the knowledge of the truthe/ther remayneth no mo re lacrifyce for lynne/is declared immediatly after. For he maketh a coparylon between Moles a Christ/laying: yf he which delayled Moles lawe/dyed without mercye: how moche worse punyihment is he worthye of/that treadeth the lone of God under fore a counteth the bloude of the couenant/by which bloude he was lanctifyed/as an buholye thinge/and blasphemeth the spirite of grace.

By which wordes it is manifest that he meaneth none other by the fore wordes,

then the fpnne of blasphempe of the spirite.

For them that spane of ignoraunce or instrmitie/ther is remedie/but for him that knoweth the trouthe/and yet wyllynglye yeldeth him selse to synne/a consenteth unto the lyse of synne with soule and bodye/a had lever lye in synne then have his poylos ned nature healed by the helpe of the spirit of grace / and maliciouslye persecuteth the truthersor him I saye there is no remedie: the waye to mercye is locked by/a the spirite is taken from him sor his untankfulnes sake/no more to be genë him. Erouthe it is yf a mã can tourne to God a veleuc in Christ, he must be sorgenen/how depe soener he hath synned: but that will not be withoute the spirite/and soche blashhemers shall no more have the spirite offered them. Let every man thersore seare God and beware that he yelde not him selse to serve synne/but how ofte soener he synne/let him bes gynne agayne and syght asreshe/and no doute he shall at the last overcome/and in the mean tyme yet be under mercye sor Christes sake/because his harte worketh a wold sayne be soused from under the bondage of synne.

and reconceled unto God a restored unto his berthreght agayne/though he sought it with teares/that text must have a spirituall epe. For Elau in sellinge his berthreght despesed not only that teperall promocion/that he shulde have been lorde over all his brethre a hunge of that countre: but he also refused the grace a mercye of God and the spirituall bestynges of Abraham and Maac / a all the mercye that is promysed us in Christiall blessynges of Abraham and Maac / a all the mercye that is promysed us in Christiall have been his seed. Of this ye se that this episte ought no more to be refused for holye/godlye/and catholicke/then the other autenticke scriptures.

Mow therfore to come to our purpole agapne / though this epille (as it layth in the lixte) laye not the grounde of the fayth of Christyet it buyloeth conyngive theron pure golde/silver/and preciouse stones/a proveth the preshode of Christ with scriptures in evitable. Moreover ther is no worke in all the scripture that so playing declareth the meanings a significations of the sacrifyces/ceremonies/a signification of the sacrifyces/ceremonies/a signification of the sacrifyces/ceremonies/a signification makes were not the cause/this episte only were ynough to wede out of the hartes of the Papistes that cankred herefye of justifyinge of workes/concerninge oure sacramentes/ceremosnies and all maner tradicions of their owne invention.

And fynallye in that ye le in the tenth that he had been in bodes a paylon for Chais fee sake and in that he so mightelye dayueth al to Chailt to be saued thosow him a so cared for the flocke of Chailt that he bothe wrote a sent/where he herde that they be-

gonne to fapnte/to coforte/courage a Arength them with the words of God/and in that also that he sent Timothe Pauls disciple bothe verteous/well lears ned and had in greate reverence / it is easye to se that he was a fapthfull servaunt of Christes and of the same doctrone that Timothe was of / yee and that Paule him selfe was of / and that he was an Apostle or in the Apostles tyme or nere therunto.

And service the episte agreeth to all the test of the scripture/of it be indifferently loked on/how shulde it not be a sauctorite and taken for holye scripture?

The Epistle of S, Paul

vnto the Hebzues.

The fyra Chapter. 4



Od in tyme past di uersly and manye wayes spake buto the fathers by the Prophetes: but in

these laste dayes he hath spoken but o bs by his sone / whome he hath made heyze of all thynges/ by who also he made the worlde nohich sone beynge the bryght: Sabrus nes of his glory / A very ymage of his substance/bearynge by all thynges with the worde of his power hath in his owne person purged oure synnes/A is sytten

on the right honde of the maiestie an hye/and is more excellent then the aungels/mas moche as he hath by inheritaice obtey=

ned an excellenter name then have they.

for unto which of the aungels layde he at any tyme: Thou plated art my lone/this daye begate I the. And agayne: I will be his father/and he hall be my lone. And agayne when he bryngeth in the fyrst begotten sone into the worlde/he layth: And all the platecylaring aungels of God shall worthippe him. And of the aungels he sayth: He maketh his aungels spirites/and his ministers stames what ener: The cepter of thy kyngdome is a ryght cepter. Plates of the aungels he say the and ener: The cepter of thy kyngdome is a ryght cepter. Plates of the whall loved ryghteousness and hated iniquyte: Wherfore God whiche is thy God/hath annoynted the with the oyle of gladnes about thy felowes.

And thou Lorde in the beginninge half layde the foudacion Platel of the erth: And the heues are the workes of thy hondes. They wall periffhe/but thou walt endure. They all wall were olde as doth a garmet: and as a besture walt thou chaunge them/ and they walke chaunged. But thou arte allwayes / and thy yeres

Wall not fayle

The

Wall not fayle. F Unto which of the angels sayde he at any ty Psal.cir. me: Syt on my tyght honde / tyll I make thyne enemyes thy fote stole: Are they not al ministrynge spretes/sent to minister/ for their takes which walbe beyzes of faluacion.

The.n. Chapter.

Therfore we ought to geue the moare hede to the thin \$ ges which we have hearde/lest we perysshe. For yf the worde which was spoken by angels was stedfast/so that every transareillon and disobedience receased a suste recompence to rewarde: how that we escape/pf we despyle so great saluacion/ which at the fyrst began to be preached of the Lorde him selfe and afterwarde was confermed buto by warde/by them that heardeit/God bearynge witnes therto/both with signes and wonders also/& with dyners myracles/and gyftes of the holy goost/accordynge to his owne will.

He hath not buto the aungels put in subjecció the worlde to 18 come/wherof we speake. But one in a certayne place witnessed Petat.viii. saying: 110 hat is man/that thou arte myndful of him: other the sone of man that y visitesthum. After thou haddest for a season

made him lower then gangels: g crounedst him with honour e.coe.rv a and glozy/& half let him aboue the workes of thy hodes. Thou halt put all thinges in subjection binder his fete. In that he put

all thynges buder him/he left nothynge that is not put buder Pour 11.6 him. Deuerthelesse we pet se not al thunges subdued buto him/ buthun & was made lesse then & angels: we se & it was Jesus which is crouned with glozye and honour for the sofferynge of

deeth: heby the grace of God/Huld tast of deeth for all men. for it became him/for whom are all thinges/and by whome & are all thinges after that he had brought many sones buto glo

ry/that he shuld make the lorde of their saluacion parfecte thos row sufferynge. Foz he that sanctifyeth athey which are san= ctifyed are all of one. Hoz which causes sake he is not assamed Mal.xxi. to call them brethren sayinge: I wil declare thy name buto my Fal. rin. o brethren/zin the myddes of the cogregacion wil I prayle the. And agayne: I will put my trust in him. And agayne: Beholde

doune thozow

here am I and the chyldren which God hath geuen me. For as moch then as the chyldrewere parttakers of fleshe Dzee.riii * Lor. Ev. & bloud/healfo him selfelykwyse toke partewith the/for to put doune thosow deeth/him that had losd thippe over deeth/that is to fave the deuyll/a that he myght deliver them/which tho= row feare of deeth were all their lyfe tyme in daunger of bon= dage. for he in no place taketh on him the angels: but the feed of abzahā taketh he onhim. Wherfoze in all thinges it became him to be made lyke unto his brethre/that he myght be mercy= full/and a faythfull hye preste in thinges concerninge God/for to pourge the peoples synnes. Form that he him selfe suffered and was tempted/he is able to lucker them that are tempted.

The.w. Chapter.

Therfore holy brethren/partakers of the celestiall cal= lynge/confyder the embasseatour and hye prest of oure profession/Christ Jesus which was faythfull to him that made hun/eue as was Moles in all his houlle. And yet was this ma mue. ru. counted worthy of more glory then Adoles: In as moche as he which hath prepared & house / hath most honour in the housse. Euery housie is prepared of some man. But he that orderned all thinges/18 Fod. And Moles verely was faythfull in all his house/as a minister/to beare witnes of tho thing which shuld be spoken afterwarde. But Chust as a sone/hath rule over the houste, whose house are we/so that we holdfast the considence a the rejoylynge of that hope/buto the ende.

mherfore as the holy gooft fayth: to daye yf ye shall heare pai, rem his boyce/harden not youre hertes / after the rebellion in the daye of temptació in the wildernes/where youre fathers tem= pted me/proued me / a sawe my workes.rl. peare loge. Wher=

fore I was greved with that generació a layd. They erre ever in their hertes: they verely have not knowe my wayes/so that I (ware in my weathe / that they huld not enter into my rest. Take hede brethre/that therbe in none of you an eurll herte in bubelene/that heshuld departe from the lywinge God:but er=

hozte one another dayly / whyll it is called to daye / lest any of you were hard herted thorow the deceytfulnesse of synne.

we are partetakers of Chailt of we kepe fure buto the ende the fyll hibstance/so longe as it is sayd: to daye yf ye heare his boyce/harden not youre hertes/as where rebelled. For some/ whe they hearde rebelled: how be it not all & cam out of Egypt buder Afoles. But in who was he despleased. rl. yeares. Mas nū. riii.e

henot

he not despleased with them that synned: whose carkases were over throwen in the defert. To who sware he that they mulde not enter into his rest: but buto the that beleved not. And we se that they could not enter in/because of bubeleue.

The.inj. Chapter. Et bs feare therfoze lest any of bs fozsak ynge the pro- A mes of entrynge into his rest / shulde seme to come behynde. For buto by was it declared as well as buto them. But it proffited not them that they hearde the worde/because they which hearde it/coupled it not with fayth. But we which have beleved/do enter into his rest/as contrary wyse he sayd to the pfal.ring. other: I have I worne in my wrath/they hall not enter into my

rest. And that spake he berely longe after that y workes were Beniga. made and the foundacion of the worlde layde. For he spake ur a certagne place of the seventh daye on this wyse: And God dyd rest the seventh daye from all his workes. And in this pla=

ce agayne: They hall not come into my rest.

Sepnge therfoze it foloweth that some muste enter therin= 18 to/and they to whom it was fyist preached / entred not therin for bubeleues take. Agayne he apoynteth in Pauid a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye of ye heare his voyce/be not hard herted. For of Jo= sue had geven them rest/then wolde he not afterwarde have spoken of another daye. Ther remayneth therfore yet a rest to the people of God. For he that is entred into his rest/doth cease from his owne workes as God dyd from his.

Let be studye therfore to entre into that rest/lest anye man a faule after the same ensample / into bubelefe. Hoz the worde of God is quycke/and mighty in operacion/and tharper then any two edge (wearde: a entreth through/ eue buto the dundynge a sonder of the soule a the speete/a of the toyntes and the mary: and judgeth the thoughtes a the intentes of the herte: nether ecce.rv. o is ther any creature muscible in the syght of it / for all thinges are naked & bare buto the eyes of him/of whom we speake.

psalm. prriij.

The.b. Chapter. Cyngethen that we have a great hye prest which is en - A tred into heaven (I meane Jelus the sone of God) let us holde oure profession. For we have not an hye prest/ which

can not

ean not have compassioon our einfirmities: but was in al poyntes tepted/lyke as we are: but yet without synne. Let bs ther* fore go volvely but o the feate of grace / that we may ereceaue

mercy/and fynde grace to helpe in tyme of nede.

4 Hozeueryhyepzest that is take from amonge men is oz= depned to, men/in thinges pertayning to God:to offer gyftes and facrifices for symme: which can have compassion on the igno raunt/& on them that are out of the waye/because that he him 16 selfe also is copased with infirmitie: For the which infirmities sakehe is boude to offer for synnes/as well for his owne parte/ as for the peoples. And no man taketh honour buto him selfel i.pa. rrin

but he that is called of God/as was Aaron.

Euen so lykewyse/Thust glozified not him selfe/to be made the hye prestibut he that sayd buto him: thou arte my sone, this wfal. 11.6 daye begat I the glozified him. As he also in another place spea keth: Thou arte a Pzest foz euer after the order of Melchise= Psal.eu. dech. I mbhich in the dayes of his flesche/dyd offer bypzayers and supplicaciós/with stronge cryinge a teares/buto hum that was able to faue him from deeth: and was also hearde/because of his godlynes. And though he were Goddes sone/yet lear= ned he obedience / by tho thinges which he suffered / and was made parfaicte/and the cause of eternal saluacion buto al them that obeyhim: and is called of God an hye Prest / after the or= der of Adelchisedech.

upherof we have many thinges to sape/which are harde to be bettered: because pe are dul of hearinge. for when as concer= ning & tyme/ye ought to be teachers/yet have ye nede agayne that we teache you the fyilt principles of the word of Eod: and are become soche as have nede of mylke/& not of stroge meate: Fozeuery mã that is feed with mylke/is inexperte in § worde of rightewelnes. For heisbut a babe. But stronge meate belon geth to the that are parfecte which thosow custome have their wittes exercised/to indge both good and envil also.

The.bi. Chapter.

Therforelet by loue the doctryne pertaynings to the beginnynge of a Chaisten man/and let bs go buto perfection / and now no more laye the foundation of repentaunce from deed workes/and of fayth towarde God/of baptyme/of doctrine/

The Epistle of S. Paul

doctrine/and of layinge on of hondes/and of refurreccion from deeth and of eternall judgement. And so will we do pf God per 11.pet.11.0 mutte. Fozitis not possible that they which were once lyghted/ and have talted of the heavenly gyft / and were become parte= takers of the holy gooft / and have tafted of the good worde of God/& of the power of the worlde to come: yf they faule/Huld be renued agayne buto repentaunce: for as moch as they have (as concerninge them selves) crucified the sone of God afreshe

makynge a mocke of him.

For that erth which druncketh in the rayne which commeth B ofte bpon it/and bringeth forth erbes mete for them that dreffe it/receaueth blessynge of God. But that groude which beareth thornes and bryars/is reproued/ais nye buto curlynge: who= se ende is to be burned. Reverthelesse deare frendes we trust to le better of you/A thinges which accopany laluacion/though we thus speake. For God is not burighteous that he huld forget youre worke and laboure that procedeth of loue/which lo= ue ye the wed in his name/which have ministred buto the sayn= ctes/and yet minister. yee/and we despre that every one of you thew the same diligence/ to the stablishinge of hope/even buto the ende: that ye faynt not/but folowe the/which thozow fayth and pacience inheret the promples.

Ben.rrlj.

For when God made promes to Abraham/because he had no C areater thinge to sweare by/hesware by him selfe saying: Su= rely I will blesse the and multiplie the in dede. And so after that he had targed a longe tyme/he enioged the promes. Aden berely (weare by him that is greater then them felues/and anothe to cofirmynge the thinge/is amonge them an ende of all Aryfe. So God willings bery aboundantly to thewe but o the hepres. of promes/the stablenes of his countapl/he added an othe/that by two immutable thinges (in which it was unpossible & God (huld lye) we might have perfecte consolation/which have fled/ for to holde fast the hope that is set before by which hope we ha ue as an ancre of the soule both sure a stedfast. Which hope also entreth in/into tho thinges which are with in the bayle / whis ther the fore runner is for bs entred m/I meane Jelus that is made an hye prest for ever after the order of Adelchisedech.

The.by. Chapter.

His Melchisedech kynge of Salem (which beinge pres Beitrug ite of the most bye God/met Abraham/as he returned agayne from the liaughter of the kynges/a bleffed him: to who alio Abraham gaue tythes of all thinges)fyrstis by interpretacion kynge of ryghteweines/after that he is kynge of Salem/ that is to laye/kyinge of peace/with oute father/with oute mo ther/without kynne/& hath nether begynnynge of his tyme/ nether yet ende of his lyfe: but is lykened but o the sone of God/

and continuetly appelte for ever.

Confyder what a man this was buto whom the Patriarke Abzaham gaue tythes of the spoyles. And verely thosechyldie of Leuy/which receaue the office of the prestes/haue a comaun dement to take accordynge to the lawe / tythes of the people: that is to lave of their brethre yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/receased tythes of Abraham/a blessed him that had the promples. And with out all nave layinge he whiche is lesse / recease th blesspage of him whiche is greater. And here me that dye/recease tythes. 28ut there he receaseth tythes of whome it is wytnessed/that hely ueth. And to sape the trueth/ Leup him selfe also whiche receaueth tythes / payed tythes in Abzaham. For he was pet in the loynes of his father Abzaham when Melchisedech met him.

If now therfore perfeccio camby & presthod of the Leuites (for buder that presshod the people receased the lawe) what neded it further moare that another prest shulde ryse after the order of Adelchiledech / and not after the order of Aaro. Pow no dout/pf the presthod be translated/then of necessitie muste

the lawe be translated also.

For he of whome these thinges are spoken/pertayneth buto another trybe of which never maserued at the aultre. Foz it is emdent that oure Lorde spronge of the tribe of Juda/of which

tribe spake Adoles nothinge concernynge presihod.

And it is yet a more empdent thynge / pf after the similitude of APelchisedech/there aryse another prest/which is not made after the lawe of the carnall comaundement: but after the power of the endlesselyfe. (For he testispeth: Thou arte appest for Psal.cie. euer/after the order of Apelchisedech.) Then the comaund met that went

The Epistic of S. Paul

that went a foze/is disanulled/because of hyz weaknes and bus proffitablenes. For the lawe made nothinge parfecte: but was an introduccion of a better hope/by which hope/wedzawenge bnto God.

And for this cause it is a better hope/that it was not promp. D sed with out an othe. Those prestes were made with out an oz the/ but this preste with an othe/ by him that sayde onto him. Mil. etc. The Lorde Iware/and wyll not repent: Thou arte a prest for ever after the order of Adelchisedech. And for that cause was

Telus a stablusher of a better testament.

And amonge them many were made Prestes, because they were not suffred to endure by the reason of deeth. But this mā/because he endureth euer/hath an euerlastynge Bresthod. Wherfore he is able also ever to save them that come unto God by hun/seynge he ever lyueth/to make intercession for bs.

Soche an hye Prest it became by to have / which is wholy/ harmlesse/bndefyled/separat from synners/a made hyar then heaven. Which nedeth not dayly (as yonder hye prestes) to offer by facrifice/fyzst for his owne synnes/a then for the peoples synnes. For that dyd he atonce for all when he offered up him selfe. For the lawe maketh men prestes which have infirmitie: but the worde of the othe that came sence the lawe/maketh the

sone prest/which is parfect for ever more. The.biy. Chapter.

If the thynges which we have spoken / this is the pyth: A I that we have soche an hye preste that is sitte on the right honde of the feate of maiestie in heave, and is a minister of holy thinges/and of the very tabernacle which God pyght/and not man. For every hye prest is ordepned to offer gyftes and sacrifices: wherfoze it is of necessitie that this man have somwhat also to offer. For he were not a preste/yf he were on the earth where are prestes & accordinge to the lawe offer gyftes/which prestes serve buto the ensample and shadowe of heavenly thins Ero. rrv. ges: euen as the answer of God was geuen buto Moses when Act.vij.f. he was about to fynishe the tabernacle. Take hede (sayde he) that thou make all thunges according to the patrone thewed to the in the mount.

> Now hath he obtained a more excellent office, in as moche 18 as he is

as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene faute= lette: then thulde no place have bene fought for the seconde. For in rebukinge them he layth: Beholde the dayes wil come (layth note. rri the Lorde) and I will fynishe bpon the house of Israel / and bpon the house of Juda/anewe testament:not lyke the testa= ment that I made with their fathers at that tyme / when I toke them by the hondes / to lede them oute of the londe of E= gypte/foz they continued not in my testament/and I regarded

them not sayth the Lorde.

for this is the testament that I wil make with the house of Israel: After those dayes sayth the Lord: I will put my lawes in their myndes / and in their hertes I will write them / and I wilbe their God/and they halbe my people. And they hal not teache/euery mahis neyghboure/and euery man his brother/ sayinge:knowe the Lorde: for they shall know eme / from the lest to the moste of them: for I wilbe mercyfull over their bus rightewelnes / and on their lynnes and on their iniquities. In that he layth a new testament/he hath abzogat the olde. Pow p which is disanulled a wered olde is redy to vanualihe aways

The.ir. Chapter. Pat fyist tabernacle verely had ordinaunces/A servinl ges of God / wordly holynes. I for ther was afore tabernacle made/wherm was the candelsticke and the table/& the thewe breed/which is called wholy. But with in the secode bayle was ther a tabernacle/which is called holiest of all/which had the golde senser and the arcke of the testament overlayde roundabout with golde/wherin was the golde pot with APa= na/and Alarons rodde that spronge/and the tables of the testa= met. Duer the arcke were the Cherubis of glozy hadowinge the seate of grace. Of which thinges we will not now speake particularly.

mohen these thinges were thus orderned the Prestes went al wayes into the fyllt tabernacle Æ executed & service of God. But into the seconde wet the hye prest alone once every yeare: and not with out bloud / which he offered for him selfe/and for the ignoraunce of the people. Wherwith the holy gooff this agnified that the wave of holy thinges/was not yet openned/

whill

The Epistle of S. Paul

whill as yet the fyll tabernacle was stondynge. Which was a similitude for the tyme then present/and in which were offered ayftes a facrifyces that could not make the minuter parfecte/ as pertayninge to the conscience with only meates & drinckes and dyuers wellbyinges and wiltifyinges of the flefthe/whiche

were orderned butyll the tyme of reformacion. 4 But Christbernge an hye Prest of good thinges to come!

came by a greater & a moze parfecte tabernacle/not made with hondes: that is to laye mot of this maner byldynge nether by the bloud of gotes a calues: but by his ownebloud he eutred in once for all into the holy place/& founde eternal redempcion. F tent.xvi.c for yf the bloud of open and of gotes and the allhes of an heyfer/when it was ipzynckled/purifyed the buclene/ as touching the purifyinge of the sessible: how much moareshall the bloud of Chailt (which thosow the eternall speete/offered hum selfe with 1. Pet. 1.0 out spot to God) pourge youre consciences from deed workes apoc. 1.0 for to serve the lyuynge God:

Rom.p.b And for this cause is he the mediator of the newe testament that thosow deeth which chaunsed for the redemption of those trasgressions that were in the fysit testamet/they which were called/myght receaue the promes of eternall inheritaunce. F for toher loeuer is a testament/there must also be the deeth of sola.14.6 him that maketh the testament. For the testament taketh auctoute when men are deed: For it is of no value as longe as he that made it/is a lyue. For which cause also nether that fyrst te= frament was orderned without bloude. For when all the comsearring maundementes were redde of Adoles to all the people/he toke the bloud of calues and of gotes / with water and purple wholl and plope/ and spanckled both the boke and all the people says inge:this is the bloud of the testament which God hath apopus ted buto you. Mozeover / he sprynckled the tabernacle with bloud also and all the ministrynge bessels. And also almoost all thinges/are by the lawe pourged with bloud/& with out thed= dynge of bloud is no remission.

It is then nede that the similitudes of heavenly thinges be m purifyed with soch thinges: but the heavenly thinges them selues are purifyed to better facrifyces then are those. For Christ is not entred into the holy places that are made with hondes/ which are

whiche are but Amilitudes of true thynges: but is entred into very heaven/for to appere now in the syght of God for by: not to offer him selfe often/as the hye preste entreth into the holye place every yeare with arange bloud / for then must be have of ten luffered sence the worlde began. But now in the ende of the woulde hath he appered once/ to put synne to syght/by the offerynge op of him telfe. And as it is apoynted buto men that they hall once dye/and then commeth the judgement/ even fo Chaile was once offered to take away the synnes of many/ and rome. onto them that loke for him/ wall he appeare agayne without i.per.iu.e Conne buto Caluacion.

of The.r. Chapter. De the lawe which hath but & chadowe of good thinges Lenery. to come/ a not the thinges in their owne fastion/can ne= uer with the facrifyces whiche they offer yeare by yeare contis mually/make the commers there buto parfagte. For wolde not then those sacrifyces have ceased to have bene offered/because that the offerers once pourged/hulde have had no moare conscieces of synnes. Peuerthelesse in those sacrifices is ther mencion made of synnes every yeare. For it is unpossyble that the bloud of oren and of gotes hulde taken awaye synnes.

Mherfore when he cometh into the worlde he layth. Sacris ps. xxxxx. fice and offeringe thou woldest not have: but a bodye hast thou orderned me: In facrifyces and synne offerynges thou hast no lust. Then I sayde: Lo I come / m the chefest of the boke it is written of me/that Janild do thy will/o Dod. Aboue when he wsalm.i. had taged tacrifyce and offeringe/& burnt facrifyces and fynne offerpages thou woldest not have nether hast alowed (which pet are offered by the lawe) and then sayde: Lo J come to do thy will/o God: he taketh awaye the fyrst to stably the the latter. By the whiche well we are canculyed by the offerenge of the body of Jesu Christe once for all.

And every prest is redy dayly ministrynge / and ofte tymes offereth one maner of offerpage/ which can neuer take awaye connes. But this man after he had offered one facrifice for fons nes/lat him doune for ever on the ryght honde of God/A from: henceforth tarpeth tyll his foes be made his fotestole. For with posal. cir. one offerynge hath he made parfecte for euer / them that are

Canctifyed.

canctifyed. And the holy gooft also beareth by recorde of this euen when he tolde befoze: This is the teltamet that I wil ma= Wie. xxx1 ke buto them: after those dayes sayth the Lorde. I wil put my lawes in their hertes and in their mynde. I wyll wzyte them and their synnes and unquities well Fremember no moare. And where remission of these thinges is there is no moare of

ferynge for lynne.

Seynge brethre that by the meanes of the bloud of Jesu we maye be bolde to enter into that holy place/by the newe and ly= umge wave/which he hath prepared for bs/through the bayle/ that is to laye / by his flesshe. And seynge also that we have an hye Prest/which is ruler over the house of God / let by drawe nye with a true herte in a full fayth / spzynckled in oure hertes fro an eugl conscience/ weshed in oure bodges with pure wa= ter/and let by kepe the profession of our ehope/with out wave= rynge(for he is faythfull that promyled) a let bs consyder one another to prouoke but loue/and to good workes: and let by not forlake the felythippe that we have amonge oure felues/as the maner of some is: but let be exhorte one another/a that so moche the moze/because ye se that the daye draweth nye.

Foz yf we synne willyngly after that we have receaved the knowledge of g trueth / ther remayneth no moare sacrifice for synnes/but a fearfull lokynge for indgement/and violent fyre/ which thall devoure the adversaries. He that despiseth Adoles Dell. rvii lawe/dyeth with out mercye bnder two oz thze witnesses. Df Mat. rvii.e how moche sozer punishmet suppose pe shal he becounted woze is coexus thy/which treadeth binder fote the sone of God: a counted the bloud of the testament as an buholy thinge wher with he was fanctifyed and doth dishonoure to the specte of grace. For we Rom. rif. knowehim that hath sayde: bengeaunce belongeth buto me/I wyll recompence fayth the Lorde. And agayne: the Lorde Chal judge his people. It is a fearfull thinge to faule into the hon-

des of the lyuynge God.

Call to remembraunce the dayes that are passed in the F which after ye had receased light/ye endured a greate fight in aduerlities/partly whill all men wondzed and galed at you for the chame and tribulation that was done but o you and partly whill ye became copanions of them which so passed their tyme.

For ye

for pe luffered also with my bondes / and toke a worth the spoylinge of your egoodes and that with gladnes knowynge in youre selves how that ye had in heave a better and an endurynge substaunce. Cast not awaye therfore youre confydence/ which hath great rewarde to recompence. For ye have nede of paciece/that after ye have done the will of God/ye might recea ue the promes. For yet a very lytel whyle/ the that wall come/ will come / will not tary. But the will thall lyue by fayth. And Aba. ff. a pfhe withdrawe him selfe my soule wal have no pleasure in him gala.iy.b me are not which with drawe oure selves buto dampnacion/ but pertayne to fayth/to the wynnynge of the soule.

The.rj.Chapter.

Apthis a sure consydence of thynges whiche are hoped for/and a certayntie of thynges which are not sene. By it the elders were well reported of.

Thosow fayth we buderstonde that the worlde was orderned by the worde of God: ad that thinges which are sene/were made of thinges which are not sene. By fayth Abell offered buto God a moare plenteous facrifyce then Cayn:by which he obtenned witnes that he was righteous/God testifying of his

apftes: by which also he beyng deed/yet speaketh.

By fayth was Enoch translated that he shulde not se deeth: mae. rrsy nether was he founde: for God had taken him awaye. Before eccl. ring. he was taken awaye / he was reported of that he had pleased God: but without fayth it is bupollyble to please him. For he that commeth to God/must beleve that God is/ and that he is a rewarder of them that seke hun.

By fayth Roe honoured God/after that he was warned of Befi.vi. 2. thinges which were not sene/& prepared & arcke to the saupng of his housholde, thosow & which arcke, he condened the world and became hepre of the rightewelnes which comethby fayth.

By fayth Abraham/when he was called obeyed/to go out in to a place/which he wulde afterwarde receaue to inheritaunce and he went out, not knowings whether he shuld go.

By fayth he removed in the lode that was promised him/as Beff. ru. into a straunge countre / & dwelt in tabernacles: & so dyd Isaac a Jacobheyzes with him of the same promes. For he loked for a citie hauinge a foundacion/whose bylder & maker is God. Thozow

Thozow fayth Sara also receased strength to be with chylde, and was delyuered of a chylde when the was pastage! because the judged hun faythfull which had promised.

and roug good as deed (to many in multitude/as the starres of the skye/ and as the fond of the see those/which is innumerable.

And they all dyed in fayth/and receased not the promyles: D but sawe them a farre of/and beleved them/and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that laye soche thinges / declare that they seke a countre. Also yf they had bene myndfull of that countre/from whence they came oute / they had leasure to have returned a= gapne. But now they desprea better/that is to sape a heaven= lye. Wherfore God is not ashamed of them / even to be called their God: for he hath prepared for them acitie.

In farth Abraham offered by Isaac/whéhe was tempted/ eccl. rivin and he offered him beinge his only begotten sone/ which had re Bene. rri ceaued the promiles of whom it was lapde in I laac thall thy rom. ir.b feed becalled: for he conspdered that God was able to rayle bp agayne from deeth. Wherfore receaued behim / for an ensam= gen. xxvii ple. In fayth Isaac blessed Jacoband Esau / concerninge thin-

ges to come.

By fayth Jacob whehe was a dyinge/bleffed both the sones. of Joseph/& bowed him selfe towarde the toppe of his cepter.

By fayth Joseph when he dyed remebred the departinge of Bene.l. d the chyldren of Israel: a gaue commaundement of his bones.

By fayth Moses when he was borne / was hyd thre mone= Ero.ij.a. thes of his father a mother/because they sawe he was a proper chylde:nether feared they the kynges commaundement.

By fayth Moles whehe was great / refused to be called the Erod. i.c Exo. 4.6 sone of Pharaos doughter/and chose rather to suffre adverse tie with the people of God/then to emoye the pleasurs of synne for a ceason / a estemed & rebuke of Thrist greater ryches then. the treasure of Egypt. For he had respect but o the rewarde.

> By fayth he folloke Egypt/Afeared not the fearcenes of the f kinge. For he endured eue as he had sene him which is musible

Thosow fayth he orderned the efter lambe/a the effulion of bloud/lest he that destroyed & fyrst borne/shulde touche them. 26y fayth

28y fayth they passed thoso we the reed see as by daye londe exo. ring e which whe & Egipcias had allayed to do/they were drouned.

25y fayth the walles of Jericho fell doune after they were 1014.11.0.

compased about seven dayes.

By fayth y harlot Raab perished not with the bubeleuers com.vi.d.

when the had receased the types to lodginge pealably.

And what thall I moare saye the tyme wolde be to thost for me to tell of Gedeon/of Barach/and of Samson/and of Jeph= thae: also of Dauid and Samuel/& of the Prophetes: 4 whi the thozowefayth subdued kyngdomes / wzought ryghteous= nes/ obtained the promyles/stopped the mouthes of Lyons/ quenched the violence of fyze/escaped the edge of the swearde/ of weake were made stronge/wared valuent in fyght/tourned to flyght the armyes of the alientes. And the weme receaved their deed/rayled to lyfe agayne.

Other were racked/and wolde not be delyuered/ that they myght receaue a better resurreccion. Dther tasted of mockyn= ges and scourgynges/mozeouer of bones a presonment: were stoned/were hewen a sunder/were tempted/were slayne with (weardes/walked bp & downe in thepes (kynnes/ingotes (kyn nes/ in nede/ tribulacion and beracion whiche the worlde was not worthy of: they wandred in wyldernes / in mountaynes/

in dennes and caues of the earth.

And these all thozowe fayth obtained good reporte: F and rom. pl.a. receased not the promes/ God providynge a better thinge for i.pet.ij.a. vs/that they without vs Aulde not be made parfecte.

colo.iij.b and.itij.a

1 The.ry. Chapter. - Therfore let us also (seying that we are compased with so great a multitude of witnesses) laye awaye all that present doune, and the synne that hangeth on, and let bs run= ne with paciece buto the battayle that is let before bs/lokynge buto Jelus the auctor and finisher of oure fayth/which for the tope that was let before him/abode the croffe/ and despyled the Hame and is let doune on the right honde of the trone of God. Colyder therfore how that he endured suche speaking agaynst him of fynners / lest ye shulde be weryed and faynte in youre myndes. For ye have not yet respsted buto bloude sheddynge/ Aryuynge agaynst synne. And have forgotten the consolacion/

which

1820.111.6 which speaketh buto you/as buto chyldze: my some despyle not apo. iii.d the chastenynge of the Lorde/nether faynt when thou arte rebuked of hun: 1/02 whom the Lozde loueth/hun he chasteneth:

pee and he scourgeth enery sone that he receaueth.

If ye endure chastenynge / God offereth hun selfe buto you 28 as unto sones. What sone is that whom the father chasteneth not. If pe be not bider correction (wher of all are partialiers) then are ye bastardes and not sones. Noveouer styng we had fathers of oure A: Tibe which corrected by and we gave them reverence: Quid we not moche rather be in subteccion buto the father of spirituall gystes/that we myght lyue. And they bere ly for a feawe dayes/nurtred by after their owne pleasure: but he learned us buto that whiche is proffitable: that we myght recease of his holynes. No manner chastilynge for the present tyme semeth to be to yeous/but greueous: neuerthelesse after= warde/it bypngeth & quyet frute of rightewesnes/buto them which are therm exercyled.

Stretch forth therfore agains the hondes which were let C doune/and the weake knees/and le that ye have Arayght Rep pes buto youre fete/lest any haltynge turne out of the waye: rom.rij.d pee let it rather be healed. Embrace peace with all men and ho= lynes: with oute the which no man thall se the Lozde. And loke to/that no mã be destitute of the grace of God/and that no ros te of bitternes sprynge by and trouble and therby many be de ge. rrv.a fyled: and that ther be no fornicator/or buclene person/as Esau which for one breakfast solde his byrthryght, ye knowe howe that afterwarde when he wolde have inheryted the blessynge he was put by/Ahe founde no meanes to come therby agazne:

no though he despred it with teares.

and.rr.c. and but o burnying e fyze/nozyet to myst and darckness and tem for yeare not come buto the mounte that can be touched to pest of wedder / nether buto the founde of atrompe athe boy= ce of wordes/which boyce they that hearde it/wished awaye/ that the communication build not be spoken to them. for they ero. rir.c were not able to abyde that which was spoken. If a beast had touched the mountagne/it must have benessoned/or trust tho= row with a darte: even so terrible was & syght which appered. Moles layde/I feare & quake. But ye are come buto & moute Sion/

Sion/Ato the cite of the lyunge God/the celestial Jerusalem: and to an innumerable syght of angels & buto the cogregacion of § fyest bosne sones/which are watte in heaven/# to God the udge of all/a to the spretes of wit ad parfecte men/a to Jesus the mediator of the newetestament, and to the sprincklynge of

bloud that speaketh better then the bloud of Abel.

Se that ye despyle not him that speaketh. Foz yf they escaped not which refused him that speake on erth/moche moze wal we not escape/pf we turne awaye frohim that speaketh frohea uen:whose voyce then Mouke & erth/A now declareth sayinge: pet once more will I thake not & erth only but also heave. Do agge. 11.6 Dout & same & he sayth/yet once moze/signifieth the remouing awaye of those thing; which are shake/as of thinges which has ue ended their course: § the thing which are not wake maye re mayne. Wherfoze pf we receaue a kyngdo which is not moued we have grace/wherby we maye serve God & please him with renerence a godly feare. Foz oure God is a consumpnge fyze. deu. 111.8

The.rin.Chapter. Et brotherly loue continue. We not forgetfull to lodge rom.rif. e strangers. Foz therby haue dyners receaned anngels i pervi. into their houses biwares. Remeber them that are in bondes even as though ye were bounde with them. Be myndful of the whiche are in aduerlitie/as ye which are yet in youre bodyes. Let wedlocke be had in papee in all poyntes/ a let the chamber be bndefyled: for whore kepers & aduoutrars God will udge. Let your econuersacion be without coueteousnes & be content your. 1.8 with that ye have all redy. For he verely sayde. I will not sayle plaim. the/nether forfake the: that we maye boldly saye: the Lorde is excent. myhelper/A I will not feare what man doeth buto me. Remē ber them whiche have the overlyght of you/ which have declared buto you the worde of God. The ende of whose conversacion se that ye loke bpon/and folowe their fayth.

Jesus Christ pesterdaye and to daye/A the same continueth for ener. Be not carred aboute with dyners and fraunge lear= nynge. for it is a good thinge that the herte bestablished with grace/a not with meates/which have not proffeted them that have had their pastyme in them. We have an altre wher of they may not eate which serve in & tabernacle. For & bodyes of those beaftes

wie. rix. beaftes/whose bloude is brought into the holy place by the hye prest to pourge synne/are burnt withoute the tentes. Therfo= re Jesus/to lanctifye the people with his owne bloud/suffered with out the gate. Let vs go forth therfore out of the tentes/ mich. ii.c and luffer rebuke with him. Foz here have we no contynuynge

cyte:but we leke one to come.

For by him offer we the facrifice of laude alwayes to God: & is to laye the frute of those lyppes which cofesse his name. To do good/and to distrybute forget not/for with suche sacrifyces God is pleased. Dbeye them that have the oversyght of you/& submit youre selves to them/for they watche for youre soules/ even as they that must genea comptes: that they maye do it with toye/a not with grefe. For that is an buprofytable thinge for you. Praye for vs. we have confydence because we have a good conscience in all thinges, and despre to spue honestly. I de Tyre you therfore somwhat the moare aboundantly/that ye so do that I maye be restozed to you quickly.

The Eod of peace that brought agapne fro deeth oure Loz- D de Jesus/the great shepherde of the shepe/thozowe the bloud of the everlastyuge testament / make you parfecte in all good workes/to do his will/workynge in you that which is pleasant in his lyght thozow Jelus Christ. To whom be prayle for ener

whyll the worlde endureth. Amen. L

I beleche you brethre suffre the wordes of exhortacion: for we have writte buto you in feawe wordes: knowe the brother Timothe/whom we have sent from bs/with whom (pf he co= me (hoztly) I wyll se you. Salute them that have the ouersyght of you / and all the saynctes. They of Italy falute you. Grace be with you all. Amen.

CSent from Italy by Timotheus.

The Prologe vponthe Epillies of S. James and Judas.

Mough this epiftle were refused in the olde tyme and benyed of manye Lto bethe eptifile of a verye Apostle and though also it laye not the founs dacton of the fayth of Christ but speaketh of a generall fayth in Bod nether preacheth his deeth z resurrection ether the mercy that is layde vp in store for vs in him/or euerlastinge covenaunt made vs in his bloude/which is the

office z bittye of a verye Espostle/as Christ sayeth. Bo.rv. ye shall testifye of me: yet because it setteth vo no manes doctryne / but cryeth to kepe the lawe of Bod/and maketh loue which is withoute percialite, the fulfyllinge of the lawe/as Lhift all the Elposties by d / and bath therto manye good z gods lye sentences in it: and hath also nothinge that is not a greable to the rest of the scripture/yf it beloked indifferently eon: me thinketh it ought of right to be taken for holye scripture. For as for that place for which haply it was at the beginnynge refused of holyemen (as it ought/yf it had meante as they toke it / and for which place only for the falle understondynge / it bath been chefely receaued of the ipapifies) yet yf the circuftances bewel pondered/it wil apère that the auctors entet was farre other wyfe then they toke him for.

For where he layth in the.if. Cha. fayth withoute beedes is beed in it felfe/be meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good bedes followinge / is a falle fayth z no fayth that iustifyeth or receaueth forgeuenes of synnes. For Bod promysed the onlye forgeuenes of their synnes which turne to Bod/to kepe his lawes. There fore they that purpose to cotinue styl in synne/haue no parte in that promise: but deceaue them selues / yf they beleue that Bod bath forgeuen them their olde frinnes for Christes fake. Eind after when be fayth that a ma is fustified by bedes and not of fayth onlye he wil no moze then that fayth bothe not fo tultifye euery where that nothinge instifyeth saue fagth. For dedes also do tuffifre. And as fayth onlye tuftifieth before Bod/fo do dedes onlye tuftifre before the worlde wher of is ynough spoke partiye in the prologe on Waule to the iRomayns / 2 also in other places. for as Maule affirmeth iRoma.iij. that Abraham was not iuftified by workes afore Bod but by fayth onlye as Bene. beareth recorde : so will James that Dedes onlye tustified him before the worlde / 2 fayth wrought with his bedes: that is to saye fayth wherwith hewas ryghteous before Bodin the hert oyd cause him to worke the will of Bod outwardige/wherby be was ryghteous before the worlde/and wherby the worlde perceaued that be beleued in Bod / loued and feared Bod. And as lebre.ri.the scripture affirmeth that Rabab was iustified before Bod thorow fayth fo both James affirme that thorow workes/by which shewed by: fayth/the was tuftified before the worlde and it is true.

And asfor the epistle of Judas/though men haue and yet do boute of the auctoure/and though it seme also to be drawen oute of the.if.epistle of S. De ter/and therto alledgeth scripture that is no where foude yet seinge the mat ter is so godly and agreynge to other places of holye scripture/I se not but that it ought to haue the auctorite of holye scripture.

The Epistle of S, James,

The fyest Chapter. Ames the servaunt of God and of the Lorde Jesus Christ / sendeth gre= tynge to the.rij. tribes which are scattered here and there. 4 Ady brethren/count it exce dingeroye whe ye faule into diners teptaciós / foz as moche as yeknowe how & the tryinge of youre

fayth bringeth pacièce: A let pacièce haue her parfect worke/p pe maye be parfecte & sounde/lackinge nothinge.

3 fany

mat.vij.a

If any of you lacke by soome / let him are of God which ge= and rrice ueth to all men moisterentlye / and casteth no man in the teth: Lu. ri.b. and it shalbe gevenhim. But let him are in fayth a waver not. tob. rvi.b for he that douteth / is lyke the waves of the see / tost of the and rvi c for he that douteth / is lyke the waves of the see / tost of the wynde and carped with violence. Dether let that man thinke that he chall recease any thinge of the Lorde. A wasseryinge mynded man is bustable in all his wayes.

> Let the brother of lowe degre reiogre in that he is exalted / B and the ryche in that he is made lowe. For even as the flower of the graffe / thall he banysthe awaye. The sonne ryseth with heate/and the graffe wydereth/and his flower falleth awaye/ and the beautie of the fastion of it perysheth: even so wall the tyche man perysibe with his aboundance.

Dappy is the man that endureth in temptacion/for when he is tryed the chall recease the croune of lyfe twhich the Lorde

hath prompled to them that love him. F

Let no man laye when he is tempted that he is tempted of God. Foz God tempteth not buto eugli/nether tempteth he as nyeman. But euery mā is tempted/dzawne awaye/z entysed of his owne concupicece. Then whe lust hath coceaued the bein geth forth synne/A syne whe it is fmished/bringeth forth deeth

Errenot my deare brethre. 4 Euery good gyfte/and eue= C ry parfayt gyft/is from aboue and commeth downe from the fa ther of lyght/with who is no variablenes / nether is he chaun= ged buto darcknes. Of his owne will begat he us with the worde of lyfe/that we shuld be the fyrafrutes of his creatures.

Moherfore deare brethren/let euery man be swyfte to heare/ Nowe to speake and Nowe to weath. For the weath of ma wor

kethnot that which is ryghteous before God.

Moherfoze laye a parte alfuthines/al superfluite of malicious nes/a receave with meknes/the worde that is graffed in you/ which is able to faue youre foules. F + And fe that ye be do= ars of the worde and not hearers only/deceaupage your owne selves with sophistrye. For yfany heare the worde a do it not/ heis lyke buto a man that beholdeth his bodyly face in a glasse. for assone as he hath loketh on him selfe / he goeth his wave/ a forgetteth immediatly what his fassio was. But who se uer loketh in the parfayct lawe of libertie / a continueth ther in (yf hebenot

he be not a forgetfull hearer/but a doar of the worke) the same

halbehappye uthis dede.

If any ma amonge you seme devonte/and refrague nothis tonge:but deceaue his owne herte/this mannes deuocion is in payne. Bure deuocion and bndefyled befoze God the father/is this: to bilyt the father less a widdowes in their aduer site/and to kepe him selfe buspotted of the worlde.

The.ij. Chapter. A Rethren have not the fayth of oure Lorde Jesus Christ the Lorde of glory in respecte of persons. If there come into youre company a mã with a golden rynge & in goodly ap= parell/# ther come mallo a poore manin byle rayment/and pe have a respect to him that weareth the gave clothynge / & saye buto him. Syt thou here ma good place: a saye buto the pooze! Conde thou there of fyt here bnder my fote itole: are ye not par ciall in youre selves and have judged after envil thoughtes:

Herken my deare beloued brethre: Hathnot God chosen the poore of this worlde which are ryche in fayth/ ad herres of the kyngdome which he prompted to them that love him - 25ut ye have despyled the pooze. Are not the rych they which oppresse you: Tthey which drawe you before indges. Do not they spear

ke envll of that good name after which pe be named.

If ye fulfill the royal lawe accordynge to the scripture which. fayth. Thou thalt love thyne neyghbour as thy felfe/ye do wel. But pf pe regarde one person moze then another / pe commpt synne a are rebuked of the lawe/as trasgressours. Whosever thall kepe the whole lawe / & yet fayle mone poynt / he is apltie in all. For he that layd. Thou walt not commit adulterie/layed also: thou shalt not kyll. Though thou do none adulterie/ vet yf thou kyll/thou arte a transgressoz of the lawe. So speake ye/ and so do /as they that shalbe sudged by the lawe of libertie. For ther halbe indgement mercyles to him that the wed no mercy/ and mercy rejoyleth agaynst judgement.

no hat anapleth it my brethren / though a man save he hath fayth whehe hath no dedes. Can fayth saue him. If a brother or a spler be naked or destitute of dayly fode/ & one of you sape buto them: Departe in peace/ God sende you warmnes and fo= de:not withstondynge ye geue them not tho thinges which are

nedfull

nedfull to the body: what helpeth it. Euen so fayth/yfit haue no dedes/is deed in it selfe.

pee and a man myght laye: Thou halt fayth/and Thaue des des: Shewe me thy fayth by thy dedes: A I will thewe the my fayth by my dedes. Belevest thou that ther is one God. Thou

doest well. The deupls also beleve and tremble. Mylt thou buderstonde o thou bayne man, that fayth with D

out dedes is deed. Was not Abraha oure father willifyed thos roweworkes when he offered I faac his sone bpon the aulter-Thou seifthow that fayth wrought withhis dedes/& through the dedes was the fayth made parfecte: and the scripture was Beff.rv. b fulfylled which fayth: Abzaham beleued God/and it was repu-Bod. 4 ye se then how that of dedes a mais instifyed and not Boly. ij.c offayth only. Lykewyse also was not Raab the harlot iustified thorowe workes / when the receased the messengers / and sent them out another wave. For as the body without the spreteis deed/even so fayth with out dedes is deed. F

> The.m. Chapter. D strat we shall recease the moze damnacion: for in many thinges we synne all. If a man synne not in worde, the same is a parfecte man/and able to tame all the body. Beholde we put byttes into the holles mouthes that they fould obeye bs/ and we turne aboute all the body. Beholde also the shyppes/ which though they be so great and are dequen of fearce wyndes / yet are they turned about with a very smale helme / whyther soe= uer the violence of the gouerner will. Euen sothe tonge is a lyt tell member/and bosteth great thinges.

> Behold how gret a thinge a lyttel fyzek yndleth/A the tonge is fyze/ad a worlde of wyckednes. So is the tonge let amonge B oure mébres/that it defyleth the whole body/ ad setteth a fyre all that we have of nature/A is it selfe set a fyze even of hell.

All the natures of bealtes/A of byzdes/and of lerpentes/and thinges of the see/ are meked and tamed of the nature of man. But the tounge can no man tame. It is an buruely euglifull of deedly poylon. Therwith blesse we God the father/Atherwith curse we me which are made after & similitude of God. Dut of one mouth

one mouth proceadeth bleffinge & curlynge. Ady brethren thes se thinges ought not so to be. Doth a fountayne sende forth at one place Iwete water and bytter also. Can the fygge tree/ing brethren / beare olyue beries: other a byne beare fygges. So can no fountagne gene bothe thalt water and frethe alfo. If any man be wyfe and endued with learnynge amonge you/let him thewe the workes of his good convertation in meknes that is

coupled with wysdome.

But yfye have bytter enwyinge and Aryfe in youre hertes! reioyce not:nether belyars agaynst & trueth: This wysdome descendeth not from aboue: but is erthy/and naturall/and deuelisthe. For where enuyinge and stryfeis/there is bustablenes and almanner of eugl workes. But the wyldome that is from aboue/isfyllt pure/then pealable/gentle/and ealy to beentrea ted/full of mercy and good frutes/without indgynge/a with= out simulation: yee/and the frute of ryghtewesnes is sowen in. peace/of them that mayntene peace.

The.uij. Chapter.

Kom whence commeth warre and fyghtinge amonge pou:come they not here hence: eue of youre volupteous nes/that raygne in your emembres. ye luft/and have not. ye en upe and have indignation / and cannot obtayne. ye fight and warre & haue not/because ye are not. ye are & receaue not/because ye are a mysse: eue to consume it bpon youre bolupteous neg. ye aduouter ars/a wemen that breke matrimonie: knowe pe not how & the freudshippe of the worlde is ennimite to god= warde: uphosoever wilbe a frende of the woulde / is made the enemye of God. Ether do ye thinke that the scripture layth in bayne. The sprite that dwelleth myou/lusteth ene contrary to kom.vis enupe:but geueth moze grace.

Submit youre celues to God/and reall the deuyll/& he will Ape from you. Drawe nye to God the will drawe nye to you. Clense youre hodes ye synners/and pourdge youre hertes ye waverynge mynded. Suffre affliccions: sozowe ye and wepe. Let your laughter be turned to mouninge/Ayour tope to heur nes. Cast doune youre selves before the Lorde/and he shallyft you bp. 2Backbyte not one another/brethre. He that backbyteth his brother/The y undgeth his brother/backbyteth the lawe/T iudgeth

The Epistle

indgeth the lawe. But ad yf thou indge the lawe thou art not an observer of the lawe: but a judge. There is one lawe gener/ which is able to faue and to distroye. What arte thou that ind=

gest another man:

So to now ye that saye: to daye and to mozow let bs go into @ soche a cite and cotunue there a yeare and bye and sell/and wynne: and yet cannot tell what thall happen to mozowe. For what thinge is youre lyfe. It is eve a vapoure that apereth for a lytell tyme/and then vanyschethawaye. For that ye ought to sape:pf the Lorde will and pf we lyue/let bs do this or that. But now ye rejoyce in youre boltynges. All soche rejoysynge is e= uyll. Therfore to him that knoweth how to do good and doth it not/to him it is synne.

The.b. Chapter.

D to now ye rychemen. Wepe/ad howle on youre weet = * chednes that Malcome bpo you: youre ryche is corrupte/ poure garmétes are mot eaten. poure golde & youre silver are cankred/and the rust of them walbe a witnes buto you/ & wall eate youre fleshe / as it were fyze. ye have heaped treasure to gether in your elast dayes. Beholde the hype of the labourers which have reped downe your feldes (which hyre is of you kept backe by fraude) cryeth: The cryes of them which have reped/ are entred into the eares of the Lorde sabaoth, ye have lyued in pleasure on the earth and in wantannes. ye have noxyshed youre hertes/as in a daye of flaughter. ye have condempned and have kylled the iult/and he hath not relifted you.

Be pacient therfore brethren/buto the commynge of the 18 Lorde. Beholde the husbande man wayteth for the precious frute of the earth/and hath longe pacience ther bpon/butyll he receaue the erly and the latter rayne. Be ye also paciet therfore and settle youre hertes/for the compage of the Lorde draweth nye. Grudge not one agaynst another brethren/lest ve be dam= ned. Beholde the judge stondeth before the doze. Take (my bre thren) the Prophetes for an ensample of sufferynge aduersitie/ and of longe pacience/which spake in the name of the Lorde. H Beholde we counte them happy which endure, ye have hearde of the pacience of Job/and have knowen what ende the Lorde made. For the Lorders very pitifull and mercyfull.

But about

But aboue al thing es my brethre/Iweare not/nether by he= nen/nether by the erth/nether by any other othe. Let youre ye be ye/and your enaye naye: lest ye faule into procresy. If any of pou be eupl bered/let him prage. If any of you be mery/let him finge Plalmes. If any be deseased amonge you/let him call for the elders of the congregacion/& let them praye over him/and anopate him with oyle in the name of the Lozde: the prayer of fayth Chall saue the sicke/and the Lorde Chall rayse him bp: Æ pfhehaue committed synnes/they shalbe fozgeuen him.

* Anoboledge youre fautes one to another: and praye one for another/that ye maye be healed. The prayer of a right eous in re. rvi manauayleth moche/yfit beferuent. Helias was a mā moztall euen as we are and he prayed in his prayer that it myght not rapne: and it rayned not on the erth by the space of thre yeares and fire monethes. And he prayed agayne / and the heue gaue

rayne and the erth brought forth her frute.

Bzethzen yfany of you erre from the trueth & another con= 20at. Fill uert hun/let the same knowe that he which converted the syn= ner from goynge astraye out of his waye, thall saue a soule fro deeth/and thall hyde the multitude of fynnes.

The ende of the Pille of Saynct James.

The epistle of S. Judas

A Cloasthe sernaunt of Jesus Chast /the brother of James. To them which are called a fanctified in God & father/Apreserued in Jesu Christ. Dercy buto you/and peace and love be multiplied.

Beloued/when I gave all diligece to wryte buto you of the commen saluacion: it was nedfull for me to wryte buto you/to exhorte you/that ye shuld cotunually laboure in § fayth which was once geue buto the layuctes. For ther are certaque crafte lycrept in/of which it was writte a fore tyme buto soche indge met. They are bugodly and turne the grace of oure God buto wantannes/and denye God the only Lorde / and oure Lorde Jesus Christ.

My mynde is therfore to put you in remembraunce/for as mothe

mise.rm. moche as ye once knowe this/how that the Lozde (after that he had delyuered & people out of Egipt) destroyed them which afterwarde beleued not. The angels also which kept not their fyllt estate: but lefte their owne habitacion: he hath reserved in euerlastinge chaynes bnder darcknes bnto the judgemet of the

Ben. rir. grete daye: eue as Sodom & Gomoz/A the cities aboute them (which in lyke maner defiled the selves with formacion/a folo= wed drauge delibe) are let forth for an ensample a luffre & ben geauce of eternall fyze. Lykwyle thele dzemers defyle & flethe despyle rulars/& speake eugli of them that are in auctorite.

yet Michael the archägel whe he stroue agaynst the deuyll/ C ad disputed about the body of Moses/durst not gene raplyinge Centence/but layde: the Lozde rebuke g. But these speake eupl of those thinges which they knowe not : ad what thinges they knowe naturally / as beaftes which are without reason/in tho Bene. iii thinges they corrupte them selves. Wo be buto them for they

Muexry. have folowed the waye of Cayn a are otterly gene to perrour of Balam for lukers lake/& perishe in the treason of Core.

These are spottes which of youre kyndnes feast to gether/ with out feare / fedynge them selves. Cloudes they are with-1. Per. il. outen water/carped about of wyndes/and trees with out frus te at gadzynge tyme/twyfe deed and plucked by by the rotes. They are the ragynge waves of y see/fominge out their owne chame. They are wand, ynge starres to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesped before of suches Mpo.1. b. Caying: Beholde the Lorde Chal come with thousandes of sayn= ctes/to geue iudgemet agaynst all men/a to rebuke all that are bugodly amonge them of all their bugodly dedes / which they have bugodly comitted / a of all their cruell speakinges / which bigodly synners have spoken agaynst him.

These are murmurers/complayners/ walkinge after their f ownlustes/whosemouthesspeakeproude thinges: They have f.ttm. till. men in greate reuerece because of abaütage. But pe beloued re= y.cim.ty. meber y wordes which werespoke before of y Apostles of oure 11.16e.iil. Lord Jesus Christ/how that they tolde you & ther shuld be bes aylers in § last tyme/which shuld walke after their own bugod ly lustes. These are makers of sectes/sellive/haung no specte But ye

But pedearly beloved / edifye your selves in youre most ho= Ir farth/prayinge in the holy gooft/and kepe your selves in the loue of God/lokynge for the mercy of our Lorde Jelus Christ/ buto eternall lyfe. And have compassion on some/seperatyinge them: and other faue with feare/pullynge them out of the fyre and hate the fylthy besture of the slewe.

Unto him that is able to kepe you/that ye faule not/ and to present you fautlesse before the presence of his glory with tope! that is to laye to God oure laucoure whiche only is wyse/be glozy/maieste/dommion and po= wer/now and foz euer. Amen.

The Reuelacion of S.

John the divine.

The fyzit Chapter.



lactó of Jes lus Christ/

ius Chailt/ which God gaue buto

him for to the we but ohis ferualites thinges which mult hostlicome to palle

+ And he sent and the= wed by his aungell buto his servaut John/which bare recorde of § worde of God/A of the testimos ny of Jelus Chailtand of all thunges that he sawe. Bappy is he that redith/ and they that heare the I wordes of the prophely/

and kepe tho thynges whiche are wzytten therin. Foz the ty= me is at honde.

John to the

The Revelacion

John to the. bij. congregacions in Alia. Grace be with you a 23 peace/frohim which is/and which was/and which is to come/ and from the. by. spretes which are present before his trone/& from Jesus Christ which is a faythfull witnes a fyrst begotten Collo. s.c of the deed: and Lorde over the kynges of the earth. Unto him i.coz.rv & that loued bs a welched bs from lynnes in his owne bloud/ keb.ir.d i. Pet. j.d and made us kynges and prestes buto God his father be glory i. Joã. j. d and dominió for euermore. Amen. Beholde he commeth with Ela. iii. c cloudes and all eyes thall se him/Athey also which peersed him. cloudes and all eyes thall se him/ they also which peersed him. Jude. s.z And all kynredes of the earth shall wayle. Euen so: Ame. Jam Alpha and Dmega / the beginninge & the endinge/ Cayth the Lorde almyghty/which is a which was a which is to come.

I John youre brother and copanion in tribulation / Fin the C kyngdome a pacience which is in Jesu Christ/was in the yle of Pathmos for the worde of God/& for the witnessynge of Jesu Chaux. I was in the spacte on a sondape/A herde behynde me a great voyce/as it had bene of a trompe sayinge. I am Alpha & D mega/the fyilt & the laste. That thou seist/write in a boke/& cend it buto the congregaciós which are in Alia/buto Ephelus and buto Smyrna/& buto Pergamos/& buto Thiatyra/and buto Sardis/Abuto Philadelphia/Abuto Laodicia.

And I turned backe to se the boyce & spake to me. And whe Iwas turned: I sawe. bij.golden candelstickes/Ain the myd= des of the candelluckes one lyke buto the sone of man clothed with alynnen garment downe to the grounde/and gyld about the pappes with a golde gyzdle. His heed and his heares were whyte as whyte woll / and as mowe: and his eyes were as a flame of fyze: and his fetelyke buto braffe as though they brent in a fornace: and his voyce as the founde of many waters. And he had in his right hond. vij. Carres. And out of his mouth wet a charpe two edged (wearde, And his face thone eue as the con= ne inhis Arenath.

And when I sawe him I fell athisfete/eue as deed. And he layde his ryght honde bpon me / sayinge buto me: feare not. I end. rlitt holde I am a lyue for enermore and have the keyes of hell and of deeth. Wzyte therfoze the thynges which thou hast sene and the thynges which are and the thynges which chalbe fulfylled hereafter

here after: ad the mystery of the. bij. starres which thou sawest in my ryght honde/and the.bu.golden candelstickes. The.bu. starres are the messengers of the.by.congregacions. And the bij. candelstickes which thou sawest are the. bij. cogregacions.

The.ii. Chapter.

of p congregacion of Ephelus write: these thingessayd he that holdeth g by . starres in his eryghthonde and walkethin § myd des of the.bu.gol= den candelstickes. Iknowe thy woz= kes/æthy labour/ and thy pacience/ and how thou can nest not for beare them which are e= upll/æ exammedst them whiche saye they are Apostles and are not: That foude them lyars/ and dyddest was the thy selfe. And haft pacience: and formy names la=

ke hast laboured and hast not faynted. Peuerthelesse I have Cumewhat agaynst the/foz thou haste lefte thy fyzste loue. Re= member therfoze from whence thou art fallen/and repent/and do the fyrst workes. Dr elles I wyl come but the shortly/and wyll remoue thy candelitycke out of his place/ercepte thou re= pent. But this thou halte because thou hatest the dedes of the Aicolaitans/whiche dedes Jalso hate.

Lethim that

Let him that hath eares heare/what the sprete sayth to the co gregaciós. To hun that ouercometh / will I geue to eate of the tree of lyfe/which is in the myddes of the paradife of God.

And buto the aungell of the congregacion of Smyina wife 23 te. These thinges saythhe that is fyzst/and the last/which was deed/and is alyue. I knowe thy workes and tribulation a pouerte/but thou art ryche: And I knowe the blasphemy of them which call them selves Jewes and are not: but are the cogrega cion of fathan. Fearenone of tho thing which thou halt foffre. Beholde/the deuplihal caste of you into preson/to tempte you/ and ye shall have tribulation.r.dayes. Be faythfull buto the deeth/and I wyll gene the accouns of lyfe. Let him that hath eares heare what the speete sayth to the congregaciós: He that ouercommeth/Wall not be hurte of the seconde deeth.

And to the messenger of the congregacion in Pergamos C write: This fayth he which hath the charpe swearde with two edges. I knowethy workes a where thou dwellest eue where Satans seat is and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne/which was flayne amonge you/where Satandwelleth Ma. pring But Ihaue a featwe thinges agaynst the: that thou hast there/ them that mayntayne the doctrine of 25 alam which taught in 25 alake/to put occasion of synne before the chyldren of Israel/ that they shulde eate of meate dedicat buto ydoles/and compt fornicacion. Euen so hast thou them that mayntayne the doctri ne of the Micolaytas/which thinge Thate. But be converted/ or elles I will come but the Mortly/& will fyght agaynst them with the swearde of my mouth. Let him that hath eares /hea= rewhat the speete sayth unto the congregacions. To him that ouercometh wyll I gene to eate Manna that ishyd/and wyll geue hun a whyte stone/and in the stone anewename wrytten which no man knoweth/saupnge he that receasiff it.

And buto the messenger of the congregació of Theatira wai a te. This layth the sone of God/which hath his eyes lyke buto a flamme of fyze/whosefete arelykebzasse: I knowe thy workes and thy loue/service/and fayth/and thy pacience/a thy bedeg/ which are mo at the last then at the fyst. Potwithstondinge I hane a feature thinges agaynst the / that thou sofferest that wo= man Jelabel/

man Jesabel/which called her selfe a Prophetes/to teache and to Deceaue my feruauntes to make them commyt fornicacion/ and to eate meates offered by buto ydoles. And I gave her space to repent ofher fornicacion/& Merepented not. Beholde/ I will caste her into a beed/and them that commyt fornicacion Wie.xvij. with her/into great aduerlitie/excepte they tourne from their deades. And I wyllkyllher chyldren with deeth. And all the cogregacios wall know that Jam he which searcheth the rey nes and hertes. And I wyll geue buto every one of you accozdynge buto youre workes.

Unto you I saye/&buto other of them of Thiatyra/as mas ny as have not this learninge and which have not knowen the Depnes of Sathan (as they saye) I will put bpo you none other burthen/but that which ye have alredy. Poldefast tyll I come/ and who so ever overcometh and kepeth my workes but o the ende/to him will I geue power ouer naciós/The chairule them Psalm.s. with a rodde of yeon: and as the vellels of a potter thal he breas ke them to Gewers. Even as I receaved of my father/so wil I geue him the moznyngestarre. Let him that hath eares heare what the sprete sayth to the congregacions.

The.iij. Chapter. Ad wryte buto the messenger of the congregacion of Sardis: this fayth he that hath the sprete of God and the. bij. starres. I knowe thy workes thou haste a name that thou lyuest/athou arte deed. Beawake astrength the thinges which remayne/that are redy to dye. For I have not foude thy workes perfaycte before God. Remember therfore how thou hast receaued and heard/& holde faste/ad repent. If thoushalt not watch/I will come on the as a thefe/& thou Malt not know what houre I will come byon the. Thou halt afeawe names in 1. Tel.v. a Sardis/which have not defyled their garmentes: 4 they hall "pe.tij.c walke with me in whyte/for they are worthy. He that ouerco= meth halve clothed in whyte araye/and I wyll not put out his name out of the boke of lyfe/and I will confesse his name before my father/% before his augels. Let him that hath eares/heare

what the sprete sayth buto the congregacions. And wryte buto the tydynges brynger of the cogregacion of Philadelphia: this laythhe that is holy a true/which hath the keye of

Job. 44. and no mã openeth. I knowe thy workes. Beholde I have set before the an open doze/and no man can thut it / for thou hast a lytell strengthe and haste kept my sayinges: Thaste not denyed my name. Beholde I make the of the congregation of Satan/ which call them selves Jewes Tarenot / but do spe/Beholde/I wyllmake them that they shall come and worthyppe before thy fete: and shall knowe that I love the.

Because thou hast kept the worder of my pacience / therfore I will kepe the from the houre of temptacion which will come boon all the worlde/to tempte them that dwell boon the erth. Beholde I come hortly. Holde that which thou haste / that no man take awaye thy croune. Him that ouercometh/wil I make apyllar in the temple of my God/and he shall goo no moare out. And I will wryte boon hum/the name of my God/and the name of the cite of my God/newe Ierusalem: which commeth downe oute of heaven fro my God / and I will wryte boon him my newe name. Let him that hath eares/heare what the sprese sayth but o the congregacions.

And but the mellenger of the congregació which is in Lao dicia/wyte: This layth (amen) the faythfull a true witnes/the begynnyng of the creatures of God. I know thy workes that thou arte nether colde nor hot: I wolde thou were colde or hote te. So then because thou arte bit wene bothe/and nether colde net hot/I will spew the out of my mouth: because thou arte ryche and incressed with goodes/and haste nede of nothinge/and knowest not howe thou arte wretched and myserable/poore/blynde and nakyd. I counsel the to bye of me golde tryed in the specthat thou mayste be ryche: and whyte rayment that thou mayste be clothed/that thy sylthy nakednes do not appear and anoynt thyme eyes with eyesalue/that thou mayste.

As many as I love/I rebuke a chasten. Be fervent therfore and repent. Beholde Istonde at the doze a knocke. If any man beare my boyce and opë the doze/I will come in but hum and will suppe with him/and he with me. To him that overcometh will I graint to spt with me in my seate/even as I overcame and have sptte with my father/in his seate. Let him that hath eares/heare what the sprete sayth but the congregacions.

The.vii. Tha.

Df S. John. The.iii. Chapter.

If ter this he loked/and beholde a doze was open in heauen/a the fyzite voyce which I hearde/was as it were of a trompet talkynge with me which layde: come by hyther/ and I wyll shewe the thinges which must be fulfylled her after. And immediatly I was in the sprete: and beholde a seate was put in heaue/and one sate on the seate. And he that sat/was to loke byon syke but a aiaspar stone a sardyne stone: And there was a rayne bowe aboute the seate/in syght syke to an emeralde. And aboute the seate were, rrivi, seates. And byon the seates, rrivi, elders/syttynge clothed in whyte rayment/and had on their heddes crounes of gold.



and out of y lea The.ii. te proceded light figure inunges ad thun= dringes/ ād boy= ces: a there were by. lapes offyze/ burning before p seate/bobicheare the.bu.spretesof God. And before y seate ther was accofgialfelyke bnto crutall: æin the myddes of § seate/and round aboute the seate were.iiij.beaftes ful of eyes before dad behynde. And g fyllt beaut was lyke a lyon / p fe= codebeaste lyke a calfe/æthe thy2d beaste had a face as a mā: and the fourth beaft was

lykea

TheRevelacion

lyke a flyinge egle. And the. üij. beaftes had eche one of the. bj. wynges about him/& they were full of eyes with in. And they had no reste dayenether nyght saying: Holy/holy/holy/Lozde

God almyghty/which was/and is/and is to come.

And whe those beastes gave glozy and honour and thankes D to him that fate on the feate, which lyueth for ever & ever: the rrun, elders fell doune before him that lat on the trone/a wor= Chipped him that lyueth for euer/and caste their crounes before the trone sayinge: thou arte worthye Lorde to recease glory and honoure/& power/for thou hafte created all thinges / and for thy willes take they are and were created.

The.b. Chapter. Ad Isawein the ryghthode of him/that sat in the tro A ne/a boke wrytten with in and on the backlyde/sealed with, bij. seales. And I sawe a stronge angel which cryed with alowde boyce: mbho is worthy to open the boke / a to loofe the seales therof. And no man in heaux ner in earth/nether buder the erth/was able to open the boke/nether to loke theron. And I wepte moche/because no man was founde worthy to open & to rede the boke/nether to loke theron.

And one of y elders sayd buto me/wepenot: Beholde alyon beynge of the tribe of Juda/the rote of Dauid/hath optayned to open the boke/ato lose the. by. seales therof. And I behelde/ and to in the myddes of the seate and of the. iii. beastes/& in the B myddes of the elders/Aode a lambe as though he had bene kyl led/whiche had. by. hoznes &. bij. epes/which are the spretes of God/sent into all the worlde. And he came a toke the boke out

of the ryght honde of him that sate byon the seate.

And when he had taken the boke/the. iii. beaftes and. rrivis. elders fell doune befoze the lambe/havinge harpes and golden vialles ful of odoures/which are the prayers of faynctes & they songe a newe songe sayinge: thou art worthy to take the boke/ and to ope the leales therof: for thou waste kylled/& haste rede= med by by thy bloud out of all kynreddes/A tounges/and peoplc/and nacions/a hafte made by buto oure God/kynges and Prestes and we thall raygne on the earth.

and I behelde and I herd the voyce of many angels about C the trone/Fabout the beaftes & the elders/FI herde thousand thousandes

thousandes/sayingewith a lowde boyce: Worthy is the lambe that was kylled to receaue power/ad ryches/& wyldome/and Arenghte/and honour/& glozy/ad bleffynge. And all creatures which are in heaven/& on the erth/and buder the erth/& in the see/ad all that are in them/herde I sayinge:blessynge/honour/ glozy a power be buto him that lytteth bpon the leate/ a buto the lambe for evermore. And the. in, beaftes fayd Amen. And the. rxiiu. elders fel upon their faces/and worthipped him that The.by. Chapter. lyueth for evermore.

And Isa The.iii. wewhen figure. thelambeopened one of the feales/ and I herde one of the unbeaftes saye as it were b nople of thonder comeand le:ad 3 sawe and behold ther was a whyte hozsse / and he that late on him had a bowe/ ãd a croune was gene butohim/ and he wet forth conque ring & for to ouer come. And when he opened b feco= de seale / Therde the secode beaste laye: come and le and there went out another horfse that was red/

and powers was geven to him that late theron / to take peace from the erth/and that they hulde kyll one another. And ther was geuen buto him a great swearde.

And when

lowes/and brethren / and of them that thulde be kylled as they were/were fulfylled.

And Ibehelde The.b. when he opened Kigure the litte feale/& lo ther was a great erth quake/& the conne was as blac ke as lackeclothe made of heare. and § mone we= red euë as bloud: and the farres of heave fel buto the erth eue as a figge tree casteth fro her her figges / when the 15 thake of a mighty win= de. And heave bas nythed awaye as a scrol when it is rolled to ther. And al mous tayns and yles/ were moued out of their places. And the kynges

of the erth/A the gret men/and the rychemen / A the chefe cap= taynes/a the myghty men/a every bond ma/a every free ma/ hyd them selves in dennes/& in rockes of the hylles: & sayde to the hylles and rockes: fail on vs/& hyde vs from the presence of him that litteth on the leate/A from the weath of the lambe/for the grete daye of his weath is come, and who can endure it.

The. bij. Thapter.

1 10 after that I lawe.inj.angels stonde on the.inj.coz= ners of the erth/holdinge the. iti, wyndes of the erth/f the wyndes huld not blowe on the erth / nether on the see/ne= ther on:

And when he opened the thyrde seale/I hearde the thyrde 23 beafte saye:come and se. And I behelde/and lo/a blacke hors: & he that sate on hum/had a payze of balances in his honde. And Thearde a voyce in the myddes of the . wi. beaftes laye: a meas fure of whetefor a peny / and. in. measures of barly for a peny: and ople and wyne se thou hurte not.

And when he opened the fourthe seale/I herde the voyce of the fourthe beafte sape: come and se/and I loked. And beholde a grene horse / and his name that sate on hum/was deeth/and hell followed after him/and power was genen buto them over the fourthe parte of the earth/to kyll with swearde/ and with honger/and with deeth that cometh of bermen of the earth.

The, in Figure.



And whe heo- C pened the fyfte sea le/I sawe buder the aultre/the fou les of the that wes re kylled for the worde of God/ad for the testimony which they had læ they cryed with a lowde boyce tay= inge:How loge ta riest thou Lorde holy and true / to mdge a to avenge oure bloud on the that dwell on the earth. And longe whyte garmētes were geuen buto euery one of them And it was layde to buto the that thei Auld reste for alyt le season butyl the nöber of their fes

lowes/

The.bi. Figure.



ther on any tree.

4 and I labor another angelas cede fro y ryling of p sonne: which had & seale of the livinge God: The cryeth wa a loude boyce to the. iii. augels (to whom power was geue to burte the erth A the fee) laying: hurt not the erth nether the see/ne ther y trees/tyll we have fealed § Cernaütesofoure God in their foz= heddes.

And Thearde B the nouble of the whichewere leas led and ther were lealed an. C. and rlug. D. of al the

trybes of the chyldren of Israel. Of the tribe of Juda were sealed. rij. AP. Of the tribe of Ruben were sealed. rij. AP. Of the tribe of Bad were sealed. rij. AP. Of the tribe of Aser were sealed. rij. AP. Of the tribe of Aser were sealed. rij. AP. Of the tribe of Apanasses were sealed. rij. AP. Of the tribe of Leuy were sealed. rij. AP. Of the tribe of Leuy were sealed. rij. AP. Of the tribe of Jacar were sealed. rij. AP. Of the tribe of Joseph were sealed. rij. AP. Of the tribe of Beniamin were sealed. rij. thousande.

After this I behelde/and lo a great multitude (which nomã G coulde nombre) of all naciós/and people/a tonges/stode before the seate/

the feate/and before the lambe/clothed with longe whyte garmentes/ and paimes in their hondes / and cryed with a lowde boyce/saying: saluació be asscribed to him that sitteth whon the scate of oure God/ad but the lambe. And all the angels stode in the copase of the seate/and of the elders/a of the.iii. beastes/ and fell before y seat on their faces/a worthipped God/saying: Amen: Blessynge a glory/wysdome a thankes/a honour/and power/and myght/be but oure God for evermore. Amen.

And one of the elders answered/sayinge but o me:what are these which are arayed in longe whyte garmentes/and when came they. And I sayde but o him: Lorde thou wottest. And he sayde but o me:these are they which came oute of gret tribusation a made their garmentes large/a made the whyte in the bloud of the sambe: therfore are they in the presence of the seate of God and serve him daye a night in his temple/a he that syt teth in the seate will dwell amonge them. They sal honger no more/nether thyes/nether shall the some light on the/nether any heate. For the sample which is in the myddes of the seate/ shall sede them/a shall ledde them but o sountaines of lywinge water/a God shall sopps awaye all teares from their eyes.

The. buj. Chapter.

Lence in he had opened the leventh leale/ther was listence in he had opened the leventh leale/ther was listence in he had opened the leventh leale/ther was listed angelles frondynge before God/a to them were geue. by, tropettes. And another aungell came a frode before the aultre haupinge a golden lenser/a moche of odoures was geven but hum/that he shulde offre of the prayers of all saynctes by on the golde aultre/which was before the leate. And the smoke of the odoures which came of the prayers of all saynctes/ascended by before God out of gangelles hode. And the angel toke the sense set a fylled it with fyre of the aultre a caste it into gerth/a boy ces were made/a thousayinges a lightnynges/a erth quake.

And the. bij. angels which had the. bij. trompettes prepared them selves to blowe. The fyrst angel blewe/A there was made have A fyre, which were myngled with bloud/A they were cast into the erth: A the thyrd parte of trees was burnt/A all grene grass was bret. And the seconde angel blewe: and as it were a great mountayne: burnynge with fyre was caste into the see/great mountayne: burnynge with fyre was caste into the see/

i

The.bu

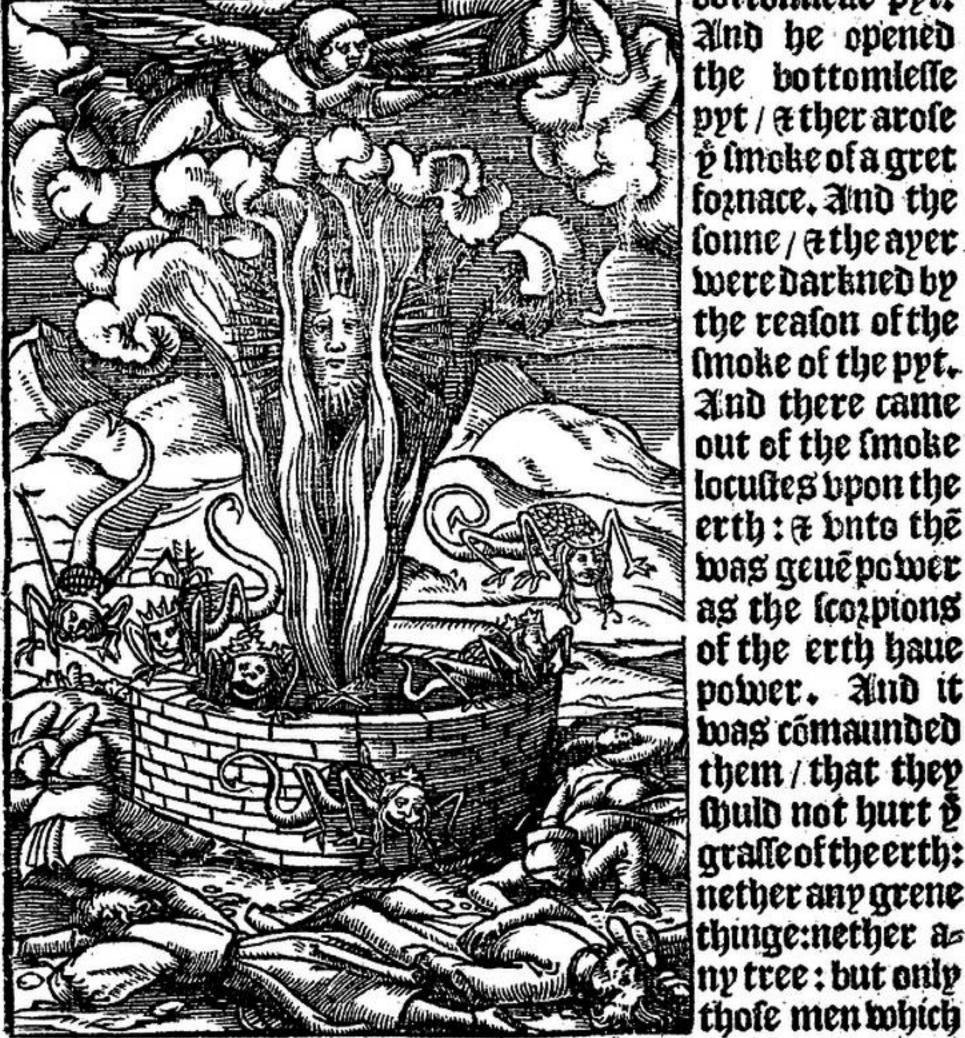
and the thyzdeparte of the see tourned to bloud ad the thyzde parte of the creatures which had lyfe/denyed: and the thyzde part of hippes were destroyed.



And the thyrd C angel blewe/ and ther felagret star refrom heue bur= nynge as it were a lampe/and it fel into § thyrde par te of the ryuers/ a into foutagnes of waters/a gna meofthestarreis called wormwood And y thyrd par= te was turned to wormwod. And D many mē dyed of the waters because they were made bytter. And B fourth angell ble= we/and & thyrde part of the sonne was imptte/ and the thyrde parte of the mone and the thyrde parte

of starres: so that the thyrde part of them was darckned. And the daye was smytte that the thyrde part of it wild not thyne/ and lyke wyfe the nyght. And I behelde ad herde an angel Apmge thosow the myddes of heaue/faying with a low de boyce. Mos woo woo to § inhabiters of the earth because of § bopces to come of the trope of the .w. angels which were yet to blowe.

The.tr. Chapter. Mothe fyfte angel blewe/& I sawe a starre fall fro hea uen buto the erth. And to him was geue the kaye of the A bottom=



bottomlesse pyt. the.biss. And he opened figure, the bottomlesse pyt/ather arose p imoke of a gret fornace. And the sonne/atheayer. were darkned by the reason of the smoke of the pyt. And there came out of the smoke locustes upon the erth: a buto the was gene power as the scorpions of the erth haue power. And it was comaunded them / that they Quid not hurt § graffeoftheerth: nether any grene athunge:nether as

have not the seale in their forhedes. And to the was comanded p they thuld not kul the/but p they thuld be vered. b. monethes/ a their payne was as the payne that cometh of a scorpion/whe he hath stonge a mã. And in those dayes shall men seke deeth/& Esa.11.d. halnot fyndeit/A hall delyze to dye/A deeth hal Aye from the. Lu. rrig.

And the similitude of the locustes was loke but horses pre- sapi. rvi pared buto battayll / A on their heddes were as it were crownesslyke buto gold: their faces wer as it had bene y faces of mē. And they had heare as sheare of wemen. And their tethe were as the tethe of lios. And they had habbergios/as it were habbergios of yean. And the souve of their wynges was as the foud of charettes whe many horses time to gedder to battagle

The Revelacion

And they had tayles lyke buto scorpious/and there were stynges in their tayles. And their power was to hurt men.b.mos nethes. And they had a kynge ouer them/which is the aungell of the bottomlesse pyt/whose name in the Hebrew tounge/is Abadon: but in the Greke tounge/Apollion. One woo is pall/ and beholde two wooes come after this.

The.ix Figure



And the syrte C aungellblewe/& Theardeaboyce from the.iiu.coz= ners of the golde aultre/whicheig before God / lay= ing to plixteaun gell/bohichhad & trope: Loose the in, augels which are bound in the great ryuer Eus phrates and the iii.augels were loosed which wer prepared for an houre/for a daye for a moneth / ad for a yeare/for to Ace & thyld part of mē. And § nó= bre of hortmen of warre were.rr. W tymes r.m. And Therd o noubre

of them: and thus I sawe the horses in a vision a them that sat on them/haupnge fyzy harbergious of a Jacincte coloure/and by millione and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes wet forth free a smoke and brymstone. And of these. wi. was the thyrde parte of men kylled that is to laye of fyre smoke and brymstone , which proceded out of the out of the mouthes of them. For their power was in their mou thes & their tayles: for their tayles were lyke buto serpetes/& had heddes a with the they dyd hurt: And the remnaut of the men which were not kylled by these plages / repeted not of the dedes of their hondes that they shulde not worthyppe deupls/ and ymages of golde / and sylver / and brasse/and stone/and of wood/which nether can le/nether heare/nether goo. Also they repented not of their murther/and of their forcery / nether of their fornicacion / nether of their thefte.

The.r. Chapter.

ther mighty aun gell come downe fro heaue clothed wacloude/Ethe rayne bowe bpo his beed And his face as it wer the sonne / This fete as it wer pillars of spie: The had inhishodealytel boke opë: and he puthisrightfote bpo the lee/ahis lyftefote on ger= the. And cried w a low de voyce as whealyo rozeth. and whe hehad cried. vii thodzes spak their voices And when g.bu. thodies had spoketheir voyces I

was about to write. And Therd a boice froheue laying buto me seale by tho thing which &. bij. thodzes spake / a wzite the not. And the



Ad Itas The.r. we an o= figure

The Revelacion

And the aungel which I sawe stonde bpothe see a bpon the daff, rij.c earth/lyfte by his honde to heaven a Twoze by him that lyveth for evermore/which created heaven/& the thinges that therm are/Athe see/Athe thinges which therinare: that thereshulde be no lenger tyme: but in the dayes of the boyce of the seventhe angell/whehe walve begyn to blowe: even the mystery of God Walbe fynished as he preached by his servautes the prophetes.

And the boyce which I hearde from heaven/spake buto me agayne/and fayde: go and take the lytie bake whiche is open in the honde of the aungell which stondeth upon the see/and upon Eze. iii.c the erth. And I went buto the aungell/and sayde to him: gene me the lytleboke/and he sayd buto me:take it / and eate it bp/ and it Mall make thy belly bytter/but it Malbe in thy mouth as Owete as hony. And I toke the lytle boke out of his honde, and eateit bp/fit was in my mouth as swete ashony/and as sone as I had eaten it/my belly was bytter. And he sayde buto me: thou must eprophely agayne amonge the people / and nacions/ and tounges/and to many kynges.

> The.ri. Thapter. Ad then was geuen mearedelphe buto a rode/and it was layd buto me. Ryle and mete the temple of God/ and the aultre/and them that worthippe therin/and the quyre whiche is with in the temple/cast oute and mete it not: for it is geue buto the Gentyles/Æthe holy cyte hal they treade buder fote. rlii, monethes. And I will geue power buto my two wytnesses/and they shal prophesy thousande/two hondred and.lr. dayes/clothed in lacke cloth. These are two olyue trees/a two candlestyckes/stondynge before the God of the earth.

And yf any man will hurt them/fyze thal procede out of their mouthes a consume their enemyes. And yf any man will hurt them/this wyse must be kylled. These have power to thut heaven/that it rayne not in the dayes of prophelyinge: and has ue power over waters to turne them to bloud / A to single the earth with almaner plages/asoften as they will.

And whether have fynished their testimony / the beast that came out of the bottomlesse pyt / thall make warre agaynst the and Mallouercome them/and kyll them. And their bodyes thal be in the Aretes of the greate cyte which espiritually is called 3000m



30dom & Egipte The.ri. where our Loz- Figure. de was crucified And they of the people ad kynre= des/æ tonges/æ they of y nacios shall se their bo= dyes.iu.dayes a an halfe ad thall not luffre they? bodyes to be put in graves- And they y dwel byo the erth challres toyce over the/Æ be glad Albai sen de ayftes one to another for thele two Prophetes vered they that dwelton gerth. And after.ty.da yes an halffe p spirite of lyfe fro agod:entred into

the. And they stode up upon their fete/A greate feare came bpo them which sawe the. And they herde a great boyce fro heave layinge buto the. Come by hyther. And they ascended by into heaven in a clowde/& their enemyes sawe them. And the same houre was ther a great erthquake/and the tenthe parte of the citefel/zin the erthquake were flayne names of më seuen. D. a the remnant were feared / a gaue glozy to God of heaue. The leconde woo is palt/& beholde the thyld woo will come anone.

And & seventh angel blewe/& ther were made great voyces in heaue/layinge: § kyngdoms of this worlde are our lordes & his Christes/ The chall raygne for evermore. And the rrivielders which lyt before God on their leates/fell byon their faces and worthipped

and worthypped God fayinge: we geve the thankes lorde God almyghty/which arte a wait/a arte to come: for thou halte received thy great myght/a halt raygned. And the nacios were angry / and thy wrath is come / and the tyme of the deed that they shuld be indged and that thou shuldest geve rewarde but to thy servauntes the prophetes and Saynctes/and to them that feare thy name smal and great/a shudest destroye them/ which destroye the erth. And the temple of God was opened in heaven/and ther was sene in his temple/ the arcke of his testament: and there followed lyghtnynges/and voyces/and thou drynges/and erth quake/and moche hayle.

The.rij Figure.



agret wonder in heaue/A woman clothed with the fonne/ and § mos ne under her fete and bpo her head acrouncoftwelfe Carres. And the M was with chylde: and cryed trauay lynge in byzth/ad payned redy tobe delyuered. And there appered an other wonder in heaue/foz behold agreat red Dragon havinge. bis. heddes and ten hornes and crow nesbponhished. des: and his tayle drue the thyrde parte of the stars

res/and

res/and caste them to the earth.

And the diagon stode before the woman / which was reddy to be delywered: for to devoure her chylde assone as it were borne. And the brought forth a man chylde / which shulde ruele all nacious with a rode of yron. And her some was taken up but o God/and to his seate: And the woman sleed into wyldernes/ where she had a place / prepared of God/ that they shulde sede her there a. Ap. 4. hondred and lr. dayes.

And there was a greate battayll in heaven / Afichael and his aungels fought with the diagon / and the diagon foughte and his aungelies / and pieuayled not : nether was their place founde any moare in heaven. And the great diagon / that olde ferpent called the deuyll and Satanas was call oute. Whiche deceaueth all the worlde. And he was caste into the earth/and

his aungelles were cast oute also.

And I herde alowde boyce fayinge: in heaue is now emade saluacion and strength and the kyngdom of our God/and the power of his Christ. For he is cast down which accused the before God days Anyght. And they our came him by the bloude of the lambe/A by the words of their testimony / A they loued not their lynes but the deeth. Therfore rejoyce heaues/A ye that dwell in them. Woo to the inhabiters of the earth/A of the see: for the deupl is come downe but you which hath great weath/ because he knowed that he hath but a short tyme.

And when the diagonsawe that he was caste but the erth/ he persecuted the woman/which brought forth the manchylde And to the woman were genen two wynges of a great Egle/ that the myght flye into y wyldernes/into her place/where she is norysthed for a tyme/tymes/and halffe a tyme/from the presence of the serpet. And the diagon cast out of his mouth water after the woman as it had bene a ryner/because she shulde have bene caught of the floud. And the erth holpe the woman/a the erth opened her mouth and swalowed by the ryner which the diagon cast out of his mouth. And the diagon was wroth with the woma: and went a made warre with the remnaunt of hyr sede/which kepe the comaundementes of God/a have the test mony of Jesus Christe. And I stode on the see sonde.

The.rij. Chapter.

the.riif. Figure.



Ad I saw a a beautry= ie out of the lee/ha uynge.bu.heddes and.r.homes / ād vpo his hoznes.r. crounes / and bpo his beed / § name of blasphemy And the beaut whiche I sawe / was lyke a cattof g mountay ne/ahisfete were as p fete of a beare and his mouth as the mouth of alyo. and g dragon ga= uehim his power/ and his seate/and gret auctorite: ad Tawe one of his heddes as it were wouded to deeth a his deedly woude was healed. And all p worlde wons

died at the beaft/A they worthipped the dragon which gave postore but o the beaft/A they worthipped the beaft saying: who is tyke but the beaft. who is able to warre with him.

And there was geven but him amouth / that spake greate thynges and blasphemies / and power was geven but him / to do. rlij. monethes. And he opened his mouth but o blasphemy agaynst God/to blaspheme his name / and his tabernacle and them that dwell in heaven. And it was geve but o him to make warre with the Sayuctes / ad to overcome them. And power was geven him overall kynred/tonge / ad nacion: and all that dwell byon the erth worthinthum: whose names are not written in the boke of lyse of the same / which was kylled from the begrunninge

beginninge of the worlde. If any mahaue an eare/let him hear re. He that leadeth into captiuite/that go into captiuite: he that kylleth with a swearde/must be kylled with a swearde. Here is the pacience/and the fayth of the saynctes.

And I beheld another beat comynge by out of the earth/se he had two homes lyke a lambe/se he spake as dyd the dragon. And he dyd all that the syste beast coulde do in his presence/ad he caused the earth/and them which dwel therin/so worshippe the syste beast/whose deedly wounde was healed. And he dyd great wonders/so that he made syre come downe from heaven in the syght of me, And deceaued them that dwelt on the erth by the meanes of those signes which he had power to do in the syght of the beast/saying to them that dwelt on the earth: that they shall e make an ymage buto the beast/which had the wond de of a swearde/and dyd lyue.

And he had power to geue a sprete but the ymage of the bealt/and that the ymage of the bealt shuld speake/& shuld cause that as many as wolde not worshippe the ymage of the bealt shuld be kylled/And he made all both smale & great/ryche and poore/fre and bonde to receaue a marke in their ryght hondes or in their sorheddes. And that no mamyght byeor sell/saue he that had the marke/or the name of the bealt/other the nombre of his name. Here is wysdom. Let him that hath the wyt cout the nombre of the bealt. For it is the nombre of a man/and his nombre is size hondred/thre score and size.

The rin. Chapter. Here I loked/and lo a lambe stode on the mount Sion/and with him an hondred ad ring, thousande hanpage his fathers name written in their forheddes. And I hearde a boyce from heaven/as the sounde of many waters/and as the boyce of a great thoundre. And I hearde the boyce of harpers harpyage with their harpes. And they songe as it were a new songe/before the seate/ad before the soure beastes/a the elders and no man could learne that songe/but the hondred ad ring, thousande which were redemed fro the earth. These are they which were not despled in weme/for they are birgyas. These solowe the lambe whyther soever he goeth. These were redefolowe the lambe whyther soever he goeth. These were redemed fro men beyage the syste strutes but o God a to the lambe and in

and in their mouthes was founde no gyle. For they are with outen spot before the trone of God.

the.riii figure.

Psial.rlv. Act.riiij. Efa.rri.c Wier.lj. a



And I sawe an Brungel flye in the B myddesofheauë gauinge an euer= iastinge gospel to preache buto the that syt ad dwell on the erth/ad to minació/kynred= des/and tonges/ ad people/faying with a loude boy ce. Feare God ad geue honoure to him for the houre ofhisiudgement s come: ād worls hype him & made heaue a erth: and the seel a foutays nes of water.

And therefolos wed another augel/sayinge. 25a= viõisfallēisfal= len pareate cite/

name.

for the made all nacios droncke of the wyne of hyr fornicacion.

And the thyrde aungell folowed them sayinge with a loude C boyce: If any man worthyppe the beaft and his ymage/and receaue his marke in his forhead or on his honde the same thall dryncke the wyne of the wrath of God which is powzed in the cuppe of his weath. And he walbe puny wed in fyze and begin-Stone/befoze the holy aungels/and besoze the lambe.

And the smoke of their tourment ascendeth by evermoze. And they have no rest daye ner nyght/ whiche worshyppe the beast and his ymage/and whosocuer receaueth the prynt of his

DfS.John.

Fo.cceptic.

name. Here is the paciece of Capuctes. Here are they that kepe the commaundementes and the fayth of Jelu.



And I herdea The.xb voyce froheauen Kigure. sayinge buto me: write Blessed are the deed / which here after dye in the Lozde/eue so fayth the sprete: y they maye rest from their labous resbut their woz kes wall follows the. And Iloked &beholdea white dowde / and bpo thedowdeonelit tingelyke buto g some of man/ha= uingeonhisheed a golde crowne/ and in his hode a Marpe lykle And another angelcas me oute of the tes ple/cryinge with a lowde boyce to

him that late on the clowde. Thuste in thy lykle and repe / for yoel.in. the tyme is come to repe/for the come of the erth is rype. And he that late on the clowde / thrust in his sykle on the erth/and the erth was reped.

And another augell came oute of the temple/which is in heauen/haumge also a sharpe sykle. And another angel came oute from the aultre / which had power over fyze/and cryed with a lowde crye to him that had the Charpe lykle / Æ layde: thrust in thy marpelykle/and gaddze & clusters of the etth/fozher grapes are rype. And the aungell thrust in his sykle on the erth/ and cut

uers and foutay the. rbj.

The Revelacion

and cut doune the grapes of the byneyarde of the erth: and cast them into the gret wynefat of the weath of God / & the wone fat was troden with out the cite / Abloud came oute of the fat/ even but o the hozs by dles by the space of a thousand and. bi. hondred furlonges.

The.rb.Chapter.

12d Jawe another ligne in heuen gret & meruellous A by angels having the leve laste plages/for in the is fulfylled the wrath of God. And I sawe as it were a glassye see! mingled with fyze/æthem that had gotte victory of the beaft/ and of his ymage/& of his marke/& of the nombre of his name/ stonde on the glasspecee / havinge the harpes of God/and thep conge the conge of Adoles the ceruaunt of God / A the conge of the lambe/sayinge: Gret & maruelous are thy workes Lorde God almighty/wife & true are thy wayes/kynge of laynctes. ndho hall not feare o Lozde / and glozify thy name- for thou only arteholy/and all gentyls thall come and worthippe before the/foz thy udgementes are made manifelte.

And after that/Iloked/& beholde the temple of the taberna 18 cle of testumony was opyn in heaue/& the seue angels came out of the temple/which had the seven plages/clothed in pure and byght lynnen / and hauinge their brestes gyrded with golden gerdels. And one of the fowce beaftes gave buto the seven aun gels. by. golden vialles/full of the wrath of God / which lweth for ever more. And the temple was full of the smoke of the glo= ry of God and of his power/and no man was able to entre into the temple / tyll the seuen plages of the seuen aungels were

fulfylled.

The.rbj. Chapter. Ad Therdea great boyce out of the temple sayinge x to the.by.aungels:go youre wayes/poure out youre vialles of weath boon the erth. And the fyest wet/and powzed out his biall byon the erth/and there fell anoycome and a fore botche bpon the men which had the marke of the beaft/and b= pon them which worthipped his ymage. And the seconde auns gell thed outhis viall byon the see / and it turned as it were into the bloud of a deed man: and every lyvinge thinge dyed in the see. And the thyrde aungell shed out his viall bpon the ryuersand

nes of waters / sigure. and they turned to bloud. And I herde an aungel say: Lord which arte and wast/ thou arte righte ous adholy /be= cause thou hast geuen soche iud= gementes / foz they thed out the bloude of sayn= ctes ad Prophe= tes / ad therfore hast b geven the bloud to drinke: for they are wor thy. And I herd

another out of §

aultre saye:euen

so Lorde God al

mighty true and

thy indgemetes And the fourth aungel poured out his bial on the sonne/and power was genë buto hun to vere më with heate of fyre. And the men raged in gret heate / A spake eugli of the name of God which hath power over those plages/Athep repeted not/to ge= ue him glozy. And the fyfte augell poured outhis bial bpon the seate of the beaste/& his kingdome wered derke/& they gnewe their tonges for forowe/& blasphemed the God of heauefor so= rowe a payne of their fores, and repented not of their dedes.

And the litte aungeli poured out his by all bpon the gret ry= uer Euphrates/Athe water dryed upthat & wayes of the kyn ges of pette wulde be prepared. And I sawe thre buckene spre= tes lyke frogges come out of the mouthe of the dragon/adout ofthe

And the angell the, rbii

sayde buto me / figure,

wherforemarua=

plest thou. I will

thewe the g my=

stery of the woma

& of the beaft that

berith her/which

hath seue heddes

The beast & thou

feeft/was/and is

not/ & Mall ascen=

deout of the bot=

tomlesse pyt/and

Chall gointo perdi

cion / & they that

dwell on the erth

malwodze (who=

le names are not

wutteninthebo=

keoflyfefromthe

beginninge of the

worlde) whe they

beholde the beaft

that was / and is

and ten homes.

of the mouthe of the beafte / and oute of the mouthe of the false Prophete. For they are the spretes of deupls workinge myracles / to go oute buto the kynges of the earth and of the whole woulde to gaddle them to the battayle of that great daye of God almyghty. Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes / lest he be founde naked/ and men se his fylthynes. And he gaddered them to gether m= to a place called in the Hebzue tonge Armageddon.

And the seventh aungell poured out his byall in to the ayre. D And there came a boyce out of heaven from the leate/lapinge: it is done. And there folowed boyces/thondzinges/and lyght= nynges / and there was a great erthquake / soche as was not sence men were boon the earth/so myghty an erthquake and so great. And the greate cite was deup ded into thre parties/and the cities of all nacios fell. And great Babylon came in remembraunce before God/to gene buto hyr the cuppe of the wome of the fearcenes of his weath. Every ple fled awaye/ & the mountaynes were not founde. And there fell a great hayle/asithad bene talentes out of heaven byon the men / and the men blacphemed God/because of the plage of the hayle/foz it was great and the plage of it fore.

The.rby. Chapter.

Ad ther came one of the seven aungels/ which had the A feuen vialles: and talked with me/fayinge buto me: co= me I will wewe the the indgemetof the great whose that lyt= teth bpon many waters/with whom have committed fornicas cion the kynges of the earth/so that the inhabiters of the erth/ are dronken with the wyne of her fornicació. And he caried me awaye into the wildernes in the sprete. And I sawe a woman lpt bpon a role colozed bealt full of names of blasphemie which had ten hornes. And the woman was arayed in purple and ros fe coloure and decked both golde/precious stone/ and pearles/ and had a cup of golde in her honde/ful of obominaciós and fil= thynes of her formicacion. And in her forhed was a name written/ampstery/great Babylon the mother of wholdome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of faynctes/& with the bloud of the witnesses Jean And when I saweher/I wondzed with great meruayle.

not. And here is a mynde that hath wyldome.

The seue heddes are seven moutaynes on which the woma sytteth:they are also senë kynges. Fyue are fallen/Zone is/and another is not yet come. Whe he cometh he must cotine waspa ce. And the beafte that was / a is not / is enë the aught / a is one of the seue/& that go into destrucció. And the ten homes which thou feest/are ten kynges/which have receaved no kingdome/ but that receaue power as kynges at one houre with the beaft. These have one mynde/a that geve their power a strenght bn= to the beaste. These shal fright with the lambe/& the lambeshal ouer comethem: for he is Lorde of lordes/Akynge of kynges: and they that are on his lyde/are called/& chosen and faythful. And he

The Revelacion

And he layd but o me: the waters which thou lawell/ where a the bohoze litteth/are people/ and folke/ and nacions/ and ton= ges. And the ten homes which thou sawest upon the beast/are they that wall hate the whose/& wall make her desolate ad naked/A Chall eate their fless he and burne her with fyze. Foz God hath put in their hertes to fulfyll his will/a to do with one con-Cent/for to gene hyr kyngdome buto the beaft / butyll the wordes of God be fulfylled. And the woman which thou lawelt / is that great cite/which raygneth over the kynges of the erth.

p.rbin. figure.



Lthat/Ifa= A we another angel come from heaue/ haupnge gret pos wer/and the erth was lyghtened w his bryghtnes: ad he cryed myghte= aly with a stronge boyce sayinge. Great Babylonis Ifallen/is fallen: ād is become the habi tacion of deupls: & the holde of al fow lespretes/ ad a ca= ge of all buclene & Lhatefulbyzdes:fox allnacióshauedző sken of the wyne of the weath of her fornicación. And 28 the kynges of the earth haue com = mytted foznicació

E dank

with her/and her merchauntes are wered ryche of the aboundaunce of her pleasures.

And Therde another voyce from heaven/laye:come awaye from her my people/that ye be not partetakers in her synnes/ that ye recease not of her plages. For her synnes are gone by to heuen/A God hath remebred her wyckednes. Rewarde her euen as the rewarded you / A gene her doble accordinge to her workes. And poure in doble to her in the same cuppe which she fylled buto you. And as moche as the glozifyed her felfe & lined wantanly/so moche poure yem for her of punysument/and sorowe for the layde in her selfe: I sytheing aquene Fam no wid dowe a chalce no fozowe. Therfoze that her plages come at one Marking daye/deeth/and forowe/and honger/and the thall be bret with fpre:for Arongeis the Lorde God which judgeth her.

And the kynges of the erth thalbe wepe her and wayle oner her/which have committed fornicacion with her / and have ly= ued wantanly with her/when they wal se the smoke of her bur ninge/& Mal Aonde a farre of/foz feare of her punishment/sap= inge: Alas/Alas that gret cite Babylon/that myghty cite: for at one houre is her judgement come. And the marchauntes of the erth wall wepe a wayle in them selves/for no man wyll bye their ware any moze/the ware of golde ad liluer/and precious stones/nether of pearle/and raynes/and purple/and skarlet/& al thyne woodde/& almanner bestels of yvery/and almaner bes sels of most precious woode / and of brasse and pron/and synas mon/and odours/ apprenentes / and franckynsence / wyne/ and ople/and fyne floure / and wheate/beaftes/and thepe/and

horses/and charretes/and bodyes and soules of men. And the apples that thy soule lusted after / are departed fro the. And all thinges which were deputie/ Thad in price are des parted from the / Ethou thalt fynde them no moze. The mars chauntes of these thinges which were wered ryche/chalstonde a farre of from her/foz feare of the punishment of her/wepinge and waylinge/and sayinge: Alas/alas/that gret cite/that was clothed in raynes/& purple / and scarlet/& decked with golde/ and precious stone/and pearles: for at one houre so great ry=

ches is come to nought.

And every hyppe governer/and al they that occupied thyppeg/and Mypmen which worke in the fee / stode a farre of/and cried/when they sawe the smoke of her burninge/saying: what citeis

The Revelacion

cite is lyke buto this gret cite. And they cast dust on their hed: des/and cried weping/f waylinge/and fayed: Alas/alas/that greate cite wherin were made ryche all that had shyppes in the see / by the reason of her costlynes / for at one houre is she made desolate.

Recorde over her thou heaven/and ye holy Apostles a 1920- F phetes:for Godhath geue poure mogemet on her. And a migh ty angell toke by a stone lyke a gret mylstone / * cast it into the see/sayinge: with suche violence shall that gretcite Babylon be cast/and shalbe founde no more. And the voyce of harpers/and mulicions/and of pipers / A trompetters halbe herde no moze in the: Ino craftes majof what soeuer craft he be/shalbe founde any moze in the. And the founde of a myll halbe herde no moze in the/and the boyce of the byydgrome and of the byyde/halbe herde no moze in the / for thy marchauntes were the gret men of the erth. And with thyne inchantment were deceaued all na cions: and in her was founde the bloude of the Prophetes/and of the saynctes / and of all that were sayne byon the erth.

The.rix. Chapter. Ad after that Therde & voyce of moche people in heas A uen sayinge: Alleluya. Saluacion & glozy and honour and power be ascribed to the Lorde oure God/for true arigh= teous are his indgemêtes/foz he hath indged the great whoze which dyd corrupt the erth with her fornicació / Thath aueged the bloud of his feruautes of her hond. And agayne they fayd: Alleluya. And smoke rose by for evermore. And the rrivielders/Athe.iii.beastes fell doune / Awozshipped God that sate on the seate sayinge: Amen / Alleluya. And a boyce cam out of the leate / layinge: prayle oure Lorde God all ye that are his servauntes/and pe that feare him both small and great.

And Therde the boyce of moche people/euen as the boyce of B many waters/ as the boyce of Aronge thondzinges/ sayinge: Alleluya/for God ommipotent rangueth. Let be be glad and retopce and gene honour to him: for the mariage of the lambe is come and his wyfe made her selfereddy. And to her was grau ted / that the thulde be arayed with pure and goodly raynes. Materia for the rappes is the rightewelnes of laynetes. And he layde

Lu. riii. buto me : happy are they which are called buto § läbes supper. And he And he layd buto me: these are the true sayinges of God. And I fell at his fete / to worthyppehim. And he sayde buto me/se thou do it not. For I am thy felowe servaunt / and one of thy bzethzen / and of them that have the testimony of Jesus. Workhippe God. For the testimony of Jesus is & sprete of prophety.

And I sawe hea- the.ric. uéopé/Abehold a figure. whyte horse: The that lat bponhun lwas fay thfull and Itrue/ãd in righte= welnes dyd iudge Ra make battapie. His eyeswer asa Ela.kin. Name of tyre: & on his beed werema ny crounes and he had a name writteğno māknewe but he hi selfe and he was clothed W a besture dyptem bloud/A his name is called the word of god And b war riers which were inheaue/folowed hym bpon whyte horses/clothed w whyte spureray nes: and out of his

mouth wet out a harpe (wearde / that with it he wulde smyte the hethen. And he chall rule them with a rodde of yron / and he trode the wynefat of fearlnes a weath of almyghty God. And hath on his vesture and on his thygh a name written: kynge of i. Tim. vi.

kynges/and Lorde of Lordes. And I cawe an angell stonde in the sonne/and he cryed with a low de boyce/saying to all the fowles that flye by the myddes ofheauen

of heane/come agaddre your selves to gether buto the supper of the great God/that ye maye eate the flesche of kynges/and of hye captagnes/and the flesshe of mighty men/and the flesshe of horses/and of them that lyt on them / A the sellhe of all free men and bond men/and of small & great. And I sawe the beast and the kynges of the earth / and their warryers gaddered to gether to make battayle agaynst him that sat on the house and agaynsthis soudiers.

and the beast was take a with him that falle Prophet that D tozought myzacles befoze him/ with which he deceaued them p receased the beastes marke/& the that worshipped his ymage. These both were cast into a ponde of fyze burnyng to brymsto=

The.rr Figure.



ne: the renmant were Capne with the (werde of him p lat bpo p horse/ which sweard pro ceded out of his mouthe/& all the foules were fulfyl led w their fleshe The.rr. Chap.

k waled a come doune from heaue/hauing the kaye of g bottom= lesse pyt/a agreat chayne in his hode And he toke & dia gon & oldclerpent which is the deupl a Satanas: The bound hun a thou sande yeares: and casthim into p bot tomlesse pyt / & he bounde him/& let afealeon

a seale on him/that he shulde deceaue the people no moare/tyll the thousands yeares were fulfylled. And after that he muste be loosed for a lytell season.

And I sawe seates and they sat byon them/and judgement was geven buto them: and I sawe the soules of them that were behedded for the witnes of Jelu/and for the worde of God: whiche had not worthypped the beatte/ nether his ymage/nes ther had taken his marke opo their forheddes/or on their hon= des: and they lyued and raygned with Chaift a. A. yeare: but the other of the deed me lyued not agayne/butyl the thousand yere were fynished. This is that fyllt resurrecció. Blessed and holy is he that hath parte in the fyll refurreccion. For on suche thall the secode deeth have no power/for they chalbe the prestes of God and of Christ/& Wall raygne with him a. A. peare.

And when the thousande yeares are experied/ Satan wal be lowfed oute of his preson/and shall goo oute to deceaue the people which are in the foure quarters of the erth God & Ma= Ezerbier gog/to gather them to gether to battaple/whose nombre is as receiq. t. the sonde of the see: and they went by in the playne of the earth and compaled the tentes of the laynctes about ad the beloued cyte. And fyrecame doune from God/out of heaue/and deuou= red them: and the deuyll that deceaued them/was calte into a lake of fyze and bzymstone/where the beast ad the false prophet were and halbe tormented days and nyght for evermore.

And I sawe a greate whyte seate / and him that sate on it / frome whose face fleed awaye both the earth and heaven/and their place was no moare founde. And I sawe the deed/bothe great and small stonde before God: And the bokes were opened/ and another boke was opened/ whiche is the boke of lyfe/ and the deed were indged of tho thynges whiche were wiftten in the bokes accordinge to their dedes: and the see gaue bppeher deed which were in her / and the deeth and hell dely= nered uppe the deed/which were in them: and they were ind= ged every man accordynge to his dedes. And deeth and hell were cast into the take of fyze. This is that seconde deeth. And who so ever was not founde wytten in the boke oflyfe/was caste into the lake offyre.

The.rri.Chapter.

and I falue

the.xx. Figure.

Esa.lrv.c and .lrvs. y.Pet.iis



a new he= uen a a newe erth for the fyrst heue/ and the fyrit earth were vanyahed a= wage/Ather was no moze see.

ndo E onk 4 same that holy cy= te newe Jerusale! come doune frome God oute of heue/ prepared as a bry= de garnysthed for her husband. And I hearde a great boyce out of heue/ sayinge: Beholde/ the tabernacle of God is with men/ and he wyll dwell with the And they analbe his people?

and be their God. And God hall wype awaye all teares frome their eyes. And there halbe nomoze deeth/nether fozowe/ne= ther cryinge/nether thall there be any moze payne/for the olde thynges are gone. And he that late byon the leate/layde: Be= holde I make all thinges newe. L And he sayde buto me: wzy=

1. Loz. v. te/foz these wordes are faythfull and true.

And he sayde buto meut is done/ Jam Alpha and D mega/ 18. the begynnynge and the ende. I wyll geue to him that is a thpalt/of the well of the water of lyfe/fre. He that ouercometh/ mall inheret all thynges and I wyll be his God and he chalbe my sone. But the fearfull and bubeleuynge and the abhominable/and murdrers/and whormongers/and forceters/and ydo laters/

laters / ad all lyars thall have their parte in the lake which bur= neth with fyre and brymstone/which is the seconde deeth.

And ther came but ome one of the. by. angels which had the vij. by als full of the. vij. laste plages: & talked with me sayinge: comehyther/I wil thewe the the bryde/the lambes wyfe. And he carred me awaye in the sprete to a great and an hye mountayne/and he wewed me the great cyte/holy Jerusalem descen dynge out of heaue from God/haupnge the bygghtnes of God And her Mynynge was lyke buto a stone moost precious/ even a Jacpar cleare as Cristall: and had walles great and hye/and had.ru.gates/and at the gates.ru.angels: and names writte/ whiche are the ru. trybes of Israel: on the east parte. w. gates/ and on the north syde. in. gates: and towardes the south. in. ga= tes/ad from the west. in. gates: and the wall of the cyte had. ru. foundaciós/& in them the names of the lambes. rij. Apostles.

And he that talked with me/had a golden rede to measure the cite with all and the gates therof, and the wall therof. And the cite was bylt.un. (quare and & length was as large as the bredth of it/& he measured & cite with the rede. rij. A. furlon= ges/ athelenght and the bredth a the heyth of it/ were equall. And he measured the wall therof an. C. rlui. cubites: the meafure that the angell had was after the measure that ma vieth. And the byldynge of the wall of it was of Jaspar. And the cite was pure golde lyke buto cleare glaffe, and the foundacious of the wall of the cite was garnished with all manner of precious stones. The fysite foundacion was Jaspar/the secode Saphy= re/the thyrde a Calcedony/the fourthe an Emeralde/the fyfte Sardonix/the firt Sardeos/the seweth Crysolyte/the eyght Berall/the nynthe a Topas/the tenth a Crysopiasos/the ele= uenth a Jacquete/the twelue an Amatist.

The.rij.gates were.rij.pearles/euery gate was of one pear le/Æthestrete of the cite was pure golde as thorows thynynge glasse. And ther was no temple therm. For the Lorde God almyothy and the Lambe are the temple of it/ and the cyte hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the Lambe was the lyght of it. And the people which are saued shall walke in the lyaht of it: A the kynges of the earth thall bypnge their glozy buto it.

And the

The Revelacion

Ma. k.c. And the gates of it are not thut by daye. For there thalbe no nyght there. And there thall entre into it none buclene thinge/nether what soever worketh abhominació/or maketh lyes/but they only which are written in the lambes boke of lyfe.

The prij. Chapter.

The he wed me apure rouer of water of lyfectere as A Tristall: procedying out of the seate of God/and of the Lambe. In the myddes of the strete of it / and of ether syde of the ryuer was there wode of lyfe: which bare, rij. maner of frutes: and gaue frute every moneth: and the leves of the wodde served to heale the people with all. And there shalbe no moare curse/but the seate of God and the lambe shalle in it / and his served shall serve him. And they shall se his face / and his served shall serve him. And they shall se his face / and his

there and they nede no candle nether lyght of the sonne: for the Lorde God grueth them lyght and they shall raygne for evermore.

And he sayde but o me/these sayinges are saythful and true. But the Lorde God of Sayuctes and Prophetes sent his angell to shewe but his servauntes / the thyuges which muste shortly befulfylled. Beholde I come shortly. Pappye is he that kepeth the sayinge of the Prophesy of this boke. I am John which sawe these thinges and hearde them. And when I had hearde and sene/I fell downe to worshippe before the sete of the Aungell whiche shewed me these thinges. And he sayde but me:se thou do it not / for I am thy selowe servaunt/and these lowe servaunt of thy brethre the prophetes and of them which

kepe the sayinges of this boke. But worshippe God.

Ind he sayde but o me: seale not the sayinges of the prophety of this boke. For the tyme is at honde. He that doeth euglitethim do eight styll: and he whiche is sylthy / let him be sylthy styll: and he that is ryghteous / let him be more righteous: and he that is holy/let him be moreholy. And behold I come shortly and my rewarde with me/to geue every maaccordinge as his dedes shalbe. I am Alpha and D mega/the beginning and the ende: the sylt and the last. Blessed are they that do his comaun demetes/that their power maye be in the tree of lyse/a maye entre in thorowe the gates into the cyte. For without shalbe dogges and

dogges and inchauters/and whommongers/and mortherers/ and pholaters/and whosoever love thormaketh lesynges.

I Jelus sent more angell/to testifye but o you these thinges in the cogregacions. I am the rote and the generacion of Das Ela. Iv.a. uid / and the bryght morninge starre. And the spirite and the bryde sayde come. And let him that heareth / saye also come. And let him that is a thrist/come. And let whosever wyll/taske of the water of lyfe fre.

I testiffe but o every man that heareth the wordes of the prophely of this boke: plany man thall adde but o these thyuses/God wall adde but him the plages that are wrytten w

this boke. And ye any man chall mynishe of the booldes of the boke of this prophety. God thall take awaye his parte oute of the boke of lyfe and oute of the holy cyte, and from tho thins ges which are wrytte in this boke. He which etellifieth these thin ges sayth:

ly/Amen. Even fo:cos me Lorde Jehr. The grace of our Lorde Jehr Christe be with you all. Amen.

The ende of the newe Testament.

Here folowe

taken oute of the olde Testament/which are red in the church after the ble of Sallburye bpon certen dayes of the yeare.

The fysit sondage in Aduent/the Spisse. Erken buto meyethat folowerygh

teousnes a seke the Lozde. Loke buto the roc-Reperoere cut oute of / and to the caue and pyt ye were dygged oute of. Looke buto Abraham yourefather/&buto Sarathat bare you:howe called him only e/and bleffed him a multiplied him. Foz the Lorde hath comforted Syon & hath comforted all that is decayed therin/and will make hyr wyldernes as 10a radyle/and hyr deferte as the garden of the Lorde. Joye and gladnes thalbe founde therem / with thankesgeuynge and the boyce of playle. Herken buto me my people/& tourne youre eares to me/my folke. Ther thall a lawe go out fro me/a my ind= gement will I stably she/to be alyght buto nacious. Afy rygh teousnes is nye/and my saluacion shall go oute/amyne armes Hall indge nacions/and plondes thall loke for me and thaltarge after mynearme. Lyfte by your eepes to heaven a beholde the erth beneth. For heave that vanythe awaye as smoke and the erth Wall weare awaye as a besture and the inhabiters therof thall perysthe awaye after the same maner: but my saluaciothal endure euer / and my ryghteousnes shall not perysibe. Herken buto me ye that know ryghteoulnes/and to let the people that have mylawe in their hertes. Feare not the rebukes of ma/ne= ther faynte for their blasphemyes. For wormes shall eate them as a garment/and mothes thall devoure them as it were wol. But my ryghteousnes shall contyne we ever and my salvacion from generacion to generacion.

The wensdaye in the seconde weke of Aduent: the Epistle.

Jacharie Justayth the Lorde: I will returne to Syon and will will a L dwel in the mydle of Jerusalem. And Jerusale shalbe called the cyte of trouth and the hyll of the Lorde Sabaoth & an holyhyll. Thus fayth the Lorde Sabaoth: yet ther shall syt botholde Dide Testament.

Fo.ccclbu.

both olde men and olde weme in the stretes of Jerusalem/and men with staues in their handes for the multitude of dapes. And the stretes of the cite shalbe fylled with boyes and weches playenge in the stretes therof. Thus sayth the loade Sabaoth/ though it Wall seme harde in the eyes of the remnaut of the peo ple that thalbe lefte in those dayes / thall it seme harde in myne eyes/also sayth the lorde Sabaoth. Thus sayth the lorde Sabaoth: beholde/I will deliner my people from the eest contre/& fro the lade of the goynge downe of the sonne/a wil bringe the/ that they hal dwelm the myddes of Jerusale. And they shalbe my people/# I wilbe their God in truthe and righteoulnes.

The frydaye next folowinge: the Epistle.

Pissayth the Lorde: bpon the walles of Jerusalem: I haue set kepers which chalneuer crease/nether by daye ner yet by night. And ye that stere by the remembraunce of the Lozde/se that ye pause not/nether let him haue rest butilhe ha ue prepared a made Jerusale glorious in the erth. The Lorde hath (worne by his ryght honde/and by his aronge arme/that he will not geue thy come anyemoare to be eaten of thyne enes myes: that alventes that not drincke thy new wyne for which thou half laboured. But they that fet it to house shall eate it & thall prayle the Lorde: and they that gathered it/ thall drincke it in the courte of my holye temple. Go from gate to gate/and prepare the waye for the people/cast by grauayle and make the waye hye Eclense it of stones/and set by a baner for the people. Beholde the Lorde wil make it knowen buto the endes of the worlde. And saye pe buto & daughter of Syő: beholde he that is thy lauyoure/cometh/& his rewarde with him & his worke before hum. And they that be called a people of holynes redemed of the Lozde. And thou Malt be called an haunted cite and not fozsaken.

On the wendaye in the thyrde weke of Ad= uent/the Epistle.

Hewozde that Esaias the sone of Amos sawe in a bist Esa.rs.a. Lon/concernynge Juda and Jerusalem. It shal come to passe in the last dayes that the mount of the house of the lorde/ Walbe let in the tope of the mountaynes/A Malbelyfte by about the hylles: all nacions thall reforte therto. And moche people mall go

The Pilles of the

malgo and laye/come and let by go by to the hyll of the Lorde and but o the house of the God of Jacob: that he maye teache vshis wares and that we mave walke in his pathes. Fozout of Syon hall come the lawe and the worde of God oute of Je= rusalem. And he shalbe indge amonge the hethen and tel many nacions their fautes / and they shall tourne their Iwearde into mattockes/and their speares into sythes. One nacion shall not lyfte up a swearde agaynst another/nether shall they learne to warre anye moare. Dhouse of Jacob come and let by walke in the lyght of the Lorde.

The flydage in the.iu.weke of Aduent.

The Epistle. Her hall come a rodde oute of the stocke of Jesse/and a beaunche chall sprynge out of his rote, And on him Chall lyght the spirite of the Lozde: the spirite of wysdome and of bu derstondynge/thespirite of counsell and of strength/thespirite of knowledge and of the drede of the Lorde/Ait that make him cauer of the feare of the Lorde. And he chall not judge after the syght of his eyes:nether chall rebuke after the hearynge of his eares. But he chall judge the causes of the pooze with ryghte= ousnes/and Hall rebuke with equitie for the bimble of the erth. And he chall smyte the earth with the rodde of his mouth/and with the breth of his lippes thall sleve the wycked. And rygh= teoulnes thalbe the gyzdle of his loynes / and faythfulnes the

gyzdle of his raynes. The wendaye in the fourthe weke of Aduent.

The Epillie. Boel.4. f. Dis sayth the Lorde. Chyldre of Syon be glad and re= L toyle in the Lorde your God. For he hath geue you the teacher of ryghteousnes/ and will make descende buto you the fystrayne and the later/as at the beginninge. And the barnes Malbe full of come / and the wyne presses shall slowe over with

Boel.iij. Wyne and oyle. And ye shall knowe that I the Lorde youre God/dwell in Syonmy holye mounte. And Jerusalem shalbe holye/and ther wall no Granger passe thorow there anye more. And at that daye the mountaynes wall droppe (wete wyne/& the hylles thall flowe with mylke/Fall the brokes of Judathall runne with water, And a foutagne/ chall go out of the house of the loade/

the lorde/4 water & ryuer of Sittim. Egypt hal go to ruyne/ and Edom walbe a desert & a wildernes/which oppzessed the chyldren of Juda/a which seed unnocent bloude in their lande. And Juda Gall contynue euer/and Jerusalem from generaci= on to generacion. And I will clense their bloude which I have not densed. And the Lorde shall dwellin Syon.

The frydaye in the.im. weke of Aduent:

the Epulle. moute and beglad daughter of Syon for beholde Ico sarba.11e me and dwel in the myddes of the sayth the lorde. And manye nacious that cleave buto the Lozde at that daye & thatbe my people. And I will dwell in the middle of the / and thou Malt knowe that the Lorde Sabaoth hath sent me buto the. And the lozde thall wheret Juda / which is his parte in the ho= tpe grounde/and he wall chose Jerusalem yet agaync. Let all fleshe holde their peace before the lorde: for he is rysen oute of his holye temple.

On saynet John the Euangelistes daye: the Epille.

that feareth God/wil do good: and he that kepeth the ecck, rv.o lawe/hall obtayne wy some: and the will come agaynst him as an honozable mother: as a woman yet a birgen hal the receaue him. She Malfede him with the breade of lyfe and bn= derstondynge: the water of wholsome wyldome she shalgene him to drincke. Upon hyr he wall fasten him selfe/& wall not be bowed/aud on hyzhe thal holde him telfe/and thal not be confort ded. And the thall exalt him amonge his neyboures: and thall open his mouthe euen in the thyckest of the congregacion, And the thal fylhim with the spirite of wyldome a binderstondinge/ and with the garmet of glozie thall apparell him. She thal ma= ke him ryche with we and gladues and walenheret him with an euerlastinge name.

The.rii.daye:the Epistle. and recease light Jerusalem: for thy lyght is come/ Esa. Ir.a. and the glozie of the lozde is by ouer the. Foz beholde/ darcknes wall couer the erth/ and a thyck myst the nacions. But the Lorde Challryse as the some ouer the / and his glorie Halbe sene byon the. And the hethen shall walke in thy lygist/

and the

and the kynges in the bryghtnes that is rylen over the. Lyfte by thyne eyes rounde aboute and le. All these are gathered to gether and are come but the. Thy sones shall come from fare re/and thy daughters shalbe ever by thy syde. Then thou shalt se/and shalt have plentye: thyne herte shall wonder and breake oute in soye/who the multitude of the see is turned to the/and the armyes of the bethen are come but the. The aboundance of Camels shall cover the/with the Dromadaryes of Madian and Epha/and all they of Sabashal bringe golde and frankynsence/and shall preache the prayse of the Lorde.

The next sondaye after the ry. daye: the Epistle.

gree with me/yet then A Lorde / that though thou were an agree with me/yet then anger is turned and thou halt coforted me. Beholde God is my faluation: I wilbe bolde ther fore and not feare. For the Lorde God is my strenght and my prayle wherof I spage / is become my fauroure. And ye shall drawe water in gladnes oute of the welles of faluation. And ye shall fare in that daye: gene thankes but the Lorde / call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyste by an hye/spage but the Lorde / for he hath done excellentlye / and that is knowen thorowoute all the worlde. Crye and showte thou inhabiter of Syon / for great amonge you is the holye of Israel.

On Allthe wensdaye: the Epistle.

Boel.ij.c. And now therfore fayth the Lorde. Turne to me with all your hertes/in faltinge/wepinge and lamentation. And teare youre hertes/and not youre garmentes/and turne with the Lorde youre God. For he is full of mercye and copal-fron/longe per he be angrye/A great in mercye a repeteth whe heis at the poynte to punishe. Who can telwhether the Lorde will turne thaue compassion A shall leave after him a blessinge. Sacrifice a drinck offeringe with \$\tilde{p}\ \text{ Lorde youre God. Blowe a trompet in Syon/proclayme fastinge/and call a cogregation Gather the people to gether/and holde a congregation/bringe the elders to one place/gather the younge chyldren and them that sucke the brestes/to gether. Let the brydgome come oute of his chaber/a the bryde oute of her parloure. Let the prestes that minister but o \$\tilde{p}\ \text{ lorde/wepe betwene \$\tilde{p}\ \text{ porche a the altre/and sand saye:}

and laye: spare (Lozde) thy people/and deliver not thyne enher retaunce but rebuke/that the hethe shuld raygue over them. Why shuld they saye/amonge thenaciós/where is their God. And the Lozde enuyed sozhis londes sake and had compassion on his people. And the Lozde answered and sayde but his people. Beholde/I send you corne/new wyne and oyle/that ye shalbe satisfied ther with. Aether will flet you be anye moare in spame amongest the hethen.

On the frydayenert folowinge: the Epistle.

Rye with the throte and spare not. Lyfte by thy boyce esalvis a as a trompet/ætel my people their offensesæthe house of Jacob their synnes. For me they seke daye by daye and will knowe my wayes/as a people that doth ryghteousnes/& hath not forfaken the equitie of their God. They seke of me ryghtes ous indocementes and wil drawenge buto God. Why have we falted a thou half not loked byon it/have bmbled oure soules/& thou woldest not wyt it. Behold whe ye fast/ye can finde youre owne lustes and cancall cruelly e on al youre detters. ye fast to lawe and arpue & to smyte with fyst wickedlye. Fast not as ye now do / to make youre boyce to be harde bp an hye. Shuld it be soche maner of fast that I wuld chose /a daye that a mashuld hurte his soule. De to bowe downe his heed lyke a bulrushe. De to speede lack cloth and asshes buder him. Shuldest thou cal this a falt/& a daye acceptable buto & Lozde-Dz is not this rather the fast that Thaue chosen. To lose wicked bondes/and to bubynde bondylies of oppression. And to let & brused ao fre-And that rechild breake all maner pockes-re & to breake the breed to the hungerye/& to bringe the poore that are harbour= lesse buto housse/and when thouseest a naked / that thou cloth him and that thou huldest not withdrawe thy selfe from helpingethyne owne stellhe. Then wuld thy lyght break oute/as dothe the daye springe/& thyne health shuld shortlye bud oute. And thy ryghteoumes mulde go before the / and the glorye of the Lorde wolde come byon the. Then huldest thou call/# the Lorde Muld answer: thou huldest crye/& he shuld saye/to here am J. for I the Lorde thy God ammercyfull.

De the wentdaye after the fysit sondaye in lent: the Episse.

I iii. And

exo. rritis Ad the Lozde sayde buto Moses: come by to me into the hyll/and be there/and I will geue the tables of sto= ne and a lawe and commaundementes which I have written/ to teache them. Then Moles role by and his minister Josue/ and Afoles went up into the hyll of God/and layd unto the elders:tarpe pe here/butyll we come agagne buto you: and be= holdehere is Aaron and Hur with you. If anyeman have any matters to do/let hun come to them. When Adoles was come bp into the mounte, a cloude covered the hyll, and the glorie of the Lorde abode upon moute Sina/and the Lorde couered it vi. dayes. And the seventhe daye he called buto Adoles oute of the cloude. And & fastion of the glozie of the Lozde was lyke co= sumpnge fyer on the tope of the hyll in the syght of the chyldzen of Arael. And ABoles went into the mountagne. And ABoles was in the mountagne fourtye dayes and fourtye nyghtes.

Can other for the same daye. The Epistle. tig.re.xix. Those dayes came Elyasto Barlabe/that is in Juda/ and lefte his lad there. And he went into the wildernes a dayes iorneye/and came and fat buder a genaper tree/ a wifthed to his soule that he might dye and sayd: it is now ynough lozde/take my soule/foz Jam not better then my fathers. And ashe laye and Aepte under a genaper tree: beholde / an aungell touched him/ and layde: bp and eate. And he loked bp: and beholde there was at his heed a cake baken on the coles & acruse of water. And he ate and drancke and layde him downe agayne And the aungell of the Lorde came agayne the seconde tyme! and touched him: and sayde: bp and eate: for thou hast a great waye to go. And he arose and ate and drancke and walked tho row the strength of that meate fourtye dayes & fourtye nygh= tes/euen buto the mounte of God Hozeb.

eze. ppiij.

The frydaye next folowynge: The Epille. His sayth the Lorde. The soule that synneth/ the Hall dye. The sone shal not beare parte of & fathers wicked= nes. The righteousnes of the right shalbe byon him a the wickednes of the wycked chalbe on him. And yet the wycked yfhe turne fro all his synnes which he dyd/& kepe all myne ozdinaŭ= ces/a do willye a righteoullye/he thallyue a not dye. Done of the synnes that he hath done/Walbe rekened buto him: In the righteoulnes righteoumes that he hath done he chall lyue. For I desper not the deeth of a conner (fayth the lozde Jehouah) but rather that he thuld tourne from his waye/and lyue. And so yf arighteous tourne fro his righteousnes & do wickednes/Ashal do lyke bn= to al the abominacions which a wicked doth/Walhelyue-120/ none of those ryghteousnesses that he dyd shalbe remembred. But in the wickednes which he wrought/* in the synne which he dyd/m them hall he dye. But you will saye/the waye of the lorders not equal. Here I praye you re house of Israel. Is not my wave equali- and youre waves rather bnequall. If a righ= teous tourne frohis righteousnes a do wickedlye/A dye therfo re:in this wickednes which he dyd/he thaldye. And whe a wic ked turneth frohis wickednes & doth iustly a righteouslye/he Mal saue his soule: because he feared a turned fro alhis wicked nes which he dyd/he wal live a not dye/fayth y lozde almighty The wensdaye after the seconde sondaye in lent: the Epissie. The dayes of Helter/Mardocheus prayed the Lorde well. rill

beynge myndfull of all his workes a layde: Lorde/lorde kynge almightye: for in thy power all thinges are put/nether is there anye that can read thy will/yf thou have determined to laue Israel. Thou madest heaven and erth/and what soever is contagned with in the compasse of heaue: thou art Lorde of all/nether is there anye that can relift thy maiestye. Thou kno welt al thinge/and wottelt that it was not of pzyde oz of spyte/ or anye delyer of glorie that I dyd not worthip moost proude Amon: for I wolde have been readye/and that gladlye (for the saumge of Israel) to have kysteuen the steppes of his fete. But Feared least I shuld tourne the glozie of my God bnto ama/ and feared to worthip anye ma laue my God. And now Lorde kynge & God of Abzaham/haue mercye on thy people: for oure enempes are mynded to destroye us and to bringe thyne inhes ritauce btterly to nought. Despice not the poscion which thou deliveredest for thy selfe out of Egypt. Heare my prayer and be mercyful buto the parte and inheritaunce/and tourne oure for row into Tope: that we may elyne a prayle thy name o Lorde/ and stoppe not the mouthes of them that prayle the. And all Irael with lyke mynde and prayer cryed buto the lorde/becaus Ce that present death was not farre from them.

The illy.

The frydaye next folowinge: The epistle. se.rervii II That tyme Joseph sayde buto his brother. Heare I praye you a dreame that I dreamed. Beholde we ware makinge of theues in the feld: and fe/my theffe arole & stode bp right/and youre theues stode rounde about and made an obey= sance buto my sheste. Then sayde his brethren buto him what/ walt v be oure kynge or walt thou raygne over bs. And they hated him g moze foz his dzeame a foz his wordes. And he dzea med yet another dreame and tolde it his brethre. And he layd: beholde/I dreamed yet another dreame: ABe thought the con= ne and the mone æeleven starreg dyd wozshyp me. And whe he had tolde it his father and his brethre, his father rebuked him and layde buto him: what meaneth this dreame whiche thou hast dreamed-shall I come a thy mother and thy brethren and fallon the grounde. And though his brethre hated him: yet his father kept the thinge in mynde. And when his brethren were cone to pasture their fathers thepe at Sychem/Israel sayd to Toleph: do not thy brethren fede the thepe at Sychem: come that I maye sende the to them. And he sayde: here am J. And he sayde: go good sone and se whether it be well with thy bee thren and with the thepe/and bringe me worde agayne. And he sent him out of the valeye of Hebron for to go to Sichem. And a man founde him wanderinge in the felde/and ared him fap= inge: what sekest thou-And he sayde/I seke my brethren: tell me I praye the/where fede they. And the man fayde: they are departed hence. For I hearde them laye: let bs go to Dothan. And when they sawehim a farre of/and per hed we npe them/ they cotryued to flehim. And they fayd one to another: behold/ this dreamer cometh: But nowe come and let by kyll him and cast him into some pytte/and saye some cruell beast hath deuou red him/ a let by se wherto his dreames will come. When Ru= ben hearde that/he wolde haue ryd him oute of their hondes/Æ sayde:let bs not kyllhim. And Ruken sayde mozeouer/shed not blonde/but cast him into yonder pyt that is in the wildernes/& lape no hodes bpon him: for he wolde have ryd him out of their hondes/and delyuered him to his father agapne.

The wenddaye after the thyld sondaye in lent. The Epulle.

Thus layth

Hus layth the Lorde God. Honour thy father and mos Ero. rr. a ther / that thy dayes maye be prolonged in the londe which the Lorde God geneth the. Thou halt not kyll. Thou Malt not breake wedlocke. Thou Malt not steale. Thou Malt beare no falls witnes agaynst thy neyboure. Thou shalt not co= uet thy neyboures house: nether thalt thou couet thy neybous res wyte/his maleruaut/his mayde/his ore/his alle/o2 ought that is his. And all the people sawe the thundzinge a the lighte ninge/and the nopes of the home/ & how the mountagne imos ked. And whe the people sawe it/they removed and stode a far re of/and layde to Apoles: talke thou with by a we will heare: but let not God talke with bs/least we dye. And Adoles sayde buto the people/feare not. For God is come to proue you/ and that his feare maye be amonge you that ye synne not. And the people stode a farre of/ and Adoles went into the cloude where God was. And the Lorde layde buto Adoles: thus thou thalt saye but o the chyldren of Israel, ye have sene how I have tal= ked with you oute of heaven, ye shall not make therfore with me Gods of golde: in no wyle thall ye do it. An aulter of earth thalt thou make buto me and there offer the burnt offeringes and thy peace offerynges/and thy thepe and thyne oren. And buto all places where I thal put the remediaunce of my name/ thyther will I come buto the and blesse the.

The frydaye next folowynge: The Epistle. M those dayes when there was no water for the multi- mue.rr.a ___ tude/they gathered them selves together agaynst Mo= seg and agaynst Naron. And the people dyd chyde with Adoles and spake sayinge: wold God we had perished when oure bre= thren perushed before the Lorde. Mby have ye brought the cogregacion of the Lorde into this wildernes/that both we and ourecatel thuld dye here: wherfoze leed pe bs oute of Egipt/to bunge by buto this bugracious place/which is no place of feed/ ner offpages/ner of bynes/ ner of pome garnardes/ nether is there any water to drincke. And Adoles and Alaron wetfrom the cogregacion buto the doze of the tabernacle of witnes and fell on their faces: a the glozie of the Lozde appered buto them And the Lorde spake buto Moses saying: take the staffe/Agas ther thou a thy brother Alaron/the cogregacion to gether/and

saye buto

saye buto the rock before their eyes that he gene forth his was ter. And thou halt bringe them water out of the rocke/& halt geue the companie duncke/and their beaftes also. And Adoles toke the staffe from before the Lorde as he commaunded hum. And Adoles and Aaron gathered the congregacion to gether before the rocke/& he sayde buto the/heare pe rebellious/must we fet you water oute of this rocke. And Apoles lyfte up his had with his staffe, and smote the rock two tymes, and the wa ter came oute aboundantlye / and the multitude drancke / and their beaftes also. And the Lorde spake buto Aposes a Naron: because ye belowed me not/to sanctifie me in the eyes of the chyl dren of Israel/therfore pethal not bringe this congregation in= to the lande which I have geven them. This is the water of Aryfe/because the chyldze of Israel Aroue with the Lozde/and he was fanctified byon them.

The wendage after the.iii. sondage in lent: the Epille.

Ela.i.2

His layth the Lorde God. Walthe & be cleane: put a= L wave the wickednes of your eymaginacions out of my light. Cease to do eupla learne to do wel. Studge to do righte outlye and helpe the oppressed. Advenge the fatheriese/and de fende the cause of widowes. Come/let vs thew eche his grefe to other & make an atonemet layth the Lozde. And so though youre lynnes be lyke to purple / they thalbe made as whyte as mow/and though they be as reed as skarlet/they walbe made lyke whyte wol. If ye wil agree a herken/ye thal eate the beatt of the lande layth the Lorde God.

another for the same daye.

esecutivi Jussayth the Lorde. I will sanctifie my name that is L defiled amonge the hethen. Which pe have defiled as monae them that the bethe maye knowe that Jam the Lorde (sayth & lorde Jehouah) whe Jam sanctified boo you in their syght. And I will take you fro the hethen/and will gather you oute from allandes/and wilbringe pouinto oure owne coutre. And I will poure pure water boon you / and ye shalbe clensed from all buclennesses , and from all youre ydoles. I will clense pou. And I will geue you a new harte / and will put a new sprete in you. And will take awaye that stonge harte out of poure flesthe/and geue you a flesthie herte. And I will put my sprete in

sprete in you/and well make that ye shall walke in myne ordinaunces and kepe my lawes and do them. And ye that dwel in the lande which I gave youre fathers. And ye halbe my people/and I wilbe youre God.

The frydage after the .iii. sondage in lent. The epistle.

those dayes it chaused that the sone of the wyfe of the mares. house was sicke and the sicknes was so great that ther rou. remayned no breth in him. Then the sayde to Helias: what has ue I to do with the/thou mã of God. Dydest thou come to me/ that my synneshulde be kepte in mynde a to se my sone. And he sayde buto hyz: geve me thy sone / and he toke him oute of hyz lappe/and carped him bype into an hye chamber/where he him selfe dwelt / and layde him on the bed. And he called buto the Lorde & layde: o Lorde my God/hast thou dealt so cruelly with the wydowe with whome J sugiourne / as to kyll hyz sone. And he measured the chylde. w. tymes / a called buto the Lorde and layde: Lorde my God / let this chyldes soule come agapne unto him. And the Lorde herkened buto the boyce of Helias/and the chyldes soule came agayne buto him / and he reumed. And Helias toke the chylde and caried him downe out of the chamber into the house/& delpuered him to his mother. And Helias sayde: se/thy sone is alyue. Then sayde the woma to Helias: now I knowe that thou arte amã of God/and that the Lorde is truly in thy mouth.

The wensdaye after the. b. sondaye in lent. The epistle.

That tyme the Lorde spake to Moles sayinge: speas leus. rtr. a ke buto the hole multitude of the chyldre of Israel/and sape to them: Jain the Lorde youre God. ye shal not stealener the / ner deale fallly one with another. ye thall not twere by my name fally / that thou defyle not the name of thy God: Jant the Lorde. Thou halt not begyle thy negghboure with caupllacions/ner robbe him violently: nether thall the workmans laboure abyde with the butyll the moznynge. Thou halt not curse the deste ner put a stomblynge blocke befoze the blynde: but thalt feare thy God. Jam the Lorde, ye thall do no burigh: teoudies in indgement. Thou walt not fauer the poorener honoure the myghtye / but thalt indge thy neyghboure ryghte= ounge. Thou walt not goo by and dounea falle preupe accusar amonge

amonge the people/nether Walt thou helpe to Wed the bloude of thy neyghboure. Jam the Lozde. Thou walt not hate thy bros ther in thyne harte/but thalt in any wyle rebuke thyne negghs boure that thou beare no synne for his sake. Thou walt not ad = uenge thy selfe / ner beare hate in mynde agaynst the chyldzen of thy people/but thalt love thyne negghboure even as thy felfe. I am the Lozde. Myne ordinaunces thall ye kepe tayth the Lorde almyahty.

The frydaye after the. b. sondaye in lent. The epistle.

Bere.xvii Eremyas layde: Lozde all that fozlake the/halbe athas med. And they that departe from the/halbe weptten in the earth. For they have forfaken the Lorde that is the fountayne of the waters of lyfe. Heale me Lozde/A I chalbe whole: saue me Lorde and I shalbe safe: for thou arte he that I prayle Beholde they saye buto me: where is the worde of the Lorde. Let it come to passe / and Jenforced not to be a sheparde that hulde not folowe the: and the daye of destruction have I not delyzed/thou knowest. And that proceaded oute of my mouth was right in thy syght. Be not terrible but o meloide/for thou arte my trust in the euglidage. Let them that persecute me be confounded/Alet not me be confounded. Let their hertes fap= le them/and let not myne herte fayle. Bzynge bpon them an es uyll daye/and bruse them agayne and agayne.

The wensdaye after palme sondaye.

The Epistle.

Sayas layde/Lozde/ who beleveth oure layinges/and The arme of the Lorde/to who it is opened. He came by as a tpraye before him/and as a rote oute of a dryelande. Ther was nether fallyon or bewtie on him. And when we loked on him/there was no goodlynes that we hulde luft after him. He was despyled and cast oute of menes companye/& one that had soffered sozowe/ahad experiece of infirmitie: a we were as one that had hyd his face from him. He was to delpylable that we estemed him not. Truely he toke boon him oure deseases/& ba re oure folowes. And pet we counted him plaged and beaten and humbled of God. He was wounded for oure transgression and brused for our emquities. The correction that brought bs peace/was on him/a with his strypes we were healed. And we went all

went all of be altrage as thepe/ a turned every man his wage: and the Lorde put on him the wickednes of bsall. He soffered bosonge and was eupli entreated / E yet opened not his mouth: he was as a thepe ledde to be flayne/and as a lambe before his therer/he was doune ad opened not his mouth. By the reason of the affliction/he was not estemed: * yet his generation who can nombre. Though he be taken from the erth of liupnge men For my peoples transgression he was plaged. He put his sepulchie with the wicked ad with the ryche in his deeth: because he dyd none iniquitie/nether was gyle founde in his mouth. And pet the Lorde determined to bruse him with infirmities. His soule geuynge hyz selfe foz transgression/he shall se seed of longe cotinaunce/and the wyll of the Lorde thall prospere in his hande. Because of the labour of his soule/he shalse and be satisfied. Moith his knowledge/he beynge inst/shall wstiffe my servaun= tes and that a great nombre: and he hal beare their unquities Therfore I wyll genehun his parte in many/and the spoyle of the myghtie he shall deup de: because he gave his soule to deeth/ and was nombred with the treaspalers, and he bare the spune of many/and made intercession for transgressors.

On good frydage The Epistle. A Ad the Lorde spake buto Adoles ad Aaron in the lon- Exo. vue De of Egypt saying: this moneth shalbe youre chefe mo neth:euethe fyllt moneth of pere hal it be buto you. Speake pe buto all the felowshippe of Israel sayinge: that they take the tenthe daye of this moneth to every housholde aspepe. If the houtholde be to fewe for a thepe/then let him and his neybours that is next but o his house / take accordyinge to the nombre of foules/and counte buto a thepe accordinge to every manes eatynge. A thepe with oute spot/and a male of one pere olde thall it be and from amonge the lambes a the gotes thall ye take it. And ye hall kepe him inwarde but pll the. rring. daye of the fame moneth. And every mã of the multitude of Acrael Chall kyll him aboute eue. And they wall take of the bloude and strick it on the two lyde postes and on the upperdoze post of the houses wherin they eate him. And they shall eate the sellhe the same nyght/roste with fyer/and with unlevended breade/ and with coure erbes they hall eate it. Se that ye eate not therof soden

in water/

in water/but roll with fyer:both heed / fete and purtenance to gether. And se that ye let nothyng of it remayne buto the moznynge:pfought remayne/burne it with fper. Of this manner Wall ye eate it: with your eloynes grided / and woes on your fete/and youre staues in yourehandes. And ye shall eate it in halt/foz it is the Lozdes passeover.

The last soudaye after Trinite sondaye: the Epistle.

errig.b.

Veremte. Tholde the dayes wil come layth the Lozde/that I wil A stere by buto Dauid a ryghteous braunche/and he chall raygue a kynge/and thalbe wyfe/and thall do equitie and iusti= ce in the erth. And in his dayes Juda Chalbe lafe a Alrael Chall dwell without feare. And this is the name that they Mall call him the Lozde our eright eousnes. Wherfore behold the dayes wyll come fayth the Lorde/ye thall no moare faye/as fure as the Lozde lyueth / that brought the chyldren of Israel oute of the lande of Egypte. But as sure as the Lozde lyueth whiche delyuered and brought the seed of the house of Israel oute of the lande of the north / and from eall landes whyther I truste them: And they hall dwel in their owne lande layth the Lozde God almyghtye.

On the wendaye in the ember weke afoze Mighelmas:

the Epillie.

Amos. tr.a.

Øzee. rifij.b.

Hus fayth the Lorde God/beholde the daye will come 人 sayth the Lozde / g the earer shall overtake the reper/ and the treader of grapes / the sower of seed. And the mouns taynes thall drope (wetnes/and the hylles thalbe herable. And I will turne the captinite of my people Israel/and they buylde the cities that are fallen in dekeye/and thall inhabyt them/and thall plant byneyardes/and dayncke of the wyne of them/and Mall make gardens/and eate of the frutes of them. And I will plant them in their owne lande/and they wall not be any more plucked oute of their londe whiche I have genen them / layth the Lorde thy God.

The frydaye in the Ember weke before

Mighelmas: the Episse.

Thre Israel buto the Lorde thy God: for thou art fal len for thy wyckeduesses sake. Take wordes with you/ and turne buto the lorde. And saye buto him: remyt al wicked= nes and

nes and geue good thynges/and we wyll paye the openly that we have prompted with our lippes. Allur thal not faue bs/ne= ther will we ryde on holles: nether will we laye to the workes of our cowne handes/peare our e Godes/for thou hast compas= from on the father lefte. I will heale their disobedience and will love them of myne owne accorde: for my wrath is ceased from them. I wilbe a dew to Israel/& he shall flozyshe as a lilee/and Aretch out his rotes at Libanon. His braunches Mall rune out abroade/and as an olyue tree that his glorie be/and his fauoure as Libanon. They that thall turne and fyt in his thad owe/that lyue with corne/and florithe as a byne. His renoune halbe as the wyne of Libanon. Ephraim what have I any moare to do with ydoles. I have heard him and loked on him. I wilbe as a grene fyrre tree/ a of me thall thy frute be founde. Who is wyle to binderstonde these thyinges and hath wet to percease them. For the wayes of the Lorde are Arayght and the ryghteous Hall walke in them: but the wycked thall Comble in them.

There after folowe the Epistles of the Saynctes which are also taken oute of the olde Testament.

On laynet Micolas daye. The epistle.

Tholde an excellent Preste which in his dayes pleased Exclesis. God/and was founde righteous / ad in tyme of weath made an atonement: Lyke to him there is not founde that kept the lawe of the most hyest. And he was in covenaunt both him/and in his selfhe he wzote the covenaut/ and in tyme of temptacion he was founde fay thfull. Therfore he made hun a covenaunt with an othe/that nacions shulde be blessed in his syght/and that he wulde be multiplied as the dust of the earth. He knewehim in his bleffynges/and gaue him an inheritaute. And he kept him thozowe his mercye/that he founde grace in the eyes of God. An everlallynge covenaunt dyd he make him and gauehim the office of the hye prefte. He madehim happye in glozie. In fayth and in his softenes/he made him holy/and chose him oute of all flesshe.

On the concepcion of our eladye. The epistle.

As a byne/

The Pittles of the

Ecclefia. priiij.c.

Sa hyne/so brought I forthe a sauoure of swetnesse. And my flowies are the frute of glozie a ryches. Jam the mother of bewrifull love and of feare/and of knowledge/of holye hope. In me is all grace of lyfe/and truthe. And in me is all hope of lyfe & bertue. Come buto me all that delyer me and befylled with the frutes that sprynge of me. For my spiryte is Eweter then honye/and myne inheritaunce passeth honye oz ho nye combe. The remembraunce of me/is for ever æ ever. Then that eate me thall honger the moare/and they that drincke me thal thy. It the moare. He that herkeneth to me/thal not be atha med/ the that worketh by my coucel/hall not synne. And they that bypnge me into lyght/mall haue eternall lyfe.

On candelmas daye. The epille.

mala.iija Thold/I sende my messenger which was prepare y way before me. And sodenly shall the Lorde whome ye seke! come but o his temple/a the messenger of the covenaut whome ye delyer. Beholde he cometh layth the Lorde Sabaoth. 119ho thall endure in the daye of his commynge/oz who thal stonde to beholde him. For he is as tryinge feer/and as the erbe that ful lers scoure with all. And he shall syt tryenge and purgynge siluer/and thall puryfye the sones of Leui/and thall fyne them as golde and spluer. And they shall bypnge buto the Lozde an offerynge with ryghteousnes. And the sacrifyce of Juda and of Jerusalem shalbe delicious buto the Lozde/as in the olde tyme and in the yeares that were at the begynnynge.

On the annunciacion of our eladye which is oure ladge dage in lent: The epistle.

Ra.vii.6 And the Lorde spake to Achas sayinge: Are the a signe of the Lorde thy God/frome a lowe benet/or frome an hye aboue. But Achas answered: I wyll not are / nether wyll tempte the Lorde. And the Prophet sayde: Herken ye of the house of Dauid: Is it so small a thinge for you / to be grenous to men/but that pe thulde also be paynfull buto my God-Ae= uerthelater yet the Lorde/he will gene you a signe: Beholde a birayn thalbe botth chylde and thall beare a fone a thall call his name Emanuell. He thall eate butter and honge/that he maye have bnderstondynge to refuse eupli/and to chose good.

On layact Philips and Jacobs daye. The epulle.

Then Chall

Hen wall the ryghteous stonde with great constancie sept.vis.b Lagaynst them that bered them/a toke awaye that they had laboured for. 19hen & wicked thall se that/they thalbe trou bled with horrible feare and wall wonder at the foden and bn= loked for bictorie/and thall fage in them selves/repentinge and forowynge for anguyshe of hert. These be they which we som= tyme mocked and iested on. We were oute of oure wittes and thought their lyuynge madnes/& their ende to be without ho= noure. But beholde/how they are counted amonge the chyldre of God/& have their inheritaunce amonge the fagnctes.

On the nativite of S. John Baptilles daye.

The Epistle.

Hus sayth the Lorde. Herken pe yles buto me/and ge= Esa. rix. ue hede ye people that are a farre. The Lord called me out of the wombe/and made mecion of my name when I was in my mothers bowels. And he made my mouth lyke a harpe

(wearde. In the hadowe he hyd me with his hand. And he ma deme as an excellent arow/a hyd me in his quyuer. And as he sayd to me: thou art my servaunt D Israel/m whome I wilbe glozified. And I sayde: I laboure in vayne & spende my streng= the for nought/& buproffitably. How be it my cause I commyt to the Lorde/and my travayle buto my God. And nowe layth the Lorde that formed me in the wombe to be his servaunt to

bipnge Jacobagayne buto him: but they wold not be brought. And Iwas glozified in the lyght of the Lozde/4 my God was my strength. And he sayd/it is a smalthinge that thou buildest be my servaunt to stere by the trybes of Jacob , and to restoze

agayne the desolate of Israel. But I have made the a lyght to the Gentyls / that my faluacion maye go buto the ende of the

worlde. Thus layth the Lorde the redemer and his holy of Ilrael buto the despyled soule a abhorred gentyle/and to the ser= uaunt of rulers/kynges thall fe/ and rulers thall stande by and

Mall worthyp/because of the Lorde which is faythfull/ad of the holye of Israel/which hath chosen the.

On the visitacion of our elady: The epistle.

am the floure of the felde and lylyes of the valeyes. As can. 11.a. the lylye amonge the thornes/ so is my loue amonge the doughters. As the apple tree amonge the trees of the wood/so

ismy

is my beloued amonge the sones. In his shadowe was my defyer to syt/for his frute was swete to my mouthe. He brought me into his wone celler: and his behauer to mewarde, was louely. Beholde my beloved sayde to me: bp and hast my love/ my bewtifull and come / for nowe is wynter gone / and rayne departed and past. The floures apere in oure countre/and the tyme is come to cut the bynes. The voyce of the turtle done is hearde in our elande. The fygge tree hath brought for the hyr fygges/and the byne blossoms geneas anoure. Upmy lone and bewtifull and come my loue/in the holes of the rocke and secret places of the walles. Shewe me thy face and let me heare thy boyce/foz thy boyce is swete and thy fassion be wtifull.

Potoner. EEEJ.

On faynct Marye Magdalens daye: The epiffie. 10 momã of power and vertue/yfa mancoulde fynde: the balewe of hyr were farre about pearles. The harte of hyphusbande trusteth in hyp/that he nedeth not spoyles. She rendereth him good and not eupli al the dayes of hyrlyfe. She sought woll and flax and dyd as hythades served hyt. She is lpke a marchautes thip that bringeth hyr bytayles from farre. She ryseth yer daye and geueth mete to hyz houshold and fo= de to hyz maydens. She consydered a grounde and bought it/ and of the frute of hyz handes planted abyne. She gyzded hyz loynes with Aregth and couraged hyz armes. She perceaued that hyphulwyfrye was proffitable / and therfore dyd not put out hyr candle by nyght. She set hyr fyngers to the spindle/& hyphades caught holde on the dystasse. She opened hyphand to the pooze/and Aretched oute hyzhandes to the ned pe. She feared not least the colde of snowe shuld hurte hyz house/foz att hyz houshold were doble clothed. She made hyz gaye oznamés tes: of bysse and purple was hyr apparel. Hyr husband was had in honoure in the gates/as he sat with the elders of the lande. She made lynnë and solde it/and delyuered gyzdelles to mer= chauntes. Strength/and glozye were hyz rayment/A the laughed in the later dayes. She opened hyz mouth with wyldom and the lawe of rrghteousnes was on hyr tounge. She had an epe to hyz housholde/Æ eate not breed polye. Hyz chyldre arose and blessed hyr/and hyr husband comended hyr. Many daugh= ters have done excellentlye / but thou hast passed them all. fauoureisa

uoure is a deceauable thinge/and bewtie is vanitie. But a wo= man that feareth God/the walbe prayled. Gene hyr of the frute of hyzhandes/and let hyz workes prayie hyzm the gates.

On the assumption of our elady: The epittle. A all those thunges Nought rest. in some manes inhes Ecclesia. ritauce wolde have dwelt. Then the creatozof all thinge rritis.a. comaunded and sayde buto me: and he that created me/dyd set my tabernacle at rest/a sayde buto me/dwell in Jacob/and ha= ue thyne inheritaunce in Firael/& rote thy selfe amonge myne elect. From the beginninge and before the worlde/was I crea ted/and buto the worlde to come/ wyll I not cease: and before him have I minustred in the holye habitacion. And so in Spon was I lettled/and in the holye cyte lyke wyle I rested/and in Jerusalem was my power. And I roted my selfe in an honoxa ble people/which are the Lordes parte/and he their inheritau= ce/and amonge the multitude of saynctes I helde me fast. As a Cedar was I lyft by in Libanon: as a Cypers tree in mouns te Hermon. As a palme tree was Jexalted in Cades/x as ro= seplates in Hierico. As a bewtifull olyne tree in the feldes and as a plantagne tree was Jeralted bpo the waters. In the Are= tes I gaue an odoure as synamo and balme that smelleth well: and gaue an odoure of twetnes as perfect myre.

Onthe Nativite of oure ladge. The epulle as is afore on the concepcion of our elady. Ecclefiastici. rriui.

On S. Mathewes daye the Apostle. The epistle. The similitude of the faces of the foure beastes: the face Esechies of a man and the face of a lyon on the ryght hand of the lis.i.c. foure of them. And the face of an oxe/and the face of an egle on the lyfte hande of the foure of them. And their faces and their wyngesstretched oute aboue an hye. Eche hadde two wynges coupled together ad two that covered their bodyes. And they went all strayght forwarde. And why ther they had lust to go/ thyther they went / and turned not backe agayne in their go= page. And the limilitude of the bealtes and the fallion of them was as burnynge coles offyer/and as fyer brandes/walkynge betwene the beaftes. And the fper dyd flyne / and oute of the fper proceaded lyghtenynge. And the beattes rane and retur= ned after the fassion of lyghtenynge.

On laynct

The Pittles of the

Dn saynct Luke daye. The Episte as is about on saynct Aatheboes daye the Aposte. Ezechie.i.

Eccl. II.a

On saynct Katheryns daye: the Epistle. Ecclesiastici.li.a. Shall prayle the (o Lorde my kynge) and extoll the my God and sauyoure. I shall magnifye thy name/for thou art become my helper & defender/delyuerynge my bodye from destruction / and from the snare of the saunderous tonge and frő lyenge lyppes/thou art my helper agaynst myne enemyes. And thou hast delyuered me accordynge to the ryches of thy glozious mercye fro the rozynge lyons gapynge foz their praye even from the handes of men lekynge my lyfe and fro the open mouth of Aronge tribulacions which copassed me aboute/from the myddes of the consumpnge same that closed me in/so thatin the myddes of the fyer was I not brent. Fro the depe belly of hell a from a wycked and lyenge tonge. From an buryghte= ous kyuge and from a fylthye tounge. Ady soule therfore shall prayle the Lorde buto my death/for I was almost in my graue. They came compasying rounde aboute me / and there was

none to helpe me/Jloked for manes helpe:but ther was none. Then remembred I thy mercye (o Lorde) and thy workes from the begynnynge/for it is thou Lorde that delyues rest men abydynge the takynge them by out of

the hondes of the Gentyls.

Here ende the Epistles of the Olde Testament.

This is the Table wher

in reshall fynde the Episties and the Gos-pels/after the vie of Salibury.

| De to fynde them the soner | In Chall no |
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| leke after these Capitall letters by na D. whiche stande by the syde of this to the contract the spille of the syde of the syd | me: A. 16. 6. |
| D. whiche stande by the syde of this i | inke/almanes |
| On 02 bnder the letter ther shall ve for | nde a crosse A |
| where the Pille of the Gospell begynneth/and be | bere the ende |
| is/there thall ye fynde an halfe crosse. F | ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,, |
| And the fyllt lyne in this table alwaye is the p | diffle/ and the |
| seconde lyne is alwaye the Gospell. | |
| Con the fyrst Sondaye in the Adue | nt. |
| | Roma.ríy.D |
| mohen they drewe nye buto Jerusalem. | Mat.rri.A |
| On the wensdaye. | |
| 28e pacient therfore brethren buto the compuge. | Jaco.b.28 |
| The beginninge of the Gospell of Jesu Christ. | Mar.1.A |
| On the frydaye. | 4 |
| Esaie the.li. Cpapter. | 31 |
| In those dayes John the Baptist came. | Mat.iij.A |
| On the.ii. Sondaye in the Aduent Whatsoever thinges are written afore tyme. | |
| And there halbe lignes in the conne. | Roma.rb.A |
| Dn the wendaye. | Luce.rxi.D |
| zacharie the. biij. Chapter. | C |
| Userely I saye buto you amonge the chyldren. | Mat.ri.28 |
| Dn the frydaye. | 2007 100 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 |
| Claie the.lrii. Chapter. | • • |
| John bare witnes of him and cryed layinge. | Joh.j. C |
| On the in. Sondaye in the Aduen | t. |
| Let men this wyle esteme by eue ag the mini. | j. Coz.iiij.A |
| mhen John beinge in preson herde the workes. | Mat.ri.A |
| On the wenldaye. | |
| Claie the.ij. Chapter. | 38 |
| And in the, bi, moneth the angel Gabriel was fer | it Luc.s.C |
| Dn the frydaye. | .V: Mesta |
| | * Claie |

| Claie the. ri. Chapter. |
|--|
| Mary arole in those dayes and went into the. Luix |
| On the till. Sondave in the Adment. |
| Reloyce in the Lorde all wave/a agapne I fave. whilin fift a |
| And this is the recorde of John when the Jewes. Joh. i. D |
| Du the wentdage. |
| The last the to dead the Chamber. |
| And this rumor of him went forth. Lubij. C |
| Dn the fryday, |
| Maladura fila di Albandan |
| Take hede of the pharifes/& beware of the lene. Mar. biij. B |
| The Chailmas even. |
| AR AND MAR SAMERANA CONT. A A |
| Mohebis mother Mary was betrouthed to Joseph. Adat.1. C |
| The Chiffmag make at the image |
| To the grace of God that bringeth faluacion. Tit. ii. C |
| TVIAR IN ALAMANATAR IN AL. O. D. |
| |
| At the y malle. |
| But after that thekyndnes a loue of oure saucoure. Tit.ii.28 |
| The Wepherdes layde one to another: let bs go eue. Lu.4. C |
| At the . in the masse. |
| God in tyme palt divertly and many wayes. Heb.i.A |
| In the beginnynge was the worde/and the worde. Joh.1.A |
| On laynct Steuensdaye. |
| And Steuen full of fayth and power dyd great. Actu. bi. 25 |
| Wherfore beholde I sende wato you prophetes. Mat. rriy. D |
| Du saynct John Euangeliste. |
| Ecclesiast.the.rv.Chapter. |
| Folowe me/Peter turned aboute/and sawe that. Joh. rrj. E |
| On the chyldermasse daye. |
| And Iloked/and lo a lambe stode on the mount. Reue, rivi. A |
| Devoice the angelof the Loide appered to Infenh. Maat. ii A. |
| U. Du the Sondave after challmane |
| And Flave that the hepre as longe as he is a. Gala.iii. A |
| amo his tather a mother meruelled at those thinges. Luical |
| al anne mene perechane |
| For the grace of God that bringeth salvacion into. Tit is of |
| And when the eyght daye was come that the chylde. Lu.y. C |
| On the |
| |

| On the twelfe euen. |
|---|
| For the grace of God that bringeth saluació buto all. Tit. i. C |
| mbhen Herode was dead/beholde an aungell. Mat. 4.10 |
| Du the twelfe daye. |
| Esaie the.lr. Chapter. |
| When Jelus was borne at 25ethleem in Jewry in. Mat, ij. Al |
| On the fysit Sondaye after the twelfe daye. |
| Esaie the.lr. Cpapter. |
| The nexte daye/John sawe Jesus compnge buto Joh.j. E |
| On the. 4. Sondaye after twelfe daye. |
| Ibeleche you therfoze beethie by the mercifulnes. Rom.ru.A |
| And when he was. rij. pere olde they went by to. Luce. ij. G |
| On the wentdaye. |
| Brethren my hertes delpre a prayer to God for. Koma.r.A |
| Mhen Jelus had herde that John was taken. Mat.iii. C |
| On the frydaye. |
| Let euery soule submythim selfe bnto the aucto. Ro. rig. A |
| And Jelus returned by the power of the spirit into Lu.iii.28 |
| Dn the.iii. Sondaye after twelfe daye. |
| Sepnge that we have divers gyftes according. Rom.rij. 18 |
| And the thyrd daye was ther a mariage in Cana John, ij. A |
| On the wentdaye. |
| This is a true layinge/# by all meanes worthy i. Tim.j. E |
| And he departed thence/& came into his owne Mar.bj. A |
| On the fry daye. |
| For Iknoboe/Fam full certifyed in the Lorde. Rom. riiij. C |
| And he came into Capernaum acyte of Galile Luce.iii. E |
| On the.iiu. Sondaye after twelfe daye. |
| Benot wyle in your owne opinions. Recopence. Kom. rij. D |
| Mhenhewas come doune from the mountagne Mat. big. A |
| On the wendaye. |
| Ibeleche pou brethren for oure Lorde Jelus Rom. rb. W |
| And he entred agayne into the lynagoge & there Mar.iii. A |
| Du the frydaye. |
| Are penot ware that ye are the temple of God i. Coz.ii. D |
| And Jesus went aboute all Galile/teachinge in Mat.iii. D |
| On the. v. Sondaye after twelfe daye |
| Dwe nothinge to any mā/but to loue one another. Ko. riij. 18 |
| 水.v. And |
| |

| | ~ y , ~ | |
|----------------|--|-------------------------|
| | And he entred into a thippe and his disciples. On the wendage. | Mat.bij.C |
| | As concernynge the thinges wherof ye wrote | j. Coz.bij. A |
| | It chaunsed as they wet in the waye a certayne. | Lu.ir.6 |
| | On the frydaye. | |
| | Let euery maabyde in the same state wher. | j.Coz.bij.D |
| | And they brought chyldre to him/that he chuld | Mar.r.25 |
| | On the. vi. Sondaye after twelfe day | e. |
| | Dow therfore as elect of God/holy abeloued. | Colol.iij.28 |
| | | Mat.ruj.D |
| | Dn the wendape. | |
| | #요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요요 | j. Timo.ij. A |
| | A certagne man had two sones/and came. | Mat, rri. C |
| Septü4. | When the weddynge goth oute. | 2000101010 |
| Beling. | Perceaue ye not how that they which rune. | j.Coz.ir.D |
| | for the kyngdome of heaven is lyke buto. | Mat.rr. |
| | Dn the wentdaye. | 2000 0000 0000 |
| | 그는 그들은 그는 | ij.Coz.liij.A |
| | and they departed thens/a toke their iozney. | Mat.ir.E |
| | On the frydays, | 20/1111/11/11 |
| | | ij.Coz.üij.W |
| | | Math.ry.C |
| Gerage | Conthe Soudage.lr. | 20,000 |
| Berage Mus, | Foz ye suffre foles gladly because that ye your. | ij. Coz.ri. D |
| | Bhen moche people were gadered to gether. | Luc.biy.A |
| | Dn the wensdaye. | ACCOUNTS 1914 |
| | I call Bod for a recorde buto my soule/that. | ij.Coz.ij.Æ |
| | And he began agayne to teache by the see syde. | Mar.uy.A |
| | Dn thefrydaye. | ~~~~~~~ |
| | Sey. Je then that we knowe how the Lorde. | ij. Co2.b.23 |
| | mhen he was demaunded of the phariles. | Lu.con.C |
| - | 그렇게 하는 사람이 하면 하는 이렇게 하는 사람들은 그렇게 하는 사람들이 되는 사람들이 되었다면 하다. | عبران م _ا ست |
| gelima. | Though I speake with the tonges of men. | i.Coz.riii.A |
| | He toke buto him the twelve & layde buto them. | Lu.rbig.F |
| | On the wendaye. | ~~~~~~ |
| | Johel the.ij. Chapter. | C |
| | Mozeouer when ye faste be not as the procrites. | Mat.bi.C |
| | On the frydaye. | 445 44 44 14 C |
| | with the telephone | Claie the |
| | | Cture ride |

| Claie the.lbif. Chapter. | 31 |
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| | Pat.b.G |
| On the fyzst Sondage in lent. | |
| me as helpers therfore erhorte you that ye is. | Coz.bj.A |
| | Pat.iii.A |
| On the wendaye in the. iii, tymes. | |
| Exodithe.rrin.Chapter iii.18 | leg.rir.C |
| | et.rij.D |
| Dn the frydaye. | |
| Ezechielis the. rbiii. Chapter | a |
| | John.b.A |
| Dn the.u. Sondaye in lent. | |
| | ella.uij.A |
| And Jelus went thence and departed in the | gat.rv.C |
| On the wentdaye. | |
| Hester the.riu. Chapter. | C |
| | Hat.rr.C |
| On the frydaye. | |
| Genelis the rrrby. Chapter. | 23 |
| | et.rri.D |
| On the . iii. Sondaye m lent. | waller Co. All |
| | Ephe.b.A |
| | Luce.ri.C |
| On the wensdaye. | • |
| Erodithe.rr. Chapter. | O + + + + + = = |
| | Pat.rb.A |
| On the frydaye. | . ~ |
| Mumerithe.rr. Chapter. | 31 |
| Then came he to a cite of Samaria called Sichar ? On the. iiu. Sondaye/half lent. | Joh.iiy. A |
| | sala.iii. C |
| | [] 이 CT 마신(M.) () 이 시 시 시 () () () () () () () () (|
| On the wendaye. | ohn.bj.A |
| Ezechiel the rurbichapter and Elaie.i. | dis. |
| | Joh.ir.A |
| On the frydaye. | Tinder's 4R |
| iii.Regum the.rbii. Chapter. | · C |
| | John, ri. A |
| iii. L | On the |
| T 4194 | A in the |

| Dnthe.b. Sonday in lent. |
|---|
| But Chill beynge an hye preste of good thinges. Heb.ir. C |
| mobich of you can rebuke me of lynne. If I laye g. Joh. by. F |
| On the wentdaye. |
| Leuitici.the.rir.Chapter. |
| And it was at Jerusalem the feast of the dedicacion. Joh.r. EOn the fry daye. |
| Pieremie the. rbij. Chapter. 25 |
| Then gathered the hye prestes and the pharites. Joh. ri. ff |
| On the Palme Sondaye. |
| Let the same mynde be in you that was in Chast. 13hi.ii. A |
| ye knowe that after two dayes walbeetter. Mat. rrbi. A |
| On the wentday. |
| The feast of tweete breed drue nye which is called Luk. rrij. A |
| Du the frydage. |
| Erodithe.rij.Chapter. |
| When Jelushad spoken these wordes he went Joh. rbiij. A |
| On Estereuen. |
| If ye be then rylen agayne to Christ/leke these Colossy.iii. A |
| The saboth daye at even which dawneth the Mat. rrbin. A |
| Dn esterdage. |
| Pourgetherfoze the olde leuen that ye mayebe. f. Coz.b. C |
| Mary magdalen/and Mary Jacobi and Salo. Adar. xvi. A |
| Du the mondaye. |
| mbhich preachinge was published thorowout al. Actu.r.F |
| And beholde two of them went that same daye. Lu. rriv. T |
| On the Teuldage. |
| pe men and brethrenchyldren of the generation. Actu. riv. E |
| Fesushim seife stode in the myddes of them. Lu.xxiiy.F |
| On the wendaye. |
| pe men of Israel why maruaple pe that this/oz. Actu.iii.B |
| After that Jelus thewed him selfe agapne at the. Joh. rri. A |
| On the Thorsdaye. |
| Then the anngell of the Lozde spake buto Philip. Act. biii. E |
| Mary Aode without at the sepulcre weping. Joh. rr. 23 |
| Dn the frydap. |
| For as moche as Christ hath once suffered. i.Pet.ii. C |
| Then the |
| |

The Lable.

| Then the ri. disciples wet away into Galile Mat. rrbin. D |
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| On the laterdaye. naherfore lave a lude all maliciousnes and ayle. j.Pet. 4.A |
| |
| The mozow after the saboth daye/came Adary Joh. rr.A. On the.j. Sondaye after effer daye. |
| For all that is borne of God overcometh the 1. Joh. v. A |
| The lame daye at myght which was the mozow Joh. rr. C |
| On the weuldage. |
| If Christ be preached how that he rose from the i.Cor. rb. C |
| When Jesus was rylen the mozow after the sa. Adar. rvi. C |
| On the fevdave. |
| Dbeye them that have the oversyght of you. Hebre. riv. C |
| And they departed quickly from the sepulcre Apat. reviu. |
| On the. v. Sondage after elterdage. |
| Christ also suffered for vs leupng vs an ensample i. Pet.ii. D |
| Jam the good Mepherd/& good Mepherd geueth John.r. C |
| On the wentdaye. |
| For as moche as ye knowe how that ye were i.Petri.i.D |
| On the mozow after the laboth erly m the moz. Lu. rring. A |
| On the fry daye. |
| Lykewyfe then as by the fynne of one/condemna. Kom. b.W |
| Then came the disciples of John to him sayinge. Mat. ir. 25 |
| On the.iii. Sondaye after esterdaye. |
| Derely beloued I beleche you as Araungers and i.Pet.u. C |
| After a whyle ye chall not se me/* agayne after Joh. rv. D |
| On the wendaye. |
| My lyteil chyldzen/these thinges wryte I buto i. Joh. ii. A |
| There arole a question bitwent Johns disciples Joh. 14. D |
| On the fry daye. ve are all the chyldren of f. Tel.b. A |
| P & 500 & 50 |
| Zam come a lyght into the world/that wholo. Joh.ru |
| Duche.iii. Sondaye after esterdaye. Fuery good aufte/and every perfaut auft. Faco.i. C |
| STORAGE STORY STOR |
| But now go I my waye to him that sent me Joh. rbi. 25. |
| Bzethzen haue not the farth of our e lozde Jelus Jaco. ii. A |
| Holy lather kepe in thomeomnename the wohich Joh. rbij. G |
| Du the fredaye, |
| Filly. yele then |

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| ye se then how that of dedes a man is iustifyed. Jaco.ij. D |
| Weare chyldzen yet a lytell while am I with you. Joh. ru. D |
| On the. b. sondaye in the crosdayes. |
| And se that ye be doares of these worde and not. Jaco.i.D |
| Werely berely J saye buto you/what soeuer ye. Joh. rbs. E |
| On the Adondaye. |
| Knowledge youre fautes one to another: and. Jaco. b. D |
| If any of you huld have a frend/and huld go to. Lu.rj.B |
| On the Teusdaye. |
| Claie the.rir.Chapter. |
| And Jesus sat over agaynst the treasury and. Mar.rij.D |
| On the wenday. |
| And the multitude of them that beleved/were of. Actu.iii. & |
| These wordes spake Jesus and lyfte by his eyes. Joh. rby. A |
| On the alcention daye. |
| In the former treatyle Deare frende Theophilus. Actu.i. A |
| After that he appered buto the eleven as they. Mar. rbj. D |
| On the fonday after ascension daye. |
| Be ye therfoze discrete/and sober/that ye maye. i. pet.iii. B |
| But when the conforter is come/whom I wyll. Joh. rb. D |
| On the wition even. |
| It fortuned/whyll Apollo was at Counthum. Actu.rir.A |
| If ye loue me kepe my commaundementes. Joh. riig. B |
| TDn the witlondaye. |
| 119hen the fyftye daye was come they were all. Actu. 4.A |
| If a man love me a will kepe my sayinges/my fa. Joh. xiii. C |
| Duthemondaye. |
| And he commaunded by to preache buto the people. Actu.r.F |
| Foz God so loued the worlde/that he hath genen. Joh. ii. C |
| Dnthe Teusdaye. |
| 119hen the Apostles which were at Jerusalem. Actu. bis. C |
| Acrely berely I saye but o you he that entreth. Joh. r. A |
| On the wendaye. |
| But Peter stepped forth with the eleven/and lyfte. Act.is. C |
| No man can come to me except the father which. Joh. vi. E |
| On the thursdape. |
| Then cam Philip into a cite of Samaria/A prea. Actu.bin.A |
| Then called he the.ru.to gether and gaue them. Lu.ix.A |
| On the |

| On the frydaye. |
|---|
| pe men of Acrael heare these wordes Jesus of Na. Act. ii. D |
| And it happened on a certayne daye & he taught. Lu.b.C |
| On the laterdaye. |
| And the nexte saboth daye cam almost & whole cite. Act. riii. F |
| And he roofe by and cam oute of the synagoge. Lu.m. F |
| Dnthe Trinite Sondaye. |
| After this Iloked/& beholde a doze was open. Reue.iii. A |
| There was a man of the pharifes named Nicode. Joh. 111. A |
| Corpus Christidaye. |
| That which I delyuered buto you I receaued i. Coz. ri. C |
| formyflesheis meatein dede/and my bloud. Joh. bi. F |
| On the fysit Sondaye after trinite sondaye. |
| For God is loue/in this appered & loue of God. 1. Joh.iii. 25 |
| There was a certayne ryche mā which was clo. Lu. rbi. D |
| On the wentdaye. |
| when we opened buto you the power & comyng. ii. Pet.i.D |
| Thinke not that I am come to destroye the lawe. Bat.v.B |
| ar on the ii. Sondaye after trinite sondaye. |
| Maruaple not my brethre though the world hate. i. Joh.iii. C |
| A certagne mā ozdepned a great supper/zbade. Lu.riii. C |
| On the wensdaye. |
| This Trave therfore and testifye in the Lorde. Ephe.iii. C |
| And whehe was come into the temple/the chefe. Mat. rri. C |
| On the in. Sondayeafter trinite sondaye. |
| Submyt poure selues therfore bnder the mighty. i.Pet. b.25 |
| Then relozted buto him all the publicans & lyn. Luc. rb. A |
| On the wentdape. |
| Dot withstondinge the Lorde assysted me/and. is. Tim.iiis. C |
| Agre with thyne adversary quicklye/whiles. Shat.v. D |
| On the.iii. Sondaye after trinite sondaye. |
| For Tappole that the afflictions of this lyfe. Kom. bu. D |
| Beye therfoze mercyfull as your father is mercy. Lu.bi. K |
| On the wensdaye. |
| And therby we are sure that we know ehim. i. Joh. 1. A |
| And his disciples asked of hun saying. Why then. Mat. rvii. 25 |
| On the. b. Sondaye after trinite londaye. |
| In conclusion be ye all of one mynde one sustre. 1. 19et.111.13 |
| Itcame |

| | y | |
|---|--|--------------|
| | It came the passe as the people preased by on him On the wentdaye. | Luce.v.A |
| | Terhorte therfore that aboue all thinges/prapers | j. Tim.ij. A |
| | It chaunsed on a certayne daye that he went into | Lu.biij.D |
| | Du the. vi. Sondaye after trinite sonday | |
| | Reméber ye not that all we which are baptyled | Rom.br.A. |
| | For I lave but o you except your erightewelnes | Mat.b.C |
| | Dn the wendaye. | ~~~ |
| | I wrote not buto you as though ye knewe not | i.Joh.u.D |
| | And when he was come into the waye. | Mar.r.C |
| 9 | On the bu Sondaye after trinite fonda | |
| | I will speake grolly because of the infirmitie | Rom.bj. C |
| | In those dayes when there was a very greate | Mar.biij.A |
| | Dn the wendaye. | 202001200112 |
| : | Ther is then no damnacion to them which are | Rom.biij.A |
| | In that tyme went Jesus in the saboth dayes | Mat.rij.A |
| | On the. biy. Sondaye after trinite sonda | |
| | Therfore brethre we are now detters/not to bs | Kom.big.C |
| | 25 eware of falle prophetes which come to you | Mat.by.C |
| | Du the wendaye. | 2000000 |
| | But God setteth out his love that he hath to bs | Rom.b.28 |
| | Master we saw one casting eout deupls in thy na. | Mar.ir.K |
| | On the.ir. Sondaye after trinite sonda | ve. |
| | That we bulde not lust after eupli thinges | 1.Co2.x.25 |
| | Ther was a certayne rych mã which had a ste. | Lu.rvi.A |
| | On the wendaye. | |
| | Reméber pe not how that to whom soeuer ye co. | Rom.bi.C |
| | De that is faythfull in that which is lesse | Auk.rir.65 |
| | On the.r. Sondaye after trinite sonday | |
| | yeknowethat ye were gentyls a went youre | j. Coz.rij.A |
| | And whe he was come neare/he beheld the cite. | Lu.rbj.Al |
| | Dn the wendaye. | |
| | All sessive is not one maner of sesshe/but ther is | i. Coz.xb.E |
| | Take hede to your selves lest youre hertes | Luk.rrs.E |
| | On the.ri. Sondayeafter trinite sonda | |
| | 28 zethzen as pertayning to the Gospell which | i. Coz.rb.A |
| | And he put forth this similitude to a certague | Lu. rvin. 15 |
| | On the wendaye. | , , , |
| | To the second second | Ether res |
| | | |

| Ether remember pe not that youre bodges | i.Coz.bi.C |
|---|----------------|
| De put forth a limilitude buto them/lignifeurg. | Lu.rbiy.A |
| On the ry. Sondage after trinite sond | |
| Such trust have we thosow Chauft to God ward. | 4. Co2.14.23 |
| And he departed agayne fro the costes of Tyre. | Mar.bij.D |
| On the wendaye. | |
| For we preache not oure selves/but Christ Je. | ij. Coz.liij.B |
| Then began he to vpbrayd the cyties in which. | Mat.ri.C |
| On the riii. Sondape after trinite son | daye. |
| To Abraham a his seed were the promes made. | Gala.iii.C |
| Happy are the eyes which se that ye se. | Ln.r.w |
| On the wenldaye. | |
| pe remember brethre oure labour & trauayle. | i. Tell.ij. C |
| Then the Pharifes went out & helde a counceil. | Adat, rij. 28 |
| On the ring. Sondaye after trimite son | daye. |
| I saye walke in the sprete & fulfyil not the luces. | Gala.b.C |
| And it chaunsed as he went to Icrusalem. | Lu.rby.25 |
| On the wensdaye. | |
| Beare not a strangers yoke with the bibeleuers. | ij.Coz.bi.E |
| One of the copany layde buto hum/ Malter byd. | Lu. ry.25 |
| on the.rb. Sondaye after trimite son | daye. |
| If we lyue in the sprete/let be walke in the sprete | . Gala.b.D |
| Poman canterue two masters. For ether he. | Mat. bl. E |
| On the wendaye. | |
| macknowe that the lawe is good/yfa mable it | 1. Tim. j. 28 |
| And it fortuned in one of those dayes/as he taugh | e Luk.cr.A |
| On the row. Sondaye after trinite four | aye. |
| moherfore I despre that ye fayat not because | Ephe.u. T |
| And it fortuned after that/g he went into a cite | Aus.by.15 |
| On the wentdaye. | |
| Beware lest any mã come & spoyle you thozow | Coloff.ij.25 |
| and he cam to Betlayda a they brought a blynd | Mar.bij.C |
| Duthe.rbi. Sondaye after trinite soni | daye |
| I therfore which am in bondes for the lordes lake | Ephe.ing.A |
| And it chaumsed that he wet into the house of one | e Luk.run.A |
| On the wenldaye. | |
| For yfby the synne of one/deeth raygned | Roma.b.C |
| phen they were come to Capernaum | Mat.ruij.D |
| k i a. | Conthe |

| المال |
|---|
| On the roig. Sondaye after trinite sondaye. |
| I thanke my God alwayes on youre behalfe. i. Cozin.i. A |
| when the pharifes had herde how that he had Apat. rry. D |
| On the frydaye. |
| I besech you brethre for our Lorde Jesus Chri. Kom. rb. D |
| Another parable he put forth buto them saying Mat. rin. E |
| On the rir. Sondave after trinite londave. |
| And be ye renued in the sprete of your myndes Ephe. iiu. E |
| Then he entred into a hippe and passed ouer Mat.ir.A |
| On the wentdaye. |
| Therforebrethrestonde fast Tkepe the ordina. 4. Tel.4. W |
| Then sent Jesus the people awaye and came Mat. r.y. E |
| On the.rr. Sondaye after trinite sondaye. |
| Take hede therfore that ye walke circulpectly. Ephe. b. T |
| The kyngdom of heaueislyke buto a certayne Apat. rru. A |
| Dn the wenldaye. |
| Thou therfore my sone bestronge in the grace is. Tim.is. A |
| Acertanne mäordenned a greate supper/Abade Lu. ruij. A |
| On the rri. Sondaye after trinite sondaye. |
| Fynally my brethren be ftronge in the Lorde Ephe. vi. C |
| And there was a certagne ruler whose some John. 1111. G |
| Du the wentdaye. |
| Because we knowe brethre beloued of God how 1. Tes.i. B |
| and it fortuned in another laboth allo, that he Lu. vi. 25 |
| On the rry. Sondaye after trinite sondaye. |
| and I am surely certified of this/that he which Philip.i. A |
| Therfozeis the kyngdom of heavenlykened. Mat. rvivi. C |
| On the wentdaye. |
| pe and we knowe that what soeuer the lawe. Rom. w. C. |
| Aerely Maye but o you that amoge the chyldre Mat.ri. C |
| On the rrivi. Sondaye after trinite sondaye. |
| Brethren be folowers of me/and loke on them Philip.ii. D |
| Then wet the pharifes & toke counsell how they Mat. rrii. 23 |
| On the wentdaye. |
| For yf by the conne of one deeth raygned by the Roma. b. C |
| And when they were come to Capernaum Mat. rbij. D |
| On the rriff. Sondaye after trinite sondaye. |
| For this cause we also/sence the daye we herde of it. Colos.i. B |
| m hyle he |

The Lable.

| Mohyle he this spake buto them/beholde ther cam On the wensdaye. | . Mat.ir.C |
|---|---------------|
| And I wolde not that ye chulde have fellichippe | i.Coz.r.C |
| A certagne had two sones/& came to the elder. | Mat.rri.C |
| On the last Sondaye after trinite son | |
| Hieremye the.rrup. Chapter. | 25 |
| Then Iclus lyfte by his eyes & sawe a greate. | John. bj. A |
| On the wendaye in the embrynge we | ke. |
| Amos the.ir. Chapter. | 25 |
| And one of the companye answered and sayde. On the Frydaye. | Mat.ir. C |
| Dzee the. riti. Chapter. | 31 |
| Dise the him adults | |
| And one of the Pharifes delyted him that he wo On the Saterdaye. | 10. Au. Dy. C |
| for ther was afore tabernacle made/wherin. | Heb.ir.A |
| De put forth this simulitude. A certagne man. | Au.rui.A |
| In the dedicacion of the churche. | |
| And I John sawe that holy Jerusalem come. | Reue.rri.A |
| And he entred in/and went thozow Hierico. | Lu.ric.A |
| Here endeth the Table of the Epissles | and · |

Here endeth the Table of the Epillles and Golpels of the Sondayes.

Ohere after folowe the Epistles and Gospels of the Saynctes.

| To the belefe of the hert witifyeth/A to know. |
|--|
| Hot the bette of the derritative the to allow. |
| As Jesus walked by the see of Galile/he sawe. On saynct Aucolas daye. |
| Ecclesiastici the. rling. Chapter. |
| |
| Lykewyse as a certayne man redy to take. |
| On the concepcion of ourelady. |
| Ecclesiastici the rritis. Chapter. |
| This is the boke of the generacion of Jelus. |
| On S. Thomas the Apostic days, |
| Pow therfore ye are no more straugers & fore. |
| Thomas one of the twelue called Didimus. |
| Chaines are at the twente curen Bronnes. |
| |
| mofourelady. on of Jelus. he Apollle daye, augers & fore. |

| In the connection of S.Paul. | • |
|--|----------------|
| Sand not bothings out threatenmars & uauau. | Actu.ir. A |
| Then answered Peter & sayde to him: Beholde. | Pat.rip.D |
| Dn candelmas daye. | # |
| Malachie the.iu. Chapter | 31 |
| And when the tyme of their purificacion. | Luce.ij.D |
| On S. Mathias the Apostle daye. | |
| And in those dayes Deter stode up in the myddes | Actu.j. C |
| At that tyme Jelus answered & sayde/I prayle | Mat.ri.D |
| The gretynge of oure ladge. | |
| Esaie the. bis. Chapter | 25 |
| And in the. vi. moneth the angel Babriel was sent | Luce.i.C |
| Dn saynct Georges daye. | |
| My brethre/count it excedinge rove whe ye faule. | Jaco.i. A |
| I am the true byne/Emy fatheiris an hulbad ma | |
| Dn S. Marke the Euangelist daye | |
| Unto enery one of you is geue grace accordying | Eph.iii.23 |
| 3 am the true vyne/& my father is an hulbad mã. | |
| On saynet Philip and James daye. | |
| Sapientie the.b. Chapter | 31 |
| And he sayde buto his disciples: let not your her. | Jo.rim.A |
| The fyndynge of the crosse. | , 24 1,- 1,- 1 |
| Thaue trust towarde you in the lorde & ye will. | Gala.v.16 |
| Ther was a man of the Phariles named Aico. | Jo.iy.A. |
| On the nativite of S. John Baptist di | |
| Esaie the. rhr. Chapter. | 31. |
| Elizabeths tyme was come & the thuld be delyue. | |
| Dn saynct Peter and Pauls daye. | |
| In that tyme Herode the kynge Aretched forth | Actu.rif.A |
| in that tylic increases the against the cyte. | Mat.rvi.C |
| In the comemoracion of S.Paul | 402 |
| Fcertifye you brethren that the Gospell which | Gala.j.C |
| Then answered Peter & sayde to him: Behold | Mat.rix.W |
| Dn the vilitacion of our eladye. | Ag |
| | 31 |
| And Mary arole in those dayes and went into | Luce.i.D |
| On S.Mary Magdalen daye. | , |
| Pronerbiozum the rry. Chapter. | 28 |
| States and time the history and absence | And one |
| | 7000 |

| And one of the pharifes despred him that he wold Au.bij. E On S. James the Apostle daye. |
|---|
| Dom therfore ye are no more araungers & fore. Cophe. 4.D |
| Then came to him the mother of sevenes chyloge. Apat.rr. C |
| And as he colodied & thinge he came to & house. Actu. rij. C |
| nahen Tefus came into the colles of the cyte. Spat. rul. |
| On the transfiguracion of oure Lozde. |
| For inefolomed not deceauable fables when we. 11. 19et. 1. 19 |
| And after.vi.dayes Jelus toke Peter a James. Mat. rvij. A |
| On the name of Jelu. |
| Then Peter full of the holy gooft/sayde buto the. Actu.iii. 25 |
| mbhile he thus thought/beholde the augel of the. Afat.i. C |
| Dn sagnet Laurens daye. |
| This yet remember how that he which soweth. ij. Coz.ir.28 |
| Merely verely I save unto you/except y wheate. Joh. ru. D |
| On the assumption of our elady. |
| Ecclesiastici the rrini. Chapter. 23 |
| It fortuned as he wet that he entred into a cer. Lu.r. D |
| Du sayuct Barthlemews daye. |
| Now therfoze ye are no moze straungers & foze. Ephe. ij. D |
| And ther was a stryfe among them which. Luc. rry. C |
| On the nativite of our e lady. |
| Ecclesiastici the criii. Chapter. |
| This is the boke of the generacion of Jelus. Mat.1. A |
| On the exaltacion of the cross. |
| Thaue trust towarde you in the Lorde/that ye. Gala. b. 18 |
| Dowis the sudgement of this worlde: now thall. Joh. ry. E |
| On S. Matthew the Apostle daye. |
| Ezechiel the.i. Chapter. |
| And as Jesus passed forth from thence/he sawe. Wat.ir.23 |
| On So. Abuchaels dave. |
| And he sent & the wed by his augel buto his sernaut. Rene.i. A |
| The same tyme the disciples came buto Jeius. Apac. Low. at |
| On S. Luke the Euangelistes daye. |
| Ezechiel the.j. Chapter. |
| After these thinges the Lorde apoputed other se. Au.r.A |
| On S. Simon and Judas daye. |
| For we |

| For we knowe well that all thinges worke. | Rom.biij. C |
|--|---------------|
| This comaunde I you/that pe soue together. On the alle hallowes daye. | Joh.rb.C |
| And I sawe another angell ascende fro the ry. | Rene.by.A |
| Mhen he sawe the people/he went by into a. On the alle soules daye. | Mat.v.A |
| I wolde not brethren haue you ignoraunt. | i. Tel.iii. C |
| Then layde Aparthabnto Jelus/Lozde pf thou On laynct Apartyns dage. | |
| Ecclesiastici the rluy. Chapter | Œ |
| Foz lykewyle a certayne man. On laynct katheryns daye. | Mat.rrv.18 |
| Ecclesiastici the.li. Chapter | 25 |
| Agayne the kyngdom of heaven is lyke buto. | Mat.riy.F |

The ende of this Table.



